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CHRISTIAN MONITOR



The Overarching Snow-decked Boughs Frame a Picture of the Beauty and Quietness of the Winter Countryside

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HAVEN O' REST MISSION

BY ARLEAN LEIBERT



LOUDS of thick, black dust rolled up into the air as the workers wielded their sturdy brooms vigorously.

"Open up another window," Sarah called as she choked and gasped for breath. "I never in all of my life saw so much dirt. I don't think this place ever saw a broom before." She choked again.

Ella sneezed vigorously. "There! They say a good sneeze is worth a million. Why, I don't know. Maybe it gets rid of germs or something. Anyway that one should have done me a world of good."

"We were wise to wear old clothing today. And I am sure that we will all need a hot bath and shampoo after this experience," laughed Nellie.

The air was beginning to clear as the fresh morning wind blew into the room.

"This was once a neighborhood grocery, I believe. Did a good business too, I hear. The owner sold out and moved to California on account of his wife's health."

"The new owner didn't have the knack for that kind of work and he soon went broke," added Mary.

"A natural consequence," Ella remarked dryly.

The girls laid newspapers on the floor as the boys went to work with paint and brushes.

"Can't you just visualize this place as it will look at the end of the week?" "The walls a soft cream, the windows sparkling, the floor scrubbed white, and some spiritual pictures and mottoes on the walls." Josie, whose father had disappeared when she was small, was enthusiastic.

"Yes," smiled Sarah. "And this week Persons have such pretty curtain material on sale at 49 cents a yard. Mother said that I could furnish them for this mission hall."

"Then," she continued, "we will need a few other items, such as benches, a stove, lunch counter, etc. The boys said they would take care of those things."

"Just think of it," grinned James as he rubbed his nose with a paint-besmeared hand. "We young people have wanted to do something worth while for a long time now. Here was this work right in front of us but we couldn't see it."

Mark sighed loud and long. "I don't mind working," he complained striking the pose of an orator. "But when do we eat? My stomach says it's been a long time since breakfast. I am well-nigh famished, my friends, well-nigh famished." He bowed courteously and placed one hand upon his bosom. "And again I say to you who have gathered here today, my good people, when do we eat?"

Ella giggled while the others laughed outright at the comical sight.

"Well, I don't know," Sarah was dubious. "The atmosphere of paint is not very conducive to eating enjoyment, I'm afraid. But I'll get some towels, soap, and the wash pan from the car."

"And I will get some water," volunteered Joe.

Soon the workers sat down to a good lunch, consisting of peanut butter sandwiches, hot chocolate, soft ginger cookies, and crisp, rosy apples.

Late afternoon found the walls and ceiling nicely finished and the girls with mops and pails of sudsy water to the detriment of the black floor. At five a tired but happy group departed for their various homes.

After much discussion the new place had been named "Haven O' Rest Mission." They all agreed that the name was very fitting indeed. The men in the neighborhood were truly in the bondage of sin, slaves to their passions and appetites, worn both mentally and physically.

"We must have a goodly number of tracts on hand. Then when the men are served their big sandwich and hot coffee we can give them several tracts."

NEW YEAR'S EVE

**The Old Year drops its curtain down
While many things seem but begun.
Of all our plans when it was new,
What little has been fully done!**

**How weak our efforts all have been!
How lacking in compassion strong!
How little we have truly borne
To fill our neighbor's heart with song!**

**How rare the nights of burdened prayer!
How few the mercy errands run!
Yet for this ministry we're called,
To see in hearts God's grace begun.**

**O God, forgive us for our lack
Of yearning for the lost, undone!
Come now within these hearts of ours,
Anoint us this new race to run.**

—James F. Brabazon.

"Of course, we must all realize that some of them will not be read. But that must not discourage us. We will continue in faith and prayer that many can and will be saved," Joe smiled as he concluded.

Mark nodded his dark head. Although he was considered somewhat of a clown by his close associates, yet he was dearly loved by everyone who knew him. There was a serious side to his nature, too. And just now he was serious.

"We need to have a Christlike love in our hearts for these fellows or all of our work will be as nought."

On a Thursday night "Haven O' Rest Mission" was open for business, for saving souls is a business.

Sarah had purchased some soft, green material which she had made into attractive curtains. The ladies' sewing circle furnished new linoleum in a tan, rose, and green pattern.

The rostrum and benches gave mute evidence of the many sermons to be heard in this room. One of the members had agreed

to furnish coal for the heating stove when warmth was needed.

The singers turned to page fifty-three. Then out on the street as dusk was closing in, several loafers were startled to hear through the loud speaker:

**"Day is dying in the west;
Heav'n is touching earth with rest;
Wait and worship while the night
Sets her evening lamps alight
Thro' all the sky."**

"Well do tell," said a rough-looking individual as he laughed coarsely, "looks like some church has moved in on us."

**"Holy, Holy, Holy,
Lord God of Hosts!
Heav'n and earth are full of Thee!
Heav'n and earth are praising Thee,
O Lord, most High!"**

The men, five in number, ventured closer. "Come on," said one, "let's investigate." They stopped outside the door.

**"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!"**

Bill, a thin, nervous little man, was elected to go inside and see what it was all about. Almost apologetically he opened the door. The room was warm, and there was an odor of fresh coffee. His nostrils quivered. For an instant the pretty room brought back poignant memories of his childhood home. His mother always could fix a room up so nice, just like this one.

A pleasant-faced miss invited the guest to a seat at the counter. A thick mug of steaming coffee and a generous sandwich were placed before him. There was also sugar and cream.

"It's free," the young lady assured the trembling man. It had been a long, long time since anyone had spoken so kindly, Bill thought, as he took a huge bite of the tasty sandwich. It was good. He stuffed the tracts into a pocket of his tattered coat. He wiped his tobacco-stained lips with the back of a hairy hand.

"Thanks, ma'am." Quickly he left the room.

Bill's pals eagerly surrounded him. "Tell us," they demanded, "what's all this mean and what took you so long, anyway?"

He gulped and pointed a finger toward the door from which he had just emerged. "Them's good people in there," he declared wagging his head to emphasize his words. "Good people, I tell you."

"What's the catch, I'd like to know? I never seen nothin' given away less'n there was somethin' else wanted in return," the evil-faced one questioned.

The singers continued:

**"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged:
Take it to the Lord in prayer!"**

"Come on, fellows," spoke the boldest one of them. "Let's us all go in and get the free sandwiches. I could use one myself. But if somebody's kiddin' 'bout this, there'll be plenty of trouble for that guy." He jerked a thumb in Bill's direction and his countenance was murderous.

(Continued on page 14)

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No. 1

A WAY OF ESCAPE

BY ALMETA HILTY GOOD



HERE comes Daddy!" Sonny exclaimed as he dashed out the door and across the porch, one hand carefully placed on the rough bark of the old pine tree as he passed, going down the steps.

"Daddy, Daddy, Daddy!" echoed two-year-old Carmen.

"Sure enough," Mommy Alice glanced out the window toward the sawmill, a stone's throw down the creek. The picture Alice saw brought a smile to her face. Sonny was swinging along the path, trying to match his steps to Daddy's stride, and regaling his father with an excited account of his morning's adventures. Dale wore an amused smile.

Carmen nearly fell, trying to climb out of her high chair.

"Here, you! Stay there, he's coming." Alice set her back in place.

"Hi!" Dale's work-grimed face appeared in the doorway.

"Hi, Daddy," Alice's grin matched his. "What's so funny?"

He burst into a chuckle. "You should have heard the fellows down at the mill this morning," he laughed.

"Why, what did they say?"

"Well, after you brought me that piece of pie and jar of coffee they all began to rib me. 'What is this, some secret formula?' they said. And, 'Say, what do you charge for a share in the secret?'"

Dale paused to wash his face and hands, and grabbed the towel.

"Well, I finally got them to come right out with what they wanted," he continued. "They simply wanted to know how I persuaded you to bring me a snack yesterday and today about the time we're all getting weak with hunger."

He chuckled again. "That Tom! He's the funniest one of all! He says, 'Wish I could get the old Blister to bring me a piece of pie and some coffee! Shucks, that old—she won't even bake a pie—she's so mad at me for getting drunk that last time.'"

"Maybe that's reason enough."

"Yes, I warned him," Dale grinned, "That if I should disclose my 'secret method' as he called it, it would involve no more drinking. But the main thing, I said, was choosing the right girl in the first place."

"Oh, you!" Alice blushed. "Now I will feel self-conscious when I bring you something to keep you going this afternoon!"

"Oh, don't take it that serious. It's just the way a crew of men josh back and forth, if they can find anything to josh about."

They sat down to the dinner table, and heads were bowed while Sonny took his turn at asking the blessing on the food.

The meal before them was simple, but nourishing.

"I wish I could eat enough now to keep me going all afternoon," Dale sighed as he buttered his bread. "But—I don't know why it is—about halfway through every meal I get those cramps and have to stop eating. I wonder if I could have ulcers. It's a nuisance, too, for you to have to bring me something to hold me together every morning and afternoon."

"Don't worry about that part. I'm not too busy. I just wish the work wasn't so back-breaking. Can't he fix things more automatic or give you lighter work than piling lumber?"

"No, he's behind on his orders now, and shorthanded. And he can't afford to hire any more men till he catches up on the wages he owes already to the present crew. I think he'd get more lumber out if he would, though. Everything is so unhandy with every man trying to do two jobs."

"Well, don't worry about the snacks. They're no trouble. I rather like to have an excuse to come down there. I could stand and watch and listen to those singing saws for hours without getting tired of it. I just hope your health holds out, that's all."

"Ray, the sawyer, says he'll make a man out of me yet!" Dale laughed.

After dinner, Dale rested a few minutes and then strolled down to the mill where the men were gathering for work.

Alice tried to get the children to take their afternoon naps while she cleaned up the kitchen after dinner, and succeeded with the baby. Sonny was too wide-awake, and finally Alice saw that he would only waken Carmen. So she sent him out to play.

At about two-thirty she took a sandwich and some hot cocoa, and walked down the creek to where the mill sent up its roar and whine. The sound of sawing and the fragrance of fresh-cut pine and fir and cedar had been familiar and loved things to Alice from far back in her girlhood days.

A log had been squared off until only the center lay still on the carriage, slowly moving forward under the blurred fury that was the big saw. Neatly sliced into two large four-by-fours, it was tumbled out on the rollers and passed down the docks where Dale was trying to handle the two-by-fours that had preceded it, taking two at a time.

Alice followed the sawed timbers and was soon standing close to Dale.

"Whew!" his face lighted up when he saw Alice approaching. "Am I ever glad to see you!"

As he spoke he struggled with the long, heavy four-by-fours, maneuvering each one skillfully with as little lifting and straining as possible. Then, although the day was quite cool, he stopped and wiped the sweat that streamed down his face, which was pale under its tan. A twinge of sympathy seized Alice's heart. The work is just too heavy! she protested silently.

"Now let's have it, while they're getting another log on the carriage. I'll just take a breather." He gulped the food and grinned his thanks.

Then he waved, and Alice turned quickly and saw Steve watching. His tall lanky figure and black curly hair was in direct contrast to Dale's small, wiry blondeness. But Dale is handsomer, anyway, Alice thought, because he's clean. Steve's teeth betrayed his forty years, and were tobacco-stained, spoiling his smile. Across the carriage from Steve another of the crew stood grinning meaningfully, too. That's Jim, the fireman that Dale says is always saying those funny things, Alice decided.

They waved, and Alice, feeling pretty well acquainted in the friendly give-and-take of the sawmill folks, returned the greeting. Their glances at Dale's lunch reminded her that more teasing was in store for him as soon as she had gone.

The first slab of bark fell on the table and Steve began to cut it into lengths. To give Dale a few minutes more in which to finish his lunch, Alice, familiar with the sawmill, cautioned Sonny to keep away from the machinery and then stepped up to where the slab-wood was beginning to pile up and heaved the chunks onto the back of the slab-truck as fast as she could.

Steve ignored her, but Jim, the droll fireman, grinned fatuously and clapped his hands



in a slow swing. It was a familiar gesture around the mill, where remarks often got lost in the drone and sudden shriek of the saw. Soon Steve echoed it, and in the days that followed Alice was to see it often, for when the men saw that she took their teasing as good-naturedly as Dale, they made the most of the opportunity.

Alice took her share in good humor, and then one day Jim came off with something new.

"Didn't know whether I ought to come to work or not, since it's my birthday today," he remarked to Dale in the morning.

Immediately all attention centered on him and the others asked among themselves when he was not within hearing whether anyone knew it for the truth or if it was just another gag. Nobody knew.

"I just believe it is the truth, though," Dale told Alice at dinner.

"Why?"

"Oh, I don't know. Something about the way he broached the subject this morning."

When Dale had gone back to work Alice suddenly saw that this was her opportunity, and flew about making a cake, and icing it. She was so long coming with his afternoon snack that Dale came up to see what was wrong.

"I was going to bring cake and coffee for the whole gang this time. Wouldn't it be a joke on Jim?"

"Boy, would it!"

"How many candles shall I put on?"

"I don't know. He says he's seventy-three, but everybody knows that's a joke. Probably in his late forties."

"Well, it would be fun to outline seventy-three in candles!"

Dale laughed. "But say, Ray won't stop for it! He'll keep right on sawing." That sobered them a moment.

"Well, I'll just bring it down at quitting time! Grab yourself a sandwich for now!"

"Okay!" And he was off down the path in a matter of a few seconds. The next log would be ready and he must be on the job.

But the more he thought of the cake, the funnier it got to him. Steve kept glancing at him in a puzzled way, and finally when they were working side by side for a little, Dale told him the joke on Jim.

It sent them both off into guffaws and then the work caught them up again.

Jim glanced over at them, a wondering half-smile on his face. Usually when there was anything funny he was at or near the center of it, and now he was definitely on the outside. What was this? Besides, they kept throwing quick glances at him, as if they were trying not to let on that they were laughing at him.

When Steve had a chance to work near Ray, the sawyer, they could be seen laughing together as they struggled with the logs, maneuvering one onto the carriage.

Alice, coming down the path just then with the cake in a cloth-covered dishpan saw it and knew that the word had gotten around. She went back for the gallon of coffee, and then just waited. Fifteen till five—ten till—

at five till five the call came, "Shut her down!"

Jim looked puzzled, almost frightened. Ray, who never wasted a moment, who often ran a half hour overtime to finish a log, quitting five minutes early! What was this?

In the sudden silence, Dale called: "Come here, Jim!" They were all grouping around the dishpan and jar of—what? Coffee. Jim hesitated.

"Come on," everyone called, and Ray, too. So he came. Alice, restraining Carmen and Sonny, whisked the cloth off the pan that they all had been peeking into, and held out a cake with candles.

"Happy birthday, Jim!" she called as he vaulted the rollers and stood before her.

"Look there," and "Happy birthday, you old coot!" and "Say, how do you rate?" came from the men. Then everybody had a good laugh at the expression on Jim's face.

"Well, all I can say," he stuttered, "The old blister never did anything like this for me! Thanks!"

That called for another good laugh.

While the cake and coffee fast disappeared, the talk and jollity continued. Alice confirmed an impression she had had that Jim was a former member of a logging crew her father had worked with some years before. She had heard her father tell of an incident wherein one man narrowly escaped being killed by a "widow-maker." It turned out that Jim was the man.

One of the crew asked Jim what he would tell his wife.

"I just won't tell her for a couple weeks, and then I'll say: 'You thought I didn't get any cake on my birthday, but I did!' And that's all I'll tell her!"

In a few minutes the group of laughing fellows broke up, and Dale and Alice strolled homeward.

Dale sighed.

"Hard day," Alice queried.

"Nothing less." They walked on.

"But that was sure a good joke on Jim!" he chuckled.

In the long evenings the sawmill folks dropped in on one another occasionally for a chat, or took short walks up the creek. The fellows in the bunkhouse—there had been two, but one had quit—dropped in oftenest. When Ben quit and left, Steve urged Dale and Alice to come there sometimes, as it was lonesome to spend the evenings alone. But they seldom went, as there were the children to get into mischief or beg to go to the Collins home where there were two other children to play with. Dale liked to go to the Collins', for the men boarded there, and the whole group was cheery in contrast to the silent, empty bunkhouse. And anyway a group naturally was drawn around Jack Collins, a born story-teller and dramatist.

Tales of life on the Canadian prairies and running a cattle ranch there and in North Dakota came from him, supplemented by contributions from his wife and aged but lively mother. Some of Jack's stories seemed a little tall, but he had had a lot of experiences, there was no doubt of that, and the way the women joined him now and then convinced Dale that his colorful stories were just dramatically told, but true.

In those evenings Alice noticed that Steve was reticent in comparison to Jack, and supposed that it was partly due to the fact that he was lonely without his wife, who had remained that year in Wyoming to help on the ranch during her father's illness.

When Steve sat in Alice's kitchen and there was no Jack to fill all the silences, he would get to talking in his slow drawl, and Dale could draw him out where others failed.

Alice, going about her work, or in the darkened bedroom putting the children to sleep, would hear them arguing the relative merits of farming versus lumbering or trapping. Steve told of his experiences as a buckaroo, later as a trapper, and once as ditch-rider for a canal company. (So that's where he got that cowboy stride, Alice thought, when he mentioned the years he'd spent on horseback cattle-ranching.)

He warned Dale about playing pool—said he'd lost thousands of dollars on that gamble before he learned the game and started winning it back. "You're better off if you never get into it."

Dale had no intention of getting into it, and Alice smiled in the darkness. How glad she was for her Christian husband. Never before this year had she realized how fortunate she was, but now she saw him in contrast to hardened sinners, and it filled her with a sense of her unworthiness and thanksgiving.

One Saturday Dale came to the house just after dinner and said that he thought he ought to go and see about things down on the ranch, and that a truck-load of lumber was leaving in a little while.

"But you just went out last Sunday!" protested Alice.

"That was to try to find a good secondhand car, and I never got down to the ranch. I ought to see if Brice is getting the irrigating done right, don't you think?"

"I suppose so, but Sunday always seems so long when you're gone."

"I know."

"Wish we could go along," she sighed.

"If we had a car, you know I'd take you along, but how can I this way?" Dale looked distressed.

"Oh, I know you can't," Alice reassured him, "I was just wishing. You've no idea how the time drags on Sundays when you're not here, and we're all wishing we could go to the little church down in the valley."

"Do you wish we hadn't taken this job?"

"Oh, no, I—I know you had to get work and it was the only thing you could find. I really like it here in the woods, only on Sundays—don't you see?"

"If we could get a car—" they both said together, and then laughed.

"Remember how we used to call it telepathy when we did that?" Alice laughed.

"Yes. Well, good-by, honey. I hate to go, but you see—"

"—How it is. Yes." Alice finished it for him, holding up her lips for a kiss. Then each of the children had to be kissed and call good-by's, and Alice made it a gay occasion, lest the children see how near to tears she really was.

Presently the dark little cabin that usually seemed just cozy-dark felt gloomy-dark. Alice kept the children too busy to see it, she thought. But every now and then Sonny

would glance up from his play to ask: "When is Daddy coming back?"
Hammett, Ida.
(To be continued)

OREGON TO OREGON AND BETWEEN

V. California to Pennsylvania

BY IRA D. LANDIS

Bro. Landis concludes the story of his travels from the hamlet of Oregon, Pennsylvania, to attend a meeting of the Mennonite Commission for Christian Education and Young People's Work in the distant state of Oregon. In these articles he has not only taken us into many Mennonite communities and churches, but has given us the benefit of the conclusions which he drew from his observations.

In southern California not a drop of water fell for 42 weeks last year. In fact there was very little from December, 1946, to January, 1948. The Los Angeles River when I was in California was as dry as a toothpick. The San Gabriel River had merely a spoonful, which could neither run nor creak. The San Jacinto River had not a drop of water. We have a Lost Creek in Juniata County, and there is a Lost Lake near Mt. Hood in Oregon, but California could be famous for its lost rivers.

Reaching Los Angeles I boarded the street car to Fifty-fourth and Broadway and was soon at the home of Harry Erisman, Los Angeles Mission deacon. He was reared at the East Hempfield mill of Wayne Brubaker. His wife was Emma King, who spent two years in Sterling, Illinois, including 1920, when my wife, Mabel, was there. Sister Erisman is a stepsister of Earl King, the boss carpenter of King Street, Monterey. George Erismans, the parents, came here in 1911 on the same train with David and Rudy Herr of East Petersburg, Parke Lantzes, South American missionaries on furlough, and Anna Charles, sister of Preacher Jacob of Chestnut Hill. Anna was later married to Jacob L. Double and died in early 1920. Harry and his sister Florence, wife of Jesse Swartzendruber, have made this their home.

At 9:30 we went to Calvary Mennonite Church, 151 W. 73rd Street, a mile away, picking up along the way a sister who was won from Catholicism. The adult class was taught by Jesse Swartzendruber. The message of the sermon was on the two phrases, "We have," and "Let us," from Hebrews.

Paul Buckwalter, a nephew of J. M. Kreider of Palmyra, Mo., so only one generation removed from Lancaster County, was expected in this week to take the ministerial oversight. I left that afternoon by bus for Upland 45 miles away. I first contacted Mrs. Emanuel Schiffler who left Roseland, Nebraska, in 1941 for the northwest, and is now a widow. In the home I met two couples of young people practicing some hymns. One was Jean Kurtz of Columbia, Pa.

In the evening John D. Leatherman, formerly of Lansdale, Pa., took me to the new Upland Church. The first hour

was profitably spent in the devotion service and singing. The message on the "better things" of Hebrews followed. I then met Menno Stoner, farmer of near-by Ontario, a brother of Abner, of Good's congregation, and a relative of D. Stoner Krady. Alice Jennings, wife of Irvin of Fresno, whom I knew in Sterling 25 years ago, was also present. Walter Kurtz, father of Jean, and his wife, Orpha Horst, of Chambersburg, Pa., who assisted at the Columbia Mission five years, came forward. Here were Irvin Brunks of Scottdale, and his uncle Timothy, and Harry T. Hedrick and wife of Towamencin, Pa.

John D. Leatherman came here five years ago to form a new congregation out of the old Pomona group and of scattered near-by residents of the Los Angeles Mission. His wife was Sarah Hedrick. They had a baby ten months old. Here my waking hours were again extended to midnight.

On Monday Ben Swartzendruber would drive, and our first stop was at Harry Stauffers in town. He is a brother of Tillman, who left these parts in 1910 for Alberta, spending much of his life there since. We now leave for Redlands in the new 600 Nash. Vineyards after vineyards were everywhere to be seen. Of the six varieties of grapes, they produce commercial grapes, raisins, grape juice, wines, and brandy. The highways are wide and the main ones good. The palm trees, without dates, vegetables, and fruit line the roads here and there.

Not finding Harry Reamer at Redlands, we went on to Cherry Valley. Here the second party said, "Certainly I know him.

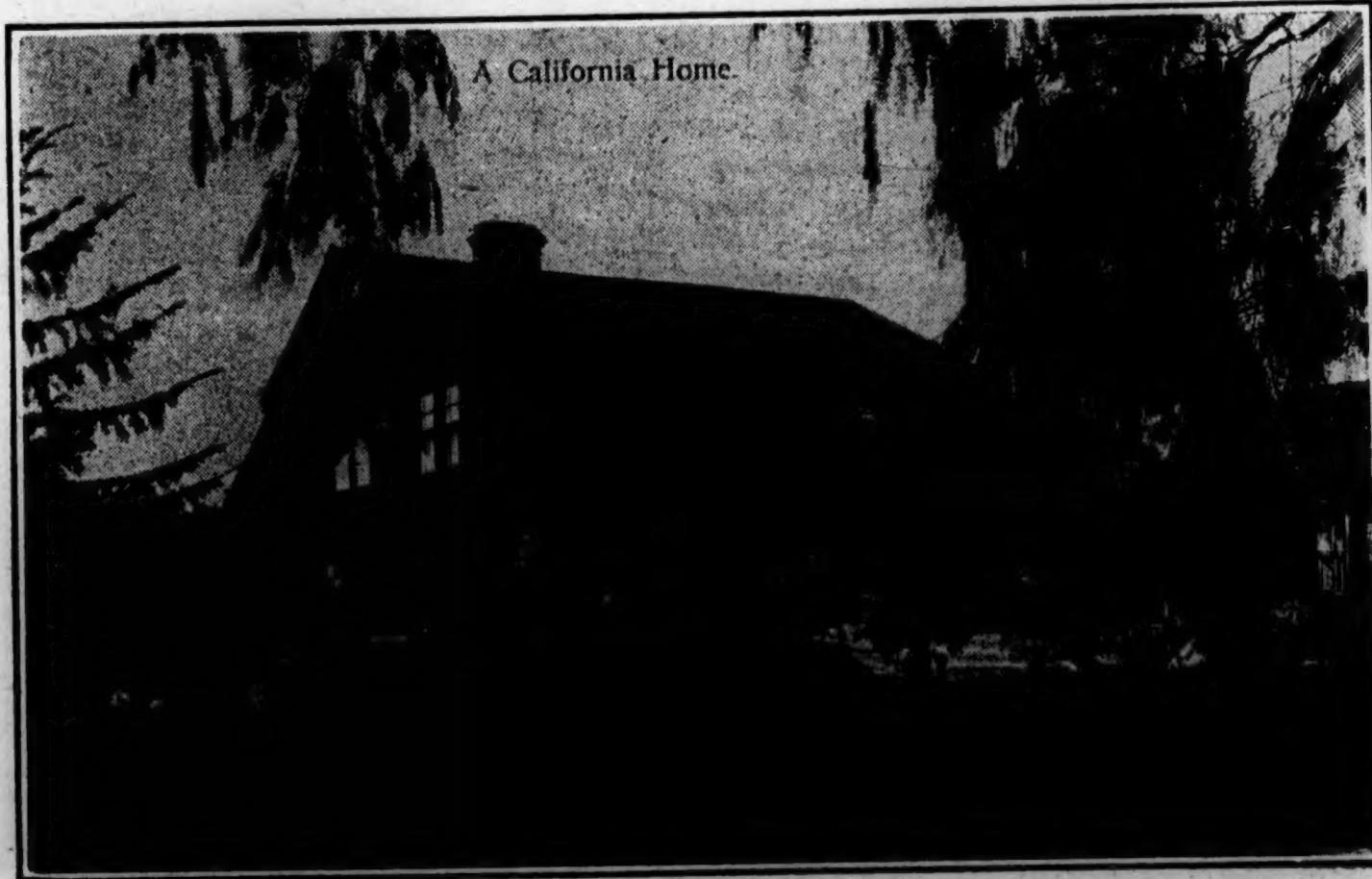
You look just like him." We soon located them, but neither his wife nor he knew me. He had worked for Grandpa Book, but came here 32 years ago. He planted and built everything on his ten-acre ranch, which was originally sagebrush. They live here the year round. Ninety days, if blocked, would cover all farm work. Every twenty days he puts on water for two days. His main crops are cherries, chickens, and walnuts. The temperature has a 31-96° range. The climate is delightful and the mosquitoes died before he came.

We drove to San Jacinto and back, beholding the beauties of southern California, as well as its bleak mountain scenery. We passed Menno Stoner's productive farm near Ontario in a section famed for its citrus, horticultural, and agricultural delicacies. We were at Sherman Maust's home for the night.

Sherman came here three years ago from Pigeon, Michigan. He is the bishop here and "fix-it man" for a local hardware store. He also farms four acres of lemons and four of oranges with piping irrigation. The lemons are a year-round crop, from which he has had three pickings already. The navel oranges are mostly picked January through March, but I tasted one sweet one from the trees that day. The Valencias are now ripe, so that they have oranges almost the year round. Oranges have cleared up to \$500 per acre, but with the government urge of increased production, they may turn to be a drug on the market. Lemons look better for the present. California raises everything but bananas, pineapples, gooseberries, and raspberries. The olive yards, such as Jesus frequented, are numerous. Bro. Sherman Maust and his wife, Lora Kipfer, of Zurich, Ontario, have been blessed with four children: Shirley, Willard, Ronald, and Dennis. His sister, Emma, came here too in September, 1947. She lives in a trailer in the backyard. In the shade of his fig tree, after I was certain it was no juniper, I basked awhile. It was a good place to be for a day that I might get after some notes and get the *Gospel Herald* article written.

John E. Gingrich disregarding his clergy asked his Elkhart agent for a trip to Portland and return. The agent asked him whether he wanted to see Seattle, too, for the same money? He replied affirmatively. And Los Angeles for the same money? Surely. Why didn't he ask for China too, and maybe our mission boards might have obtained a valuable cue. I am certainly glad that I had included California, too.

The four churches of California and the one in Arizona are isolated from all others, and for this reason they plan to organize their own Conference separate from the Pacific Coast. (Organized on Sept. 4-6, see *Gospel Herald*, Sept. 28, '48, "The Birth of a New Conference.") Of the 276 members, I fellowshipped with probably half of them. May God bless them in holding



the fort in their distant, but healthful clime!

The deserts of California have their weird Joshua trees (why so named, I could not surmise), the picturesque smoke tree, the beautiful creosote bush, and the cholla cactus, with the wild oats grass. Chino Valley and Indio, with their oriental flavor, were left behind. San Bernardino, Cajon Pass (3820 up), Barstow, Cadiz, the Mojave Desert, and Needles, and the 1849 Gold Rush were left behind. But just as I received in change four silver dollars, as many as I could find in the largest bank in Lancaster a few years ago, in the silver state of Idaho, so the next time I expect to find gold dollars in California, for there was a gold bubble uncovered east of Upland recently.

Crossing the Colorado River in the morning, we were then in arid Arizona. Kingman was the gateway to Boulder Dam, the greatest engineering feat of man, and Williams was the gateway to the Grand Canyon, a mile deep at points ten miles wide. Job 28:10. There were some low rocks. One displayed the sign: "Repent. Jesus Saves." This is the country to help sufferers from hay fever, rhinitis, asthma, sinus, migraine, and hives. Of all these victims coming here an allergist reported that 72 per cent were benefited but 28 per cent might better have remained at home for "dryness and dust cause trouble for dust-sensitive people, and in some asthmatic cases, can bring on bronchial plugging."

Near Flagstaff are the San Francisco Peaks (13,000 feet up), the highest point in Arizona. About 600,000 acres are irrigated in the state for citrus, dates, grains, lettuce, cantaloupes, cotton, and alfalfa, mostly in Salt River Valley, but we missed this. All was arid wherever we went. There are Indians of the Navajo, Apache, Hopi, and Pima tribes, Mexicans, and what they call the "Okies." These were the desperadoes who had fled from different regions of U.S.A. into Oklahoma and now are scattered.

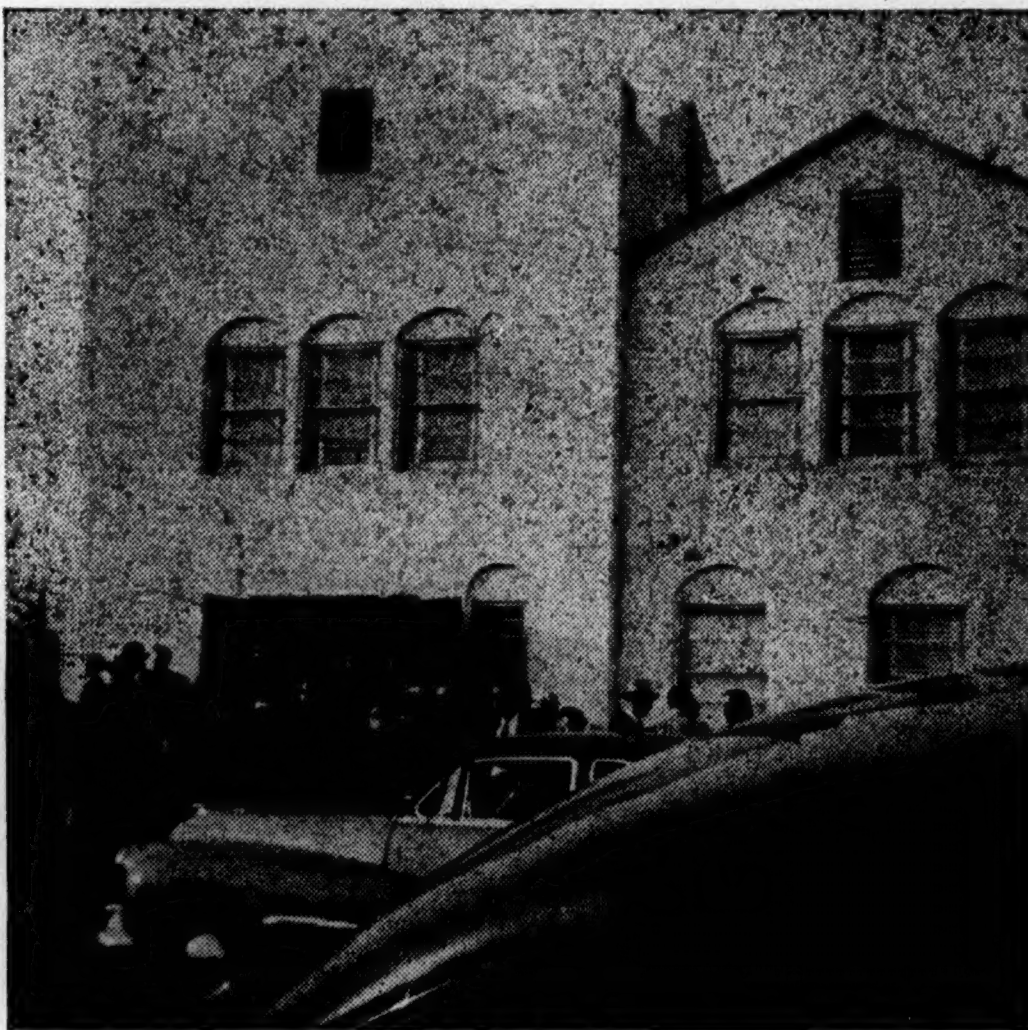
At Winslow we saw where a week earlier an engine at 75 miles per hour left the tracks, plowed into five stationary oil tanks and ruined the tower house, but killed no one.

The population is 5.25 persons per square mile compared with 4.4 in New Mexico and 218.4 in Pennsylvania. In Rio Grande River Valley, near Albuquerque, New Mexico, is a narrow strip of irrigated farming land and some cattle. This day was spent in the driest atmosphere in which I ever lived.

By 3:15 A.M. the train pulled into La Junta, Colorado. After lunch I walked to the Mennonite Hospital where I met a daughter of Curtis C. Cressman of New Hamburg, Ontario. One goes west to see his neighbors. By 5:30 I met Earl Showalter. He is a son of Frank Showalter, the Virginian, who had charge of the West Liberty Orphanage in 1923. We first drove to his 3000-acre ranch. He tried to persuade me to ride a bronco. He had George Cutrell on one earlier and he could hardly stay on and yet couldn't get off. That must be quite a plight, and I hoped to escape the wild and woolly part of the West.

We drove over the fields, passing one prairie dog after another, as though we were on an eastern highway. We saw the 200 Hereford cows with some of their calves. They always care for their young. When coyotes attack, the calves are in the center and the cows buck the coyotes with the calves behind them. Land sells for \$15-20 per acre and is hardly worth that. But a few years ago much could be bought for the taxes. The taxes are \$9 per quarter section and land can be rented for less than \$1 per acre.

About 590 acres are irrigated for \$4 per acre. Earl Jr. farms this when he is not flying his private plane. He employs four Mexicans. They were mowing thin barley and putting it on a windrow. The drivers in crossing the corrugated ends had no trouble with sleep. The corn looked very good and the wheat like 40 bushels per acre or better. With a jeep Junior straddled a ditch three



Mennonite Church, Upland, California

feet wide and five feet deep to permit us to pass.

We now inspected the Hospital and Sanitarium with Vernon Landis, a brother of Lewis of Filer, Idaho, as guide. Jacob M. Hershey of Leaman Place, Pa., a brother of Deacon Isaac E., went to Palmyra about 1892 and when attacked by tuberculosis came to the La Junta region about 1906. He, J. F. and D. S. Brunk, D. S. Weaver, and others established a sanitarium four miles out in 1907. He was Superintendent until Allen Erb took over. The Mennonite Hospital, dedicated to the needs of the afflicted in the name of the Trinity, was built in 1919. Allen Erb was the efficient superintendent and is at the present. There was an enlargement in 1928 and in 1947 with the Sanitarium today on the same grounds.

With the new addition the hospital has 125 beds. That morning they had 14 babies and an efficient staff from operating room to laundry. In the former was Mary Jane Swartzendruber, busy as ever, preparing instruments and a crying child for a tonsillotomy. That morning with a perfect number of operations, she was in a mood to put in an appeal for some eastern nurses, graduate or

under. In the evening I met Dora Taylor who will remain another year. I understood there is an Umble girl of Gap and an Alderfer from Harleysville also there. Otherwise there don't seem to be any at present from Pennsylvania.

J. C. Drivers moved from Garden City, Missouri, recently to a farm east of Cheraw. Dinner was waiting for us in their home. Our last longer fellowship was at Wakarusa, Indiana, in 1942. She (73) is Anna Kauffman, a sister of Daniel Kauffman. Bro. J. C., at 81, has not changed much with the years. Across the way are the daughters: Alma, married to a grandson of Preacher Christian Snyder of Freeport, Illinois, through William; Lydia, a schoolteacher, is also here, although she plans to finish her college work at Goshen.

In the afternoon I fellowshipped with Maurice and Elizabeth Gish Yoder (daughter of Eli, from home), who are in La Junta for their summer vacation. Maurice certainly does not look as though he needs one before handling the dinosaur bones at Hesston. Old times, new times, and then good-by for supper at the home of Amos W. Rhodes.

Amos, a brother of Samuel H., of the Shenandoah Valley, is the deacon in the La Junta Church and handy man around the Hospital-sanitarium buildings. After supper we drove to the Mennonite part of the town cemetery. Here were the graves of Bishop Jacob Heatwole (1871-1940; Jacob M. Hershey (1855-1923) and wife, Mary Emma Eby (1861-1944); Amos S. Kauffman (1871-1937) and wife, Sarah (1869-1936; Abram D. Driver 1864-1939) and wife, Lydia (1870-1945). The latter was also a sister to Daniel Kauffman and Mrs. J. C. Driver. The earlier burials are at the East Holbrook Church north of town. Earl Showalter put me to bed, but also out of the goodness of their hearts saw that I was at the station by 3 A.M. The altitude here is 4,045 in a state that has 47 peaks, more than 14,000 up. The state has more anthracite coal than any other except Pennsylvania, and abounds in gold, silver, copper, lead, zinc, molybdenum, tungsten, vanadium, uranium, and radium. There is stock raising, dairy farming, wheat and sugar beet farming, but we missed everything outside of La Junta due to the blanket of darkness.

By daybreak we were at Holly where there were small fields and some cattle. At Holcomb was a large, irrigated field of corn, the tallest so far. We crossed much of Kansas, the Sunflower State, from the Colorado border to Hutchinson along the Arkansas River. The western part has its great wheat fields that were mostly combined. Some was sent to the elevators in the great centers until a wheat embargo was ordered for Kansas City. On July 8 there were 7,789 carriers in this glutted market alone. In the days when they threshed the wheat, the unloading facilities were adequate, but not with the modern method of combining. It is estimated that the section west of Great Bend averages 23 bushels per acre (18-40), and that from 500,000,000 to 600,000,000 bushels are on the ground awaiting better storage. East of Great Bend

it was wet and half of the grain was still on the stalk, and ground storage is out.

Hutchinson has four elevators of scores of massive concrete silos to store grain. We are now in a Mennonite community from here well toward Topeka, the capital. Harry A. Diener is out of town and Sanford King in town. A hurricane visited this Mennonite community the following week. Newton, a General Conference Mennonite town, has Hesston near by. Then was Peabody where L. L. Beck settled in 1885 coming from Mannheim. Then came Emporia, where eastern Amish once settled, then some uplands and the state capital, and then down the productive Kaw River to Kansas City. This year Kansas expects the rarity of both a good corn and wheat crop. Government national figures promise 3.3 billion bushels of corn, an all-time high, and a possible second high wheat yield of 1,241,751,000 bushels. We have a bountiful God. How we as a nation should appreciate it and not use it for military preparedness!

Kansas City was soaked, and it was still raining when we cut across Missouri and southeastern Iowa to Galesburg, Illinois. In the morning Illinois didn't look too bad, but not the best along the railroad. Joliet and, of course, Romeo next, and into Chicago. We changed from the Santa Fe Station to the Pennsylvania, a mile and a half apart, and on through Indiana. This was the hottest ride of the trip, for the air conditioner did not work. I had to think of Upland when it seemed cool in the shade at 95° in the sun, at the same time that at Mineral in the northern part of the state thirty-foot snow drifts were forming. But we saw no snow on the Pennsylvania Railroad!

Indiana and Ohio seemed dry and hot, as crops showed. Wheat was on stalk and in some cases soybeans and corn were turning yellow. By 4:25 (E.S.T.) we were in Wooster, Ohio. William B. Martin of Chester Township, ten miles out, fetched me. We first went to the cemetery at the Old Order Mennonite Church in Chester Township where Jacob Landis, the great-grandfather of Harry Diener, is buried. He left Landis Valley with others from Lancaster County, for Wayne County, Ohio. This marker gives something: "Jacob Landis, 1792-1840, replaced by Grandson E. L. Davidhizer, 1924." That connected this Jacob with E. L. Davidhizer and Mrs. J. I. Welty of Wakarusa, Indiana. Here was Preacher Peter Y. Landis (1833-1897), and wife Esther, Moses Rutt (1810-1879), and wife Mary, Joseph Showalter (1790-1862) of Martindale, Martin Funk (1820-1862).

Bishop John Schaum and John Holdeman's father, William Westhafer (ordained at Groffdale) bishop, and Abraham Rohrer (also Lancaster County) at Wadsworth, were among the first in Wayne County. The first and second were brothers-in-law. John Holdeman tore away part of the congregation and started the Church of God in Christ Mennonite. The building he used for services is still intact. Of the Schaum children, Amos, Michael, and George, Mrs. Troxel, and Mrs. Rutt remained here, the rest moved on to Wakarusa, Indiana. It looks as though a number from Lancaster and the East moved in here and then some of their children en masse

moved on to Wakarusa, Indiana. The Old Order Mennonites have a well-kept cemetery and house of worship on this site.

We then had a very pleasant call on William Martin's son, Daniel. Daniel's wife is Alma Wenger of Mahoning County. Her father Adam, a brother to A. D., of Eastern Mennonite School, moved from the Shenandoah Valley in 1910, with his wife, Amanda Rohrer, and family. Her father Jacob, grandfather of Israel of Smoketown, had moved to Dayton, Virginia, following the Civil War. They have three children, Mary Esther, Paul, and Daniel.

The next stop was with William's brother Amos. He has but one arm and one eye because of two accidents, but in no other way deficient. He is a deacon at the above church. His wife is an interested member of the Mennonite Historical Association. They tapped natural gas for which a company allows a royalty and the use of as much as they care to use from a private main. On the way down they hit water and this they have in their new home free also. They are retired, living in a farming community but wisely have not quit working.

Wm. B.'s son, Harvey, farming next door, is married to a granddaughter of Preacher Noah Hurst of the Iowa Experiment. William B. is a descendant of both David Martin of Weaverland, who relayed in Cumberland County, and an Abram Landis who lived and died in Lancaster Co. They took me to Crown Hill near Rittman for the morning services. This is Enos F. Hartzler's Church, but he was at Salem for baptismal services. His father, J. B., who has served in the ministry for 69 years, is undoubtedly the oldest living minister in the Mennonite Church today. He was present, as well as L. S. Glick (a brother of Henry of Vine Street) who has served the church in North Dakota, Tampa, Belleville, and elsewhere. He and his wife, an invalid, are guests at the near-by Old People's Home. The latter is connected by a loud-speaker so that the inmates get the benefit of the morning services.

Among the worshipers here were Mary Martin, oldest daughter of Elam Landis, lately of the Welsh Mountain Home; two of her boys and their families; Jacob Shoups, the parents of Miriam Weaver's husband of our congregation, recently married in the Philippines. Then here were Aaron J. Peachey of Big Valley, superintendent of the Home; the Hiltys; Eli Miller; Solomon Miller, and others.

William Martins and I spent the afternoon at the Solomon Miller home. Through the Words of Cheer their Ida and our Rachel have been friends by correspondence. We had stopped in 1941, but had never seen the whole family. He and his wife Ida, nee Miller, have a family of nine: Monroe, Roy, Fannie, Melvin, Clarence, Kathryn, Lena, Irene, and Ida. Fannie is considering a nurse's training course in the Lancaster General Hospital. With Irene driving we went to Bethel, Wadsworth, in the evening.

Cousin John N. Landis and wife, Clarence's wife, Mary, and Edna, of course, were there. Then Samuel and Clayton Rohrsers, Robert Kreider's parents, a Stouffer, Newcomer, Geh-

man, Hollopeter and others were met, old and new friends. A real fellowship again this day!

At home again, Sister Miller was kind enough to offer me some butter bread before entraining at Orrville, where we separated after all their kindnesses. By Monday morning we were again pulling toward Harrisburg and home. By 10 o'clock Faith sat on my lap and looking up into my face seemed to say, "Why, Daddy, are you really home!" Four weeks, 7700 miles! And, oh, what blessings!

A Few Reflections

1. Not only is three quarters of the earth's surface water, but how much of the remainder barren! They claim but 11 per cent is even nominally Protestant. How few are actually Christian as the Lord looks down from heaven? How much really barren?

2. How many real flowers, beautiful evergreens, and hidden cascades are seldom or never seen by man! How many valuable talents, beautiful deeds, sweet lives, are unknown to the rank and file of humanity!

3. Much as some may depreciate an economic background for our church, the descendants of the Upper Rhine countries without it will not thrive for long. Our young people are not put together that way.

4. Conservative leaders who have been an asset to the church, when children or grandchildren fall into sin or become liberal, frequently capitulate, to their detriment and that of the church.

5. Our fathers have been led in most cases to the Canaan lands of America in southeastern and southwestern Pennsylvania; Wayne County, Ohio; Elkhart County, Indiana; Whiteside County, Illinois; Johnson and Washington Counties, Iowa; Harvey, Reno, and Marion Counties, Kansas; Filer and Nampa, Idaho; Willamette Valley, Oregon; and elsewhere. Why? Do we appreciate it?

6. When the dissatisfied from many sections settled in one place that did not make all satisfied.

7. In a few cases the influx will build up a congregation, but seldom will you build permanently with other people's children. When the young people marry out of the church or do not marry, generally the congregation moves into the cemetery.

8. Whereas we have lost too many of our young people in the east, the west, generally, has lost more. One whole large town is composed mostly of ex-Mennonites, or children of those.

9. Whereas the east certainly has problems, whether of ministry or laity, of faith or practice, the west has some of them accentuated, with strong rumblings in parts, but a strong life germ, sometimes in the ministry, sometimes in the laity, sometimes in both.

10. I am certain that the east has some things to learn from the west, and possibly they might learn a few from us. Praise God for their victories, their hospitality, and their launching out into the deep for Him. He certainly will reward them.

We are now back in Oregon (Pennsylvania) to rest awhile, leaving the Oregon annex in the land of the setting sun, but we can never forget you, and those between. Lititz, Pa.

Editorials

After Forty Years

With the close of 1948 the CHRISTIAN MONITOR passed the fortieth milestone of its journalistic career. This gives us pause as we begin the first issue of the forty-first volume. It even causes us to reminisce a bit and try to think back to January, 1909, when the first issue made its appearance under the editorship of Bro. H. F. Reist, now of Premont, Texas. For eleven years (1909-1919) Bro. Reist was at the editorial helm, followed by Vernon Smucker (1920-1923), C. F. Derstine (1923-1929), and the present editor from 1930 to 1949. It is hard for us to realize that nineteen years have passed since we assumed editorial charge of the paper, almost half of its existence.

It is not our purpose here to recall in detail the history of this paper which has found its way into the ranks of our Mennonite literature for these forty years. Needless to say many changes have come into the world and the church since the first issue of the MONITOR made its appearance. The fact that four different editors have had charge of the paper speaks something of itself, but it should be noted that all of them are still living. In this changing time, however, the paper has adhered to its original purpose of providing "A Monthly Magazine for the Home." It has also kept in mind the original intention of providing suitable literature for the maturer type of young people and Christian workers, such as give much of their time to the two great arms of the church—the Sunday school and the young people's Bible meeting.

Times have indeed changed in these past forty years. Almost an entirely new generation of readers has come upon the scene, but the need for sound, well-written Christian literature is just as great, or even greater, today than when the Monitor was first conceived in the minds of our leaders in the Publication Board and Publishing House. The land is flooded with literature, but much of it is either questionable or downright evil in its influence. The home, today, as perhaps never before, needs literature that is informational and elevating to the mind, that is clean and uplifting morally, that is sound and strengthening spiritually.

Forty years have passed. The MONITOR, of course, has made some changes in that time, but basically it is still the same paper and dedicated to fill the same needs in the home and in the church. In supplying our corner of the reading needs of our constituency we give due credit to our department editors and other contributors. Bro. S. F. Coffman, Vineland, Ontario, has been our Bible Study Editor through the entire term of forty years of the Monitor's existence. Bro. I. R. Shank, Versailles, Missouri, Young People's Bible Meeting Editor, comes second, with a term of thirty-nine years; Bro. C. F. Derstine has been World News Editor since January, 1930, and Bro. John F. Bressler has written the notes on the Sunday-school lessons since January, 1932. A corps of faithful contributors has also served us well through the years. Many have helped for a long time, while new ones are being added to the list constantly. To all of these we tender our tribute of appreciation.

Forty years have passed, and we are glad for our history, even though as in all human efforts, there was much room for improvement in our work. We are glad, too, for the response in subscriptions over the years. Our records give a list of 2100 in 1909, the first year of publication. The list kept mounting, excepting for a recession during the time we usually call the depression, the period of from about 1927 to 1933. After this the figures again started to move upward, until at this writing our list stands at 10,300. The growth has not been phenomenal, but in the main it has been healthy and constant. To our constituents who have in the past and are now loyally supporting us by their subscriptions, their contributions, and their interest and prayers, we also express our thanks and appreciation.

And now we enter the New Year, the forty-first in the career of the MONITOR. We are looking forward to new things in our monthly journal for the home. The reader will see new articles and new contributors along with many of the familiar features and names. A story in two parts, by Sister Almeta Hilty Good, is a new feature in this issue. Soon we will begin a new series of articles by Bro. Warren Long, recently returned from a term of service in Belgium and other parts of Europe. He will give us a glimpse into some of the spiritual needs and mission opportunities in Europe. The New Year brings us a six-month series of Sunday-school lessons in "The Life of Christ," taken from different Gospels and pointing out some of the great events in the life and teachings of our Lord. In the young people's Bible meetings we are entering a new cycle of topics with two months of subjects about God and reverence for Him and His institutions. We plan to have some special articles on both Sunday school and young people's Bible meeting subjects from time to time. Special articles in the fields of Christian Life, the Home, Education, and Missions will continue.

As we face the New Year we have mingled emotions of gratitude for the past blessings and hope of continued favors from our kind and gracious heavenly Father. We realize that the world of today is full of evil of many kinds, that in many places it is a seething mass of unrest, disturbance, and strife, and that there are many issues that face the people of God. We recognize too that in our facing the issues of the past we have often failed in doing our best. We are aware also that in spite of our best resolutions and intentions we may fail of reaching our highest ideals in the future. Someone has said that we live in a world of approximations, that we reach only approximately what we hope for. But as we enter the New Year with hope and faith in God, we can face the future with confidence and with the assurance that even the approximations of life will bring us rich blessings and great opportunities for bringing blessings to others. We wish you all a Happy New Year as you go forward with our great Shepherd and Guide.

"Not to Be Ministered Unto, but to Minister"

This is what Jesus said of Himself when some of His disciples were striving for the highest places of honor in His kingdom. They needed to learn, as we do also, that true greatness consists in serving others rather than finding places where we can expect and demand service from others.

This brings us around to the fact that unlimited spheres of service are open to Christian people today—in scope and areas that are unparalleled in the history of the world. There lie before us the great spiritual needs of a world that has been given over to selfishness and greed, and hatred of class, and race, and nation. Labor is arrayed against capital and vice versa, race prejudice is stalking through the land and the world, Communism and democracy find it very difficult to exist in the same world, Jews and Gentiles are in the midst of strife, Mohammedans and Hindus are engaged in quarrels. We believe the Christian religion has the antidote for all these ills, in the Gospel of salvation which brings love and peace and good will. The message of the Christmas angels is what the world needs today, and to the Christian Church is committed the task of spreading that Gospel throughout all the world. That is the ministry that has been entrusted to us.

Then there are the great physical needs that call for the healing ministry of the Christian people. Millions of people are suffering from lack of the common necessities of life—food, clothing, shelter, home, and a means to earn a livelihood. To these the church can reach hands across the seas through her relief workers in the regions of Europe, Asia, Africa, South America, and the isles of the sea. Many are engaged in that ministry of love "in the name of Christ." May we continue to support them in that same spirit, so that we, like our Lord, may constantly be engaged in a ministry of love and helpfulness and self-sacrifice. These are some of the vistas of service that beckon to us as the New Year lies before us.

CHRISTIAN LIFE

IT IS SATURDAY NIGHT

BY MIRIAM S. LIND

A busy mother and minister's wife takes time out to give us a homely picture of the spiritual refurbishing which we can profitably make as we face the New Year.

They are standing in a neat row out on the kitchen floor—four big shoes that have the brilliant black Sunday-look, four small shoes that are brown, and not quite shiny enough to hide the fact that they are worn every day of the week. And two tiny white shoes (they look so ridiculous!) are at the end. It is Saturday night. The boys have been put to bed, their little bodies smelling of Ivory and their hair fluffy and fragrant from the shampoo. And their parents stand here looking at this neat row of shoes. And they smile. It would make a telling photo, they think. Why doesn't some advertising agency capitalize on such an illustration?

As a rule, it is a Saturday night ritual at their house, this shoe-polishing. They like it. One friend tells them that she does it right away on Monday morning; then it's done, and there's way made for other tasks. But it wouldn't work at this house where each boy has SHOES—not Sunday-shoes and Everyday-shoes, but just SHOES—two all-purpose shoes that take an awful lot of gaff between the Sundays—and yet it is surprising how they will polish up on Saturday nights.

These folks polish shoes on Saturday nights, even if they know that the week's wear will strip them of every semblance of polish, even if they can foresee that a small boy will forget his boots and squish around blissfully in a mud puddle. Boys' shoes have some real adventures. There was the time in Texas when one boy decided to go barefoot. "Where are your shoes?" "Don't know!" The shoes were found—quite unrecognizable—after days of pouring rain and the trampling of many cows in the corral. They were found—and who would have known their defection after they had been washed, scrubbed, dried, rubbed with neat's-foot oil by Uncle Bob, and polished! Ah, yes, the small brown shoes and the big black shoes and even the minute-sized white shoes go through a lot from polishing to polishing. But hopefully they are polished again each Saturday night. And those who do the polishing know that it is a good thing to do. It gives the shoes one more new start—a shining courage to "press on," as we say.

* * *

It is the Saturday night of the year as I write this. Tomorrow is Sunday. A new day. A new week. A new beginning. I love the New Year—it's like the Sabbath. I love to make resolutions—it's like the Saturday-night shoe-polishing. I can read in an old diary or think back in my mind to many "Saturday nights" as I sit preparing for the new Sunday. The polishing was a bit different each year, to

be sure. At fourteen the list might read—"I will make better grades in algebra. I will write in my journal every day. I will be more patient with Grandpa." At twenty, in a different physical and emotional environment, the resolutions were different. And now as a parent, I find that they have mostly to do with my relationships in our home. "I will be a better mother. I will be a better wife," I write, and list the specific instances in which improvement is desired. There are many who hoot at the idea of making new starts saying that they will surely be doomed, or at the very best will be imperfectly carried out. But, for some reason or other, I'm the kind of person who is always feeling the need of a new start—a recommitment. It seems that an urgent refurbishing is always in order for

most Christians. And though I must make those recommitments much oftener than once a year, still, the New Year is a good time for a repeat performance.

As I approach this, another great Sunday of my life, I am awed at the dust which has collected on my soul. I am remorseful at the scuffs. What a shabby little soul it must appear to the Great Examiner! Why the dust? You know, and I know—a neglecting of the spiritual exercises of prayer and Bible study and concomitant righteous living. Why the scuffs? We know that too—there were fightings within, and too often the little gamin, Self, won, and left Soul the worse for the fight. Why the shabbiness? Why, when there were available all the graces of Christian womanhood to clothe me like a comely garment? Because it was easier to wear the old rags of impatience and unkindness and indifference.

And so, this "Saturday night" I am having a little session with my Creator. Once again, as I must do often throughout the year—once again I examine this nondescript soul. With the poet, I probe,

"Awake, my soul, with utmost care

Thy true condition learn.

What are thy hopes? how sure? how fair?

What is thy great concern?"

It is Saturday night. Tomorrow is Sunday. I am polishing shoes.

Scottdale, Pa.

THE CHURCH AND HER YOUTH

BY ULRICH HEGE

An address given August 5, 1948, at the Mennonite World Conference at Goshen, Indiana. Bro. Hege is pastor of the Mennonite Church at Sinsheim, Baden, Germany.

"The Church and Her Young People" is the problem that stands in first place today in the range of the Baden-Württemberg-Bavaria Mennonite Society. The churches of this region in their ministry and church activities stand on the foundation of the Biblical church, and the regulations of the church are based on the Holy Scriptures. That is why we still practice the lay ministry, and hold unto it to this day. Our elders, ministers, and deacons all have a vocation that they pursue during the week for their livelihood, and on Sundays they serve the churches in the ministry of the Word of God. The ministers are elected by the churches, and the elders by the whole society. Until now we always have had young men who have declared themselves willing to accept this office, and with joy testify to the great love of our heavenly Father, and declare that Jesus Christ the only begotten Son of God has brought to us redemption and eternal atonement through His death and resurrection, and that we through Him have salvation and eternal life. We are happy that we may and can install young brethren who carry this testimony into our churches, and help along in the work of the church. That we still have these brethren is a grace of God, but it is the work of the church to train her youth for the Lord's service in early life. This work unto our young people is our most important calling.

It must be kept in mind, however, that our young people have grown up between two world wars in a time when everything godly in the nation was shoved to the background. Many young men were separated from their churches for years through service in the army. Some had suffered inwardly through false propaganda. Outward circumstances have changed, and so many have had to change their vocation and means of living. From these trying circumstances, especially hard for young people, our youth were not spared either. The great general privation depressed the faith of the individual, and more so that of the young people. The church soon saw the dangers facing her young people, and sought for ways and means to meet them. Unbelief in general has also caused some of our members to turn their backs to the church.

In 1918 our real youth work started. Before that a military commission had been in charge of those who were drafted into the defense army. With the beginning of the youth work, the interest of the young people in the church and her activities developed. It stands unshakable that the first obligation of the home and church is to take care of their young people. This principle must be put first. No young people's commission, no other association can relieve the home and the church of their responsibilities to their young people. In this the family altar takes

first place, and the obligation and calling of the church is to assist. This does not change the fact that the young people who are outside of the church should be drawn in. This shall be part of our young people's work. We have found, and find again, that those young people who in the past have become estranged from the church, are among those who seek and ask, and that we may and that we must step in here to help. But not only this. Many of those who stayed true to the faith and church, which the majority did, are helping along with the work of the church. In small Bible classes, where they study Scripture and prominent Biblical characters, the young people gladly participate. These small gatherings shall be enlarged and improved for the study of the Word of God, grounding them in the Scriptures, and leading the young people to our Lord and Saviour shall be our first and sacred obligation. These gatherings are mostly under the leadership of a minister or elder, but we are working toward the goal of having the young people take full charge. In these gatherings they have opportunities for expression and participation, and they do it gladly and willingly.

We must state the fact, and keep in mind that we have in our churches today hundreds of refugee young people at the age of from twenty to twenty-five that have never seen, much less read, a Bible. To reach these young people, teaching and leading them is another work that we have taken upon ourselves. It is a pleasure to notice with what joy and eagerness they participate, and many a one has already found his Lord and Saviour, and serves Him now with joy. To see this and experience it is for us ministers of the Word a new experience and encouragement for the work in the vineyard of the Lord.

Besides these small Bible circles we have from three to four days' vacation time and young people's Bible hours are conducted at our Bible home, Thomashof, and other towns where the young people work together, divided according to age and sex. For these days a main topic has been chosen, which has been announced in advance, and is discussed by several ministers or elders. Some of the young people also take part. In connection with these lectures we have testimonies in which the young people take an active part. In special prayer meetings, before and after these lectures, the Lord is entreated for blessings for that time. We acknowledge with gratitude that the Lord is true to His promise: "Those that seek me early shall find me." Rich are the blessings of these days, and the Holy Spirit works visibly.

The more mature young people, and especially those who have no church affiliations, or live too far away from their home church to attend regularly, or those studying, or working in the cities, all gather for these special days to be led deeper into the plan of salvation, and to drink of the spring out of which flows the water of eternal life. In all this it must be kept in mind that we few thousand Mennonites live scattered all over Germany. We are also happy that our academical young people, who in the past

were being estranged from our churches, now come back and take active part in the work of the kingdom of God. In all these activities and gatherings our own young people are actively participating.

Another aspect of worship is being taken up at these gatherings—that is sacred music, which adds to the worship period and church life at home. Choirs practice sound, choral music, and from time to time some young talents present a piece of an old or more recent master of the church music to create love and interest in our youth for such music.

Last, but not least, is the instruction in Mennonite history. This is especially important since we are only a small group, and our young people should know the essentials of Mennonite history, and the life of our fathers and martyrs. When our young people take in the history of our martyrs, they grow strong for times of need and oppression. Special attention shall be given that these gatherings may not become commercial. We do not want to put something into our young people from the outside, but want to be renewed from the inside. Each one shall have an experience with God, and so grow into the Vine, which is Jesus Christ, as a useful branch.

There is a danger with us Mennonites, and not in Germany alone either, that we take our Christianity too much as a matter of course, and so forget that we thereby become much like the older brother of the Prodigal Son. Each one individually must have come to know and to confess that he is a sinner, and must be willing to walk the road of humility and the cross which our Lord and Saviour walked before us. If every one in the church, the young people included, have come to know this, then we are on the right path. We instruct our young people especially in practical Christianity, and so live up to the word of the Lord: "Ye shall be my witnesses." If we can get our young people to do that, then the Lord will not withhold His grace and blessing from us. It is the duty of the church to watch and pray for her young people as a precious gift that the Lord has entrusted unto her, and some day will require of her. We cannot do too much

PRAYER FOR THIS YEAR

God give you **FAITH** this coming year!
The faith that will not fail in keenest test;

That trusts and sings in midst of fire and storm;

And dares rely upon His Word and rest.

God give you **HOPE** this coming year!
The hope that through the darkness sees afar—

The purifying hope that fondly waits
The rising of the Bright and Morning Star.

God give you **LOVE** this coming year!
His own great love that burns out for the lost;

That intercedes, and waits, and suffers long—

That never fails, nor stops to count the cost.

—Margaret D. Armstrong.

for our young people, for they are the ones who are to take over the church, and lead and direct it according to the will of our Lord and Saviour. To make them strong for this work is our calling.

We have those in our church who believe that young people's work outside of the church or separate from the worship service is not Biblical and is wrong. These voices may have their place. Youth work should never be done outside of the church, but in the church, and yet the young people must have the opportunity to be led to their Lord and Saviour. It is to be kept in mind that the youth of today have special questions, caused by past experiences, which seldom are touched upon outside of worship services. These questions are of great interest to the young people, and they should have opportunities to express themselves, and have their questions answered.

We know for certain that due to this youth work our young people are being brought together and led to our Lord and Saviour. It is important that no opportunity is neglected to work on the hearts of our young members, but most important is that the whole church bears the burden, that the blessing of the Lord rests on it, and that our young people as courageous soldiers of Christ enter the battle for the kingdom of God and His cause.

Sinsheim, Baden, American Zone, Germany.

THE TEST OF OUR "BEST"

If your threads get tangled, send for the foreman.

Thus reads a large placard posted in a textile factory. The new worker is instructed to obey this order.

One woman, more industrious than usual, got her threads tangled. She did not like to "bother the boss," so tried to disentangle them herself. She only made matters worse. Then she had to call the foreman.

He came and looked, then said to her, "You have been trying to disentangle these threads yourself."

"Yes."

"But why didn't you obey instruction and send for me at once?"

"Well—I did my best," she replied, rather sullenly.

"Remember," said the foreman, "that 'doing your best' in a case of this kind is saving time by sending for me at once!"

Are we, today, in trouble? Are the threads of our lives badly tangled? Do we try, nervously, vainly, to disentangle things—to think it through? Do we call in our friends, neighbors, acquaintances, for their counsel and advice? Do we go to man-made books, intellectuals, radicals, politicians, and the like for help?

Do we perhaps seek to excuse our tardiness by saying we have "done our best?" And do we hear Him say, lovingly, "My child, doing your best in cases like this is calling on me, coming to me, trusting in me, leaning hard on me . . ."

Sometimes it takes folks a long while to learn to obey the "sign." But they find, eventually, that it is true. The Great Foreman is ever ready to help.—Selected.

WHEN PRAYER DOES NOT CHANGE THINGS

BY GEORGE H. CLEMENT

Perhaps you have a motto in your home which reads: "Prayer Changes Things," and no doubt you can testify of many occasions when prayer most certainly did change "things." But I am inclined to believe that very frequently "things" do not change one iota. Rather, prayer changes us to such an extent that we gloriously triumph over "things," whether they be a disagreeable environment, or an unpleasant task, or perhaps a fiery, inexplicable trial. Praise God, His all-sufficient grace is able to make us completely oblivious to all of these "things," and our triumphing over them is a more glorious victory, and brings more glory to God than their removal could ever accomplish.

John, the beloved disciple, had reached old age. Behind him was a ministry richly blessed of God. He had reached the stage of life where he had earned the compensation of restful surroundings and the kindly attention of Christian friends. But instead of these blessings he was rudely thrust by malicious hands unto the prison island of Patmos, where the angry sea was his imprisoning walls, and criminals were his only companions. His environment and circumstances could hardly be more uncongenial. If any man was justified in being depressed, out of sorts, and full of complaints it was John. Not only was the island bleak, and every prospect discouraging, but to aggravate his loneliness was the fact that his beloved Ephesus church with its sweet fellowship and sacred memories lay across the sea in full view of Patmos and its prisoner. It was within sight, but forever, as far as John knew, out of reach. It was a condition just as exasperating as placing a bounteous meal before the eyes of a starving man who was chained just out of reach of it.

Everything was against John's peace of heart and enjoyment of life. "Things" could not be worse. If any one could justly pray for "things" to be changed, it was John. But one Lord's Day the beloved disciple was reviewing his experiences: "I John . . . your brother, and companion in tribulation . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." These words represent his cross. They are filled with poignancy. But like a letter received from a prisoner of war, one must read between lines to get the real picture. But John was also meditating upon all of God's goodness and mercy, and perhaps poring over his manuscripts of Scriptural treasures; for he further states that on that Lord's Day "I was in the Spirit" (Rev. 1:9, 10). What was the result of his thus waiting upon his Lord, communing with Him? The book that he wrote is the answer. He was lifted into heavenly places with Christ, and saw such revelations of God's present glory, and heard such exceedingly marvelous prophetic utterances that he was at a loss for words to describe them. He gathered up all the superlatives that his language

could supply, and mentally explored the mineral kingdom to find the most precious gems, that he might by these endeavor to give to the churches a glimpse, at least, of that spiritual world of eternal realities he had been temporarily translated into. And all the time that he was enjoying the blessings of being in the Spirit, "things" had not changed. The billows were still dashing themselves against the dismal shore of his prison island. His only companions continued to be criminals of every sort, and their rough guards. His outward environment and circumstances remained as uncongenial as they possibly could be, but inwardly he was lifted above them all into that spiritual sphere of perfect bliss.

Many centuries after John's glorious triumph over "things," another rare saint of God was cast into prison for the Word of God and the testimony of Jesus Christ. His name was John Bunyan. And while he was confined to jail, with cold, clammy walls and iron bars enclosing him, he mounted up with wings of faith far above and beyond them, and left with us the fruit of his glorious achievements—the immortal "Pilgrim's Progress."

The story of God's grace in the lives of His obedient, submissive servants, enabling them to escape from disagreeable outward conditions through the inward empowering by the Spirit, would make volumes. It would take us back into Old Testament days, and show us how Abraham, Moses, David, and countless others gloried over unpleasant trials. It would lead us through New Testament times, and have us pause at the list of the heroes of faith in Hebrews eleven, and reveal afresh how some "were tortured, . . . others had trial of cruel mockings and scourgings, . . . of bonds and imprisonment, . . . were stoned, . . . sawn asunder, . . . destitute, afflicted, tormented." Yet we read, despite all these "things" which would naturally overcome flesh and blood, that they all received "a good report through faith." The story would go on to show us the grand triumphs of God's true saints in the dark days before the Reformation, and the victories of the reformers and revivalists during and following it. It would bring us right down to our own day and disclose how Fanny Crosby in her blindness, the Havergal sisters in their physical infirmities, and others too numerous to mention, got such victory over "things" (which would ordinarily prove handicaps), that the Christian Church has been immeasurably enriched by the songs and stories of spiritual conquests they have left us, and by their faith-inspiring lives. The keynote of their lives is expressed by Paul: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us" (not by removing the trial, or changing "things") but: "in all our tribulation." "That we may be able to comfort them which are in any

trouble [and there are very few who aren't] by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4).

We could not do better than to conclude with two verses that Madame Guyon wrote while she was in prison in France for her Saviour's sake. This cultured, refined, educated, and, until smitten with smallpox, exceedingly beautiful woman, spent ten years of her life in different French prisons from 1695 to 1705. Here are her words:

"My cage confines me round;
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.

"Oh, it is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose Providence I love;
And in Thy mighty will to find
The joy, the freedom of the mind."

"Prayer changes things." And when it is God's will, He does change "things." But often one gains more spiritual experience, and God gains more glory by allowing "things" to remain the same, but giving us grace sufficient to trample them under the feet of triumphant faith.

Hamilton, Ont.

SEARCHING OUT WAYS OF GOD

The story is told of Louis Pasteur, the great French scientist, who was discovered by a student one day, bending low over his microscope. Coming upon him from the rear, and not seeing the instrument, the student thought that he was praying and was about to tiptoe out of the room when the great one raised his head and turned about. "Excuse me, sir," stammered the student. "I thought you were praying." "I was," said the professor, returning to his microscope. He was searching out one of the ways of God. To him, one of the greatest scientists of all time, every law of the laboratory was only another outline of the way God works. That is the reverent attitude of real science.

—Canadian Baptist.

A Christian is a believer in Jesus. He believes that if he only throws his own lost and sinful soul on the Redeemer, there is in His sacrifice sufficient merit to cancel all man's guilt and in his heart sufficient love to undertake the keeping of one's soul for all eternity. He believes that Jesus is a Saviour. He believes that Jesus' heart is set on His people's holiness, and that it is only by making them new creatures—pure-minded, kind-hearted, unselfish, devout—that He can fit them for a home and a life like His own; that He can fit them for the occupation and enjoyments of heaven. And, believing all this, man prays and labors after holiness.—James Hamilton.

OUR HOME CIRCLE

A GODLY HOME

BY QUINTON J. EVEREST

"As for me and my house, we will serve the Lord."

Godly homes are one of the greatest needs of America and all other nations.

Homes and families are not the product of evolution, nor are they the result of accident. Homes are the divinely ordained fountains of life. Eden was the home of the first family. Study history and you will discover that ever since the institution of the first home God has blessed nations and communities in the measure in which homes have adhered to purity, monogamy, and spirituality. Blightings and cursings have come in the measure in which homes have departed from the divine purposes, standards, and models.

The home is a tremendous factor to the progress of Christianity, liberty, freedom, and all we hold dear. As the home goes, so goes not only the church but all the important institutions of life. Churches, schools, business, and government may be destroyed, but Christian homes will rebuild them. Destroy Christian homes and you have blasted the only safe and secure foundation for a decent and lasting civilization. If America is to continue as a great nation, it will necessitate a rebirth of the primitive Christian home where deep piety and penetrating spirituality prevail.

Never in our history have we been so insecure from the standpoint of crumbling home foundations. Who can doubt that we are facing a critical hour, when we think of present-day increases in divorce, divided homes, sex-freedom and gross immodesty and immorality? It seems as though the devil has conscripted all the demons of hell, with their anti-home artillery, to blast the homes of America into the hell of moral confusion, division, hatred, and destruction.

Present-day marriage relationships and modern homes are facing unprecedented problems. Much of the old external pressure is being withdrawn: economic compulsion which caused women to remain loyal because it was their only means of support; social compulsion, which threatened them with ostracism if they were divorced; moral compulsion, which exerted the restraint of Biblical standards and moral teachings; legal compulsion which made divorce almost impossible—these and other outside factors are not as effective as in former days, in promoting home unity, piety and permanency.

Admitting the danger of present home life and realizing the invaluable importance of this in our nation, we certainly are fools if we fail to strengthen home ties. Since pressure from without is withdrawn, we need an inner development which will strengthen the ties that bind. The outward forces and

manifestations are the result of failure in strengthening the inner ties that bind.

We Americans are a crowd of boasters. We boast of our ability to solve problems, annihilate space, build skyscrapers, win wars, and in general, run our own affairs. We conquer the water; we conquer the air; we harness electricity; we throw concrete into forms and cause it to perform our bidding for centuries. We solve our relationships with things, but when it comes to our problems and relationships with God and men, we are staggered. Look at capital and labor; look at the nations of the world with their increasingly deadly war machinery; look at our prisons, penitentiaries, and reformatories; look at our disrupted homes, divorce courts, orphanages, and our increasing juvenile problems. What is the matter with us? Why all this hate, jealousy, strife, division, derision, and death?

My friends, there is only one satisfactory answer to these questions. We have left

A NEW YEAR'S WISH

**The joyous day has come again
When friends from far and near
Send Happy New Year's greeting
And loving words of cheer.**

**I know not what the coming year
May bring to you or me,
As friend may speak from heart to heart
This is my wish for thee:**

**May all thy days be happy days
With joy and peace o'erflowing
For while life's conflicts rage without
The inner life is growing.**

**And if sometimes the way seems dark,
Oh, go not forth repining;
Behind the deepest, darkest cloud
The sun is ever shining.**

**Then bravely meet thy task and smile
Oh, nobly do thy duty;
When night is past and clouds are gone,
The sun breaks forth in beauty.**

**May no rude hand with careless touch
Sweet friendship's ties e'er sever,
But friends who now are warm and true
Still faithful prove forever.**

**And home, the dearest spot on earth,
With love's bright golden chain,
When happy New Year comes again,
Unbroken shall remain.**

**And so, in this and coming years,
May Christ still guide thy way
Along the path that brighter shines
Unto the Perfect Day.**

—Mrs. Mary N. Potts.

God out of our lives, homes, communities, nations, and, sad to say, but in some instances, God is left out of the church. This is the Laodicean church period when the Lord Jesus Christ is standing at the door of many a church seeking admittance.

If everyone of you will be honest you will admit with me that no solution for our home problems, and others as well, has been offered that is equal to the one proposed by Jesus Christ. His offer is to create right relationships with God, which will in turn produce a spirit that will solve the problems of home relationships.

You who are brokenhearted because the world and Satan are ever bidding for first place in your home, permit me to say that there is One who is seeking to occupy first place in your heart and home who will unquestionably restore peace and happiness. You can be assured that this Christ is able to perform all He promises. All the inducements and allurements that hell can possibly hatch out can never pierce the armor of the truly godly home where Christ occupies the chief place in the affections and activities.

If we are to have truly godly homes it will be necessary for us to give some attention to the

Fabrication of the Home

It must be said that God is the Fabricator—the Originator of the home. It was God who made the race "male and female"; it was God who said "Be fruitful, and multiply" (Gen. 1:28); it was God who said, "It is not good that the man should be alone; I will make him an help meet for him," (Gen. 2:18); it is God's Word that declares, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24).

We see Jesus publicly sanctioning marriage by His presence at a wedding and performing the first of His unnumbered miracles which bore testimony to His divine Sonship. John 2:1. To Jesus, marriage was so sacred that He sternly forbade men to interfere with its divine claims by saying,

"What therefore God hath joined together, let not man put asunder" (Matt. 19:6).

The writer to the Hebrews has further declared that,

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

In this day of crumbling cornerstones, we need a positive voice crying from the mountain peaks of our nation that marriage as God ordained it, sex as He created it, the family as He instituted it, and the home as He founded it, are among the highest, holiest and happiest bestowals of His loving and beneficent heart.

If the sanctity, purity, harmony, and spirituality of America's homes are to be preserved, we must give some attention to the fabrication and building of the home. My fifteen years' experience as a pastor has convinced me that this must be begun during the courtship period, or before. Courtship days should be happy days, but they should also be a time of serious and prayerful consideration and decision. I am not revealing a new thing

when I say that engagements are too often made with little or no thought of their meaning and broken with the slightest disagreement or misunderstanding.

Many a person has suffered physically throughout life because of inadequate care, caution, or instruction in the days of his youth. Many a home has likewise failed to be a place of happiness and blessedness because of events that have transpired in the lives of two people before they met at the marriage altar. Many homes have a mighty small chance for happiness when they begin, because a poor foundation was laid in social, moral and spiritual ideals.

America's happiest and most successful homes are not founded by those who choose their life companions on the dance floor, at the road house, in the theater, at the card game, etc. At such occasions there is usually a major emphasis on the obscene, the impure, the immodest, and undue exposure of the human body and the perversion and breaking down of sex standards.

Much of the so-called self-expression which men are clamoring for in these days is nothing more or less than sex-expression. We are living in a period of moral collapse when men have thrown workable Biblical standards and ideals to the wind and have failed in replacing these standards.

It is impossible to build godly homes and a lasting civilization on merely sex appeal, physical attractions, emotionalism, and trial marriages. Love does have a physical basis. God has created us so there is attraction to each other from the physical side. There is also a mental side of love. Love is a matter of judgment and choice. Love that is swept off its feet only by physical attraction comes dangerously near being lust. While the physical and the mental are to be considered in home building, there is the spiritual which is absolutely indispensable in building godly homes. While love is many times noted first in the realm of physical attraction and becomes more substantially developed in discovering likeness of mental interests, yet a truly godly home must have as its cornerstone spiritual standards and ideals which are founded on the Bible.

The first requisite for a godly home is for both husband and wife to be united in heart and life to the Lord Jesus Christ. If He is known in His saving and sanctifying power, there will be less difficulty in submerging selfish and individual peculiarities. The more love there is for Christ, the more love there will be for each other. By being drawn toward the Christ as their common center, there will be a drawing toward each other. There is no greater asset in founding and building a home than a common attitude of love and reverence toward God and a loyalty to those ideals as taught by Jesus. In concluding this thought of my message, let me make it clear that no one can adhere to the principles and ideals of Jesus unless his life is regenerated and indwelt by the Holy Spirit. Just as surely as Nicodemus needed to be born again to be a truly godly man, so must husbands and wives be born again in order to have godly homes. In order to have godly homes every

father and mother must make the decision Joshua made when he said,

"As for me and my house, we will serve the Lord."

Evidences of a Godly Home

If the home is truly a godly one, there will be evidences of the same. Just as naturally as a peach tree produces peaches, so will a godly home manifest the fruits of godliness.

God will, of course, be given first place. Jesus said,

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Jesus also stated in response to the lawyer's question that he should

"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22:37, 38).

The first outstanding evidence of a godly home will be to love God.

The Bible will have first place on the home reading table. It will be read daily and regularly. Other clean, uplifting, and inspiring religious literature and books will have place in this home. Newspapers will be secondary. Suggestive sex literature, questionable magazines with their triangle love affairs, and all reading matter which militates against spirituality, morality, and decency will be outlawed in the godly home.

Prayer will be the order of each day. A period of secret prayer by the individual members of the family; daily family worship when as a unit they meet for a period of Bible reading and prayer; and prayer before each meal when God is recognized and thanked for His bountiful material provisions.

Due attention will be given to the mottoes and pictures that decorate the walls of the home. Discretion will be used in selecting music for the home and in the type of radio programs that will be listened to. Someone has said, "Show me the music which people play and sing, and I will tell you what the people themselves are." This is also true regarding radio programs, reading matter, and social functions.

Sunday morning and evening church services and the midweek prayer services will be regularly attended as admonished by the writer to the Hebrews when he says,

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

God's guidance and direction will be sought in the financial, social, and recreational problems of the home. In fact, the parents of a genuinely godly home, where God is loved supremely, will repeatedly be finding it necessary to come to God for the solution of problems and for guidance in matters that will be vital to the maintenance of a godly home. With this type of home God is well pleased, and He will not hesitate in opening the windows of heaven and pouring out His blessings on its occupants.

Such a love to God on the part of the members of the home will produce the highest type of love and respect between the members themselves. Husbands will love their wives and vice versa. Children will be

taught reverence, respect, and obedience. Parents having brought their children up in the fear and admonition of the Lord can rest in God's promise when He says,

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Surely nothing is more refreshing or beautiful than the home where a true and God-given love prevails and presides. The mellowing, enriching, resting, inspiring influence of love should be felt from cellar to garret. In the following poem the little maid has unconsciously revealed the atmosphere of an ideal home.

"I found her on the corner,
A maid of three short years;
Her head a mass of tangled curls,
Her blue eyes filled with tears.
'Where do you live, my little maid?
I fear you've wandered far—'
She looked at me and, sobbing, said,
'I live with my Mama.'

"I took her in my arms and tried
To soothe her childish woe.
'But where does Mama live?' I asked.
'Perhaps the street you know.'
She gazed at me—no sorrow now
The childish face did mar—
'Why, don't you know?' she wondering said,
'She lives with my Papa!'

"'Oh, little maid! Oh, little maid!
I cried in my despair.
'Your Mama lives with your Papa,
And they both live—pray, where?'
She tossed the mass of tangled curls
And laughed aloud with glee—
'My Mama lives with my Papa,
And they both live with me!'"

May God help us to have just such homes that will be the holy of holies of our lives, where we can shut ourselves in from the cold and strength-sapping world and warm ourselves at love's fires. There our moral and spiritual strength will be renewed and on the tomorrow it will be the starting point for new errands and greater responsibilities.

Enemies of the Godly Home

While God is highly pleased with such a home, the devil is going to be sorely displeased. He knows truly godly homes are the foundations of all truly great and worth-while things and today we see the devil doing his best to undermine the home.

The devil certainly has been successful in tearing down the moral structure of America's homes. If divorce continues to abound we will soon have the notorious distinction of being home-breaking nation Number One. The divorce menace of our nation is indescribable. The population of our country has increased 110 per cent since 1867 but divorces have increased 700 per cent. Divorce was once a disgrace; now it is a custom. Sixty-five per cent of crimes committed come from divorced homes. Three million children are living in homes broken by divorce.

The Bible says,

"Let not man put asunder."

"The woman which hath an husband is bound by the law to her husband so long as he liveth."

Careful reading of these and other passages will remove every suggestion of doubt as to the Bible's attitude on divorce. The only

exception to these Scriptures is marital unfaithfulness as stated by Jesus in Matthew 5:31, 32 and 19:9.

The prevalence of near-nudity in the movies; the rank and shocking immodesty in dress; the masculine dress menace of the feminine sex; looseness between the sexes; the liberty and license of the liquor business; the consumption of liquor and the use of both liquor and tobacco by men, women and even high-school boys and girls; the increase of loose thinking and teaching in our high schools, colleges, and universities—all this and much more is ripping our moral structure into shreds, leaving our homes a mass of moral and spiritual wreckage.

Recently a supposedly great philosopher, author, and professor of an outstanding university, proposed that marriage laws be altered so as to permit a man to take a number of mates. Said he, "I, for example, like the company of different women for different purposes—one to do the cooking, another to mother me, another to play games with, and another to make love to." He further thinks that polygamy might absorb the preponderance of women. When the supposedly great educators of civilized nations can boldly and blatantly advocate such rottenness, it looks as if we are scraping on the bottom of our moral keg.

Time will not permit me to speak of the breakdown of parental authority; the influx of magazines, books and literature which is suggestive of banditry, gambling, drinking, illicit love, nudity, and many other forms of evil; the lack of domestic co-operation and home appeal; the neglect of the Bible; lack of belief in the Bible; the craze for worldly pleasure; the lack of desire for that which is ennobling, uplifting, and enriching—with such conditions and attitudes the American home has never been so insecure, nor its sky so dark.

In closing, let me say that all of our present-day domestic troubles can be traced directly or indirectly to failure to give Christ His rightful place in home life. The Bible begins by saying,

"In the beginning God."

So long as God is kept in the beginning or occupies first place, all will be well. When He is relegated to the background, we have chaos.

If your home is a Christian home, I congratulate you and pray that you will keep it so. To you who do not have Christian homes, I am glad to say that you can have. The power of Christ is great in restoration. He can turn sadness into gladness, loss into gain, and brokenness into wholeness.

"He makes the wounded spirit whole,
And calms the troubled breast;
He's manna to the hungry soul,
And to the weary, rest."

May God help every one of you to say with Joshua of old,

"As for me and my house, we will serve the Lord."—Gospel Banner.

If all the church members were just like me,
What kind of a church would my church be?

—Sel.

HAVEN O' REST MISSION

(Continued from page 2)

The door slammed behind the men. The timid one, Bill, sat on one of the benches. He had not eaten regularly for a long time, and his stomach could not hold two such sandwiches at once.

The others groped around the counter, ate and drank noisily, and pretended not to listen to the sweet singing.

"Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness;
Take it to the Lord in prayer!"

The speaker for the evening gave a short but inspiring message and then closed with reverent prayer. To each one was given a hearty handclasp and an invitation to return.

Long after midnight Old Bill pondered on "the Jesus man" as he sat on the edge of his cot. Just who might he be? Well, it just might be the fellow who owned "Haven O' Rest Mission." Funny thing, though, why would a man be giving away good food and at the same time be willing to listen to a man's troubles? He shook his head sadly. It was too deep for him. But he determined to go back to that place until he found out.

In the months that followed several souls were saved. Yet there were some of the young people who were frankly discouraged. They knew that many of the "down-and-outs" took them for a bunch of "suckers," that some of the tracts had even been thrown into the gutters.

"But," James remarked, "we must not let ourselves become discouraged. A great many of these men are transients, and we do not see them again. That does not necessarily mean that they have forgotten what they heard here.

"His Word has been given and God has said that His Word shall not return unto Him void, but it shall accomplish that which He pleases."

"Well," Mary's words were sincere. "I think we should be very thankful for Bill. Haven't you noticed how faithfully he has attended our meetings and how greatly he has changed? At first he looked as if he were afraid of his own shadow."

Ella nodded as she retied her brown Oxford. "And he was so dirty at first. But now he is clean-shaven every night. He even looks as if he had an occasional bath. His clothes are clean. He carries himself with more assurance. There are others, too, who have been faithful and are the making of good Christians."

"Some of the men," here Sarah yawned, "have been so evil-looking I was almost frightened. I think I would have been if I had been alone. But even as I was scared I almost wept at the sight of some of them, to think that God's creatures can and do sink so low.

"This work has helped me, too. Now I have a greater appreciation of my duty toward my fellow men. I am going to dedicate my life to helping share the burdens of the less fortunate." Tears stood in her eyes as she finished.

"I think we all feel as you do," Joe spoke without embarrassment. "By helping others to find Christ our own faith has been strengthened."

Mark squared his shoulders. "Folks," he said, "I have a confession to make to you. I wanted to work for my Lord in this project, but I had a terrible handicap. In my heart I really despised these poor fellows who were headed straight for the gateway to hell, many of them through no fault of their own. Many a respectable person has gone down into the gutter because he just couldn't take the raw deal that life had handed him.

"I know a lady who claims to be a Christian. I also know that she goes to church, so she must be telling the truth. After her husband passed away some time ago she told Mother that she could see why people turned to drink to drown their sorrows. But she said, 'I am afraid of the consequences.'"

He went on, "I don't think that I shall ever forget the face of Old Bill. It was illuminated with such joy and happiness when he found his Lord at the altar that night. I was almost envious. If we hadn't started this mission he might never have been saved. He is past seventy now, a dear old fellow if I ever saw one."

"Yes," Josie's voice was husky with emotion. "If we hadn't started this mission I might never have discovered that Old Bill was the father that I had never seen."

Everyone was silent. Then James spoke, "We are happy for you. He is a father to be glad for now, and a man whom God loves."

"Just how great is God's love? How can it be measured?" Ella wondered.

The young voices rose in harmony as their talk concluded.

"For God so loved the world,
He gave His only Son,
To die on Calvary's tree,
From sin to set me free;
Some day He's coming back,
What glory that will be
Wonderful His love to me."

Nampa, Ida.

Is it not great to be able to sing in the dark? The lark sings in the bright morning sunlight as he rises toward the sky. But the birds of sweetest melody, such as the nightingale and our own American mockingbird, prefer to sing in the dark.

It is easy to be happy and brave when all goes well. When health is good, and bread is plentiful, and friends are true, it is easy to sing. But did my readers ever dwell in thought upon Paul and Silas singing in prison; upon John's fair vision of the new Jerusalem when in exile on lonely Patmos; upon Bunyan, the author of *Pilgrim's Progress*, lifting up his voice in song when inmate of a foul prison?

That is what only Christians can do. The hearts of others fail when the earthly sun becomes dim. Our sun is the Son of righteousness, Jesus Christ. He comes closer; He speaks more tenderly; He showers more plenteous love when poverty, grief, sickness shroud in the disciples of His love.—Fuel for the Fire.

MISSIONS

THE CHINA MENNONITE CENTRAL COMMITTEE UNIT IN REVIEW

BY ELVA GASCHO

Our readers will appreciate this comprehensive review of the three years of Mennonite relief efforts in behalf of the needy in China. In the face of the rapid advance of the Communists the future of the work in China is uncertain, but no doubt some way will be found to help in the great continuing need.

Although it is hard to realize, September of 1948 brought to a close the third year of work of the Mennonite Central Committee China Unit. Sometimes in looking back, the time seems much longer than that, but usually we wonder how time could fly by so fast. The history of the China Unit really goes back to the fall of 1943 when Samuel Goering and J. D. Graber made a survey of the needs in China and made recommendations to the Akron Headquarters as to what place the Mennonite Relief Committee and the Mennonite Central Committee could fill in China. It would make a long story to tell of all the waitings and delays and frustrations of the first workers who were sent to China. Suffice it to say that the first six workers were on the way from six months to a year. In the space we have here we can touch only on the China side of things, so wouldn't you like to sit down with me and look at a few of the pictures that have accumulated during the past three years? And you may want to get out your map of China and locate these various places as we go along and get an idea of the distances involved.

There have been pictures of all kinds shown to us during our work in China—light and dark, pleasant and unpleasant, encouraging and discouraging, sad and humorous. The first one I would like to show you is one that was left with us by S. F. Pannabecker, who was first director of the China Unit. This is a picture of Chungking, West China. You really can't see much of it because Chungking was in a period of foggy weather practically all the time Bro. Pannabecker was there. This was the capital of China during the Japanese war, and the first five of our workers landed there when they "flew the hump" from India. Dr. Pannabecker and P. P. Baltzer spent several months in Chungking getting acquainted with the various relief agencies that were being set up and with the areas where the need was greatest. They decided that the Province of Honan was one of the most needy because it was the scene of the breaking of the dike of the Yellow River during the war, when thousands of acres of valuable farm land were flooded and now lay under water or under three to ten feet of washed-in silt, and so they left Chungking for Chengchow, about 800 miles to the northeast.

The next picture was taken in Chengchow and in it we see Wilhelmina Kuyf busily engaged in setting up a hostel for the first official Mennonite Central Committee Headquarters

in China. She had very little to work with and considered herself lucky to have available the house of former Methodist missionaries which had been more recently occupied by Japanese army officers. The place was made habitable by her ingenuity and the assistance of the various new workers who arrived on the field. Also in Chengchow we see Verna Zimmerman and Vera Yoder, the first M.C.C. nurses to arrive in China, becoming acquainted with the crude, and yet effective, nursing procedures in a hospital that is just being rehabilitated after the war. This hospital was operated by the Friends Ambulance Unit in a former Baptist hospital building and our girls were loaned to them for three months' orientation in preparation for going out and setting up our own clinics. The lessons they learned there were valuable, not only to themselves but also to our other nurses who arrived on the field at a later date.



A Small Trader Conducts a Cloth Market in a Street in China

But the M.C.C. China Unit's headquarters was not yet firmly established, so when it seemed best to locate in Kaifeng, about 60 miles east, we see a truck piled high with household and office effects, plus the M.C.C. family now numbering 14, leaving Chengchow headed for Kaifeng. In Kaifeng headquarters was established in the Canadian Church Mission compound where we were comfortably,

if not elaborately, situated (there are those who would question how comfortable it was during the winter months!) and from there we were able to set up projects in the surrounding area.

The scene I want to show you now has as its background a clear frosty morning in November of 1946. A weapons carrier drives into the compound and about six M.C.C. men pick up their belongings, which includes enough bedding, clothing, and food stuff to keep them comfortable for the next week or two, and climb on the waiting truck. They have just spent the week end at headquarters and are on their way back to the U.N.R.R.A. tractor project which is located 35 miles south of Kaifeng, and it will take them three or four hours to reach it even with the use of the truck. On this project they are teaching Chinese students how to use tractors and plows in the plowing up of many acres of the flooded land. The village farmers certainly appreciate their efforts and the students—at least some of them—learn their lessons quite well, with the persistence of our men.

One of the places at which these men are likely to stop on their way to their project is the small town of Chu-hsien-chen, about 15 miles south of Kaifeng, where Wilbert Lind and Verna Zimmerman, with the aid of several Chinese helpers, are operating an M.C.C. clinic. They fill quite a need in this small country town and are well accepted in the community and in the local Chinese church.

Another transportation picture you might like to look at is this one of a Chinese horsecart, taken in January or February of 1947. If you look closely enough you will see Inez Diener and June Straite, bundled in all the clothing they can possibly stand up in, perched on top of a lot of baggage and surrounded by about a dozen Chinese people. They are on their way to Chi-hsien where they, with several other M.C.C. unit members, are working on the rehabilitation of a Methodist hospital. Horsecart is about the only dependable means of transportation they have and it will take them about 12 hours to make the 35-mile trip. Also, they will probably walk a good deal of the way to keep from getting too cold.

I think you would like one more transportation picture before we look at some other scenes. This picture includes Elva and Harry Gascho and their interpreter, Reuben Wu, and was taken during the summer months of 1947 when they were doing a clothing distribution in the country south of Kaifeng. In their travel from village to village about the only means of transportation available was two-wheeled, man-pulled carts, so you see them trudging along behind one of these carts which is loaded with their baggage for the trip. If the way was long and very tiresome Elva sometimes rode the cart with the baggage, but quite a few times all three walked the entire distance, much to the amazement of both the cart-puller and the Chinese farmers along the way, who thought Americans should be able to command much better means of transportation.

The picture I want to show you next is one of the high lights in the memory of most of our unit members. It was taken around

our table on Christmas Day, 1946. The weather was cold and the dining room was chilly, but the spirit of love and fellowship that prevailed among the 36 people present, including 6 Chinese persons, was heartwarming and inspirational. Practically all the unit members on the field at that time were present, and to this day we refer to that time as one of the most satisfying unit gatherings we have had. As we look back on it now we realize that it was a strengthening time for the difficult days of 1947.

I'm not just sure when this picture was taken but it was on a Sunday morning in Kaifeng and shows several groups of unit members walking down the main street to the Episcopal Church to attend the morning service which is held for the benefit of the Honan University students who are learning English, but our group enjoys it too, because it is the only morning service conducted in the English language. One of the unit members will likely be the speaker at this service.

And now I want to show you some Chinese people. They have been waiting patiently outside our gate for several hours, because this is the day we told them to bring the tickets we gave them and we would give them flour from the shipment we had just received from the States. They have happy smiles of anticipation on their faces, for their own food supply has been quite short for some time. Most of them have left their homes because of the civil war and are without any means of support. Some of them came to us several times for help and we gave them what we could, but we know that the mere giving of some food or clothing does not solve their problems because they are really homeless people who have little hope for better conditions in the future.

Here is another picture which is very similar to the one we have just looked at, but the people you see here are waiting outside one of our country clinics for treatment. If the picture were a bit clearer you would be able to see that a number of these people have open sores on their bodies or have infected eyes. If they are faithful in coming to the clinic many of them will be completely cured. Their main difficulty is lack of facilities for cleanliness so that they are likely to become infected with some of these same diseases again. The man you see standing here in the corner is the local Chinese pastor who comes three or four times a week and preaches to the people while they wait outside the clinic. We are glad for this opportunity of presenting the Gospel along with our work because the language barrier keeps us from doing much of that ourselves.

This is a picture which is more familiar to some unit members than others. It is one of the rooms in the China Inland Mission hospital, whose compound joined ours in Kaifeng. In this room a number of unit members spent varying lengths of time for a number of different ailments. The person you see here is John Friesen who has just had an operation on his big toe. While the operation, and the recovery following, were somewhat painful, his visitors could not refrain from making amused remarks. He ordinarily takes size 13 shoes, but now with the huge bandage add-

ed you can imagine the impression of size. And when he was ready to begin walking again he, of course, could not wear his ordinary shoes, so he ordered a pair of Chinese cloth shoes, submitting a pattern to the shoemaker. But the Chinese just cannot imagine feet that large, so when the shoes were delivered they were too short and there was no way out except to cut the toes out of the shoes! The first remark made when he was seen wearing these shoes was: "They look just like L.S.T.s!"

A day for a bit of excitement for each of us as we became "old China hands" was when new workers arrived on the field. The picture you see now was taken the day that Dr. Robert and Mrs. Martha Hess arrived in Kaifeng, in September, 1947. This day had been looked forward to for almost two years, for one of the first requests from the China Unit was for a doctor who would take charge of the hospital we were rehabilitating and direct the work of our nurses in the clinics we had been able to establish. But there was a feeling of sadness and apprehension on this day, because one of our clinics had already been closed on account of the civil war and there were reports that the Communist armies were closing in on the area where the hospital was located in which Dr. Hess was scheduled to work. Much to our regret, just one month later it was necessary for our unit members who had been working in that hospital to abandon the work because the Communist forces had gained control of that area.

The pictures for the rest of our stay in Kaifeng became darker and less encouraging as far as our work was concerned, and I could wish that these need not appear in our book of memories, but to present our work truthfully I must show you some of these also. The months of October through December, 1947, brought to a close all the projects in Honan Province for which we had such great hopes—the four clinics, the two hospitals, the two milk-feeding stations, the cotton loans, distributions of various kinds, the lithograph school, the dairy project, and many smaller services too numerous to mention. Transportation became more and more difficult, and there were no rail connections to Shanghai. Supplies could not be brought in, and the Communist forces were getting closer and closer to Kaifeng. From reports we had heard we were rather certain that we would not be able to work effectively if the Communists gained control of the area. Also if we could get no supplies there would be little work we could do. The saddest picture of all is the one which shows unit members boarding the plane that brought the last of our baggage and equipment that we were able to collect from Kaifeng to Shanghai.

It hurt us to think of all the needy people we had to leave with no means possible to help them out of their difficulties. While there was no way for us to count up how many people had benefited from our two-year stay in Honan Province, and probably the number wouldn't be as great as we would like to think, but we did know there were many more who needed assistance of various kinds. We knew the territory, had learned a little of the language of the people, had won their con-

fidence in many places, and had made many good friends among them. And now we found ourselves in Shanghai, 500 miles to the southeast, in a city of noise and confusion, where we had no work and could not understand the language of the natives. We were a very discouraged group, and in no mood to have our pictures taken, as you can imagine.

However, I am glad to say that in a month or two the scene was changed somewhat, and I can show you a few more pictures that are encouraging. All our unit members were able to find places to work where there were needs of various kinds so we will look at a few of the pictures showing this new work.

This first picture shows a long line of hungry-looking people in ragged clothing standing outside the gate of our bread-feeding project located at Chinkiang, about 180 miles northwest of Shanghai. As the situation in Honan province grew more tense, more and more people left their homes and fled before the advancing armies. They could bring very little of their possessions with them and by the time they had gotten several hundred miles, more or less, from their homes they were in great need. In this bread-feeding project we have been able to meet the need of about 1500 persons per day since the middle of March, 1948. As the gate opens and Robert Waltner and John Friesen appear with large baskets of bread, the line begins to move and many are the smiles and words of thanks as each person receives his daily portion of bread. When all have received their bread another line forms and those who are in need of medical care receive treatment in the clinic that is operated by Elvira Lehman and her Chinese assistant, Miss Ku.

Here is a picture which shows about 250 Chinese children between the ages of 2 and 17. They are enjoying their evening meal which is served in a somewhat more orderly fashion since the M.C.C. took over the orphanage in which they are living. Also in this picture you will see James and Hazel Liu, Aaron and Marie Herr, and Wilbert Lind, who are the unit members administrating the affairs of this orphanage in Hunan Province. There has been quite a change in this place since it is under the care of M.C.C. and the children have learned to know the meaning of love and kindness where they had received only neglect or harsh treatment before. They are also receiving religious instruction which was an entirely new subject in their curriculum, but they do enjoy the songs and Bible verses which they are learning.

Here is a picture of William and Erma Ewert taken in August, 1948. They are on a boat accompanying one of the M.C.C. trucks and a supply of medicine to Formosa (Taiwan) where they will join the Hesses and June Straite who have been working for some time on starting a public health program on this island. The red tape on this project was long and involved but it now has promise of moving along a bit faster and should prove a benefit to the aboriginal people in the mountain areas.

Although this next picture isn't exactly connected with our work, yet the persons shown here have certainly added a lot to the life of our unit. You see here Susan Hess, Philip

Sommer, Judy Karber, Janet Burkholder, and David Herr. We call these people "second generation M.C.C.ers" and they arrived on the field at various times within the last year. Their proud parents are all members of the M.C.C. China Unit.

We could go on for a long time looking at pictures and scenes that have unfolded before us during the past three years, but time and space do not permit us to show you each and every member of our unit at his work. Our experiences have been wide and varied, some interesting and some very uninteresting. Besides serving on projects which were definitely sponsored and administrated by M.C.C., many of our members have also worked with various other relief agencies, whose projects had plenty of funds and supplies but no personnel to administer them. In such programs our people have worked with feeding programs, allocation and movement of supplies, distribution of supplies, medical work in various hospitals, and teaching in mission schools. Also in pictures it is hard to show the frustrations and discouragements that have come our way due to poor transportation facilities, red tape, inefficient government officials, language barriers, and even the bigness of the job that faced us with no apparent means of accomplishment. On the other hand, it is also difficult to show the expressions of appreciation we have received from those helped, the satisfaction we have felt when we finally "broke through" some of the difficulties, the spirit of friendliness shown by the ordinary Chinese people, and the fellowship we enjoyed with missionaries who had spent a great deal of their lives in this great land.

However, there is one more picture I would like to show you to complete this limited view of the work of the M.C.C. China Unit. In this you see a fair-sized room with several desks, chairs, typewriters, and file cabinets. You are right, this is the M.C.C. Shanghai office. These desks have been occupied by different people at various times but the most permanent people here since Shanghai has become our headquarters are Dale Nebel, our director, Edwin Schrag, treasurer, and Elva Gascho, secretary. It is their responsibility to give whatever help necessary so that all other unit members may run their projects satisfactorily. This means that they make contacts with other organizations and persons in Shanghai, which might result in help to any of our projects; that they cut as much red tape as possible; that they see that all unit members are supplied with money (which isn't easy with the terrific inflation we have had) and other necessities to carry on their work; and that they try generally to keep unit members informed of news from the States and China that might affect our work. They spend quite a bit of time doing desk work but they also spend quite a bit of time walking the streets tracking down various leads that might help some unit member carry on more efficiently.

Through these few scattered pictures of life with the M.C.C. China Unit we hope you have caught a glimpse of some of the joys and difficulties of working in this country of confusion, contrasts, and ancient civilization. While some of the days have been dark, and many times we have failed to accomplish as

much as we would like, yet all of us have been glad for this opportunity for service. We would ask that our friends at home would continue to remember us in prayer that our serv-

ice "In the Name of Christ" may be effective in relieving the need of these people both physically and spiritually. —China Relief Notes. Shanghai, China.

THE MARKS OF A GOOD MISSIONARY

"So you want to be a missionary?"

"Yes, I feel the Lord has called me into His service."

"Have you finished your preparatory work?"

"Oh, yes; I have been in Bible school, college, and Seminary."

"What practical experience have you?"

"As yet, none. I expect to get that, if I need it, after I arrive on the field."

Thus runs the general conversation of one who has felt the call of the Lord for foreign service, and usually they feel that they are well equipped, but to be a good practical missionary, a great deal more than just book learning is needed.

One may ask, "What are some of the essentials for a successful missionary career?" Perhaps the best way to answer is both from experience and observation.

First and foremost one must have an experimental knowledge of saving grace, through faith in the shed blood of the Lord Jesus Christ for one's own salvation, and believe that the Lord Jesus came into the world to save sinners, no matter who they are, or where they be.

Secondly: Love the Lord Jesus with all your heart, and be willing to go anywhere to show forth His love, and be all things to all men in order to win or save some.

Thirdly: Be filled with the Holy Spirit. The temptations of life are too many to go out into the devil's territory in one's own strength.

Fourth: Believe that the Bible is the Word of God, and that you will take it as the guide for your life, and teach it faithfully and prayerfully to those to whom you are sent. Let it have the first place in your life, and never neglect it for secular reading—good or bad.

Fifth: Be willing to be a pioneer missionary, if the Lord calls you to fill such a place. It is easy to say yes to this, but entirely different to live it.

Pioneer work calls for some really sacrificial living. You may not have a brick house to move into; you may only have a roof over your head with four mud walls around you, with small holes in the walls to answer for windows, and no way of closing these holes, unless it be with straw mats. There may be only one room with a mud floor and no ceiling and you may be compelled to live in such a house with all of its inconveniences until you can permanently locate and become established.

There may be times when wind, rain, storm, and heat must be endured in such a home. You may have many intruders from the animal kingdom to visit with you and keep you company. All these and many more discomforts one must be willing to endure for the Saviour's sake. Settle it in your own heart and mind whether you are willing to endure these discomforts of life joyfully.

"What matters where on earth we dwell?
On mountain top, or in the dell,
In cottage, or a mansion fair,
Where Jesus is, 'tis heaven there."

Sixth: One must be able to love, live, and work among the people graciously and with humility, yet avoid a sentimental sympathy and gushiness that would spoil the people rather than help them. Avoid the general giving of gifts large or small, because it does not take long for a people to want the Gospel because of material help they receive from the missionaries. Such missionary work is detrimental to the building of an indigenous national work. Realize that a true missionary's job is to evangelize and not to civilize. If they are taught to accept the Lord Jesus as their Saviour, He will both Christianize and civilize them.

Seventh: One of the outstanding marks of a successful missionary is to be able to live and work with other missionaries. If one has a disposition that is selfish, or peculiar, it is absolutely necessary to overcome it, or, for the sake of the happiness of yourself and others, stay at home. It is very difficult to have a calm and peaceful heart and do the best work when you labor with someone who has the first and last word on everything, and who tries to run everything and everyone, and who is not straightforward in all of his contacts with missionaries or natives. There must be no favorites nor partiality shown, especially among the people (natives) with whom you work.

Eighth: It is necessary to be absolutely honest in money matters. In the sight of God it matters not whether it be one dollar or one hundred dollars. If misused or misspent the amount is not the principal thing but rather the sin of not using God-given funds carefully and prayerfully or as they were directed. Extravagance in the sight of God is not according to the example left us by our Lord. Be honest in your dealings with the people. Do not accept anything unless you give value for value. A gift from them to you means they expect something in return. "With what measure ye mete, it shall be measured to you again."—Selected.

HARVESTERS

To pray as Jesus prayed, when faithless brethren sleep—to weep the ruin sin has made, the only ones that weep; to bear the heavy cross, to toil, yet murmur not; to suffer pain, reproach and loss—be such our earthly lot; yes, oh! how richly blest, the Master's cup to share, the lonely grief that wrung His heart, His broken-hearted prayer; if thus we may but gain one sheaf of ripened golden wheat, gleaned from earth's sultry harvest-plain, to lay at His dear feet.—Central Church News.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXVI. The Kingdom—the Kingdom of Israel

BY THE BIBLE STUDY EDITOR

The period of the judges of Israel passed by with a recurrence of failure and success. Even judges failed to be raised up after so long a time. There was nothing left to the people but the Tabernacle of the Lord at Shiloh, and the priest who was the leader of the worship became also the judge who ruled or directed the affairs of the nation. Eli, with his two wicked sons, Hophni and Phinehas, were the priests who served and who ordered the affairs of the people. It was at Shiloh that the people came to worship and offer their sacrifices. It was there that the service of the Lord was desecrated by the ungodly acts of Eli's sons. The aged priest was powerless to control the sons in their greedy and lustful conduct; the prophet of God came to rebuke Eli and to foretell the destruction of the house of the high priest. This was indeed a new thing in Israel. "Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offerings, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed" (I Sam. 2:27-30). But the Lord did not cut off the priesthood. Only the arm of the priestly family, as represented by Eli, was cut off. The same prophet said, "And I will raise me up a faithful priest that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever" (I Sam. 2:35).

According to the records of the Old Testament and the history of Israel's first experiences, it is seen that God has changed men from time to time because of their failures; but His methods and His institutions continued as He had ordained them. Eli, as a judge and a priest, a man who wore an ephod and who ruled the people for a time, was set aside for another priesthood. Samuel, as a priest and prophet, succeeded Eli, but Samuel's sons were rejected by the people and by the Lord on account of their taking bribes

and perverting judgment. I Sam. 8:1-5. No priest is mentioned further in this history until David's experience with Ahimelech, the priest of Nob. I Sam. 21:1-9. The priests of Nob were slain at the command of Saul, except Abiathar. Abiathar succeeded his father as high priest, and had an ephod which David used to inquire of the Lord. I Sam. 23:9. Here was a new combination, a new king anointed and a new priest in service. Abiathar is said to have been the fourth priest in the line of Eli's family, and a descendant of Ithamar, Aaron's son. He remained with David until the succession of Solomon, who set Zadok, a descendant of Eleazar, in his place. Eli's family thus passed from the priesthood. God changed men in the kingdom and priesthood, but did not change his ordained institutions.

Israel's Kings Promised

It has been said that God had not intended His people to be ruled by kings. We have already noted that there was no provision made for a king when God gave the law at Mount Sinai. Only the priesthood was provided for, and the guidance of His people was supplied by the token of the Urim and Thummim, in the breastplate of the high priest. God spoke to His people through His revelations to the high priests, to whom He spoke as they presented themselves before the Lord in the holy place.

The fact that God did not abolish the office and service of the priesthood, but continued His revelations to the man who wore the ephod and presented himself to the Lord in the sanctuary, is evident in the Scriptures, even after the institution of a king who reigned at the request of the people. Yet one must not overlook the fact that there was a promise made to Abraham and confirmed to Jacob that kings would arise from their seed. "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." Of Sarah it was said by the Lord: "And I will bless her, and give thee a son also of her . . . and she shall be a mother of nations; kings of people shall be of her" (Gen. 17:6, 16). The promise to Jacob was a similar one: "And he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. 35:10, 11). Abraham had a number of sons who became heads of nations, and therefore it could be inferred that those nations would be kingly ones. But no promise was made to Isaac concerning kings. Esau was thus not

included in the kingly covenant. Jacob's claim to the covenant was limited as to the location of his seed: "And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." If kings were to come of the seed of Jacob, they would come in the land which God had given him.

We have also noted the promise, or blessing, which Jacob gave to Judah just before his death in Egypt. "The sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." In the same blessing Judah was called the lion. Gen. 49:8-10. It should be no strange thing that the Lord sent Samuel to the house of Jesse to find there the younger son, and anoint him as the king of Israel to succeed Saul, who was of the tribe of Benjamin.

Judges and Kings

There does not appear to have been any objection to the rule of the judges in Israel. They were raised up because of the occasion, and when conditions returned to normal they ceased to function as rulers. However, Deborah continued in her ministry of judgment both before and perhaps after the time of her aiding Barak to deliver the people from the power of Sisera. Judg. 4:4, 5. But Abimelech, the son of Gideon, by intrigue made himself to be king over at least a part of Israel. Judg. 9:1-57. It seemed to have been in the mind of some that the sons of Gideon should be the judges of Israel, and Abimelech's plot was based on such a proposition. Judges were chosen without respect to their tribal associations. Barak was of the tribe of Naphtali. Tolah was of the tribe of Issachar. Jair was from Gilead in the tribe of Gad, as was also Jephthah. Samson was of the tribe of Dan. Eli, who was both priest and judge, was of the tribe of Levi. Samuel belonged to the priestly family, also. In the latter two cases, Eli and Samuel, the leadership of Israel fell back into the form of government which seemed to have been the design of the Lord, a theocracy.

The form of government did not stay the people from their sins. They fell away from the worship of the Lord time after time, so that the Lord rebuked them for their forgetfulness of His past mercies and past deliverances. "Ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation" (Judg. 10:13, 14). But God was gracious and delivered them again when they turned to Him from their idols. Judg. 10:16.

The evil sons of Eli and Samuel belonged to the priesthood. These men the people rejected because of their lewdness and their many vices. There was no suggestion made by either Eli or Samuel that other priests

should be chosen both to lead the people in worship and direct them in their counsels. Samuel judged Israel all the days of his life. The threefold ministry of Samuel was scarcely duplicated by any other man—perhaps Moses. Samuel was a prophet, a priest, and a judge of Israel. Moses complained of the unfaithfulness of Israel to him as a leader. Samuel was displeased that the people should desire another man to lead them. The people had erred in that they looked to men as their helpers instead of unto God. "They have rejected me, that I should not reign over them" (I Sam. 8:7).

The people forsook the worship of the Lord. It was easy for them to do so since they ceased to go to the Tabernacle and followed after the worship of other gods. They could not so easily forsake Samuel. But of what value was Samuel to them when they had forsaken his God and the guidance of God whom He represented and served? They chose a new form of government, although they were told of its nature and the hardships to be endured under such a new form. I Sam. 8:6-18.

"And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord. And the Lord said unto Samuel, Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city" (I Sam. 8:21, 22). The Lord directed Samuel in the choice of the king who should rule over His people: "To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hands of the Philistines: for I have looked upon my people, because their cry is come unto me" (I Sam. 9:16). The people had forsaken the Lord, but He had not forsaken His own people.

This is a matter which is difficult to understand. Why should the Lord disapprove of their having a king, and then supply one by His own choice to be their king? His ways and means are far above those of men, and He is not deterred from His purposes by the thoughtless ways of men. God overrules the errors of men, although their sins bring their own judgments upon them. And when Saul was anointed by Samuel, he kissed him and said, "The Lord hath anointed thee to be captain over his inheritance" (I Sam. 10:1). In this the Lord made no mistake. It was a part of His plan for Israel. But it was not all of His plan. When the people were assembled at Mizpeh and Saul was chosen from among them, Samuel said, "See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king" (I Sam. 10:24).

Samuel did not leave the people without a distinct warning to them as to the obligation which they had toward their God. The king was only a small factor in their welfare. "If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God . . . But if ye shall still do wickedly, ye shall be con-

sumed, both ye and your king" (I Sam. 12:14, 25). God desired His people to know that it was not in the form of their government, nor in the nature of the man who led them in their affairs of life and in the nation; it depended upon their attitude toward their own God whether or not they would be blessed and saved.

The whole history of mankind has been one of testing and proving. This history only proves the failure of all men, and the failure of all human devices. It proves also that when men have trusted in the Lord they have had success, and when they have failed to trust Him they have had no success. There have been men who have followed the Lord more faithfully than others. Saul was one who failed early in his experience. And the Lord consumed him as He had said through Samuel. The story of Saul's life is a sad and disappointing one. Why did not God put an end to the practice of having kings for His people? But, having established the kingdom, the Lord perpetuated it, even unto the coming of His Son, as the seed of David the king.

The Change of Kings

As with the priesthood, so it was with the kings of Israel. The priests continued not in the priesthood on account of their infirmities. "And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood" (Heb. 7:23, 24). Kings came and went; some were godly and were blessed; others sinned against God and were soon set aside. Some wicked kings continued long in

MOTTO FOR THE NEW YEAR

"I am but one;
But I am one.
I cannot do everything,
But I can do something.
What I can do, I ought to do;
And what I ought to do,
God helping me, I will do."

—Selected.

their reigns, but in due time they also died and were followed by other men who died. The goodness of any king did not warrant him a longer life than was common to men. Nor did the beginning of any reign determine the nature of the ending of it. Some began well and ended in wickedness. The judgment for the transgressions of some of the kings was carried out on the king who followed. Solomon was one of such kings.

Before the death of Saul God had sent Samuel to the house of Jesse to anoint the younger son, David, to be king over Israel. I Sam. 16. This journey which was fraught with danger from the hand of Saul should he learn of its purpose, was concealed from suspicion by taking a heifer, which was to be offered as a peace or thank offering. With such offerings feasts were made. All of the family could partake of such sacrifices. "And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee." "For

we will not sit down till he come hither." "And the Lord said, Arise, anoint him: for this is he" (I Sam. 16:3, 11, 12).

There is nothing in the beginning of David's life as a king that would have indicated his choice to be the father of a continuing line of kings in Israel forever. This choice declared unto David did not come to pass until David had resolved in his own heart to build a house for the Lord. II Sam. 7.

The ending of Saul's life left Israel without a king. One of Saul's sons reigned for a short time in the room of his father. Abner, the captain of Saul's hosts was the director of the affairs of the kingdom of Ishbosheth. II Sam. 2:10; 3:1-10. David was anointed the second time when he was declared to be king of Judah at Hebron. II Sam. 2:4. He was anointed the third time at Hebron, at the request of the elders of all of the tribes, to be king over all Israel. II Sam. 5:1-3. This threefold anointing may have no special significance, yet it is indicative of the fact that whom the Lord had chosen He made to reign and brought to pass the triumph of this young king without his own striving.

David's kingdom was blessed with success, even though he sinned more than once and proved his human nature as all men do. But his faith in God was triumphant, and his sins, when they were known to himself in the light of God's righteousness, were confessed and forgiven. The lifetime of David was not without its distresses, many of which were the result of his sins. But the end of his kingdom was one of peace.

Solomon began his reign when there was a threat to his kingdom by a usurper. He began his reign by one of the most humble attitudes a man could take. He was blessed by the Lord with wisdom, riches, and length of days. But he was human. One of the most outstanding events in Bible history was accomplished by Solomon in the building of the Temple. The house which David had purposed building for the Lord was completed by Solomon. His prayer of dedication was answered by fire sent from heaven to consume the burnt offering upon the altar. But Solomon's heart was drawn away from God by the honors bestowed upon him by other kings and rulers who gave their daughters to him as royal gifts. For this the Lord severed his kingdom from him, leaving but one tribe to his son for David's sake. Kings changed, but God was still the king of His people.

POSSIBILITIES IN A GIFT

When Livingstone went to Africa, a Scotch woman who had saved up thirty pounds, gave it to him with the words: "I want you to save yourself needless toil and exposure by hiring some competent body servant, who will go with you wherever you go, and share your sacrifices and dangers." With that money, Livingstone hired his faithful servant, Sebantino. In the heart of Africa, a lion threw the missionary down and crushed the bones of his left arm. But Sebantino saved Livingstone at the risk of his own life. What if the gift had not been made?

—Selected.

PART I

ACADEMIC STANDARDS

Purpose

Prior to a consideration of these specific items may I, however, refer to the first of the twelve general criteria listed by North Central Association. The N.C.A. asks first of all that an institution have a clearly defined purpose. Every institution applying for accreditation, so say N.C.A. instructions, "will offer a definition of its purpose which will include a statement of its objectives in general education, a statement of its occupational objectives, and a statement of its objectives in development of students. This statement of purpose must be accompanied by a statement of the institution's constituency showing the geographical area or the religious group from which it draws students and from which financial support is derived." N.C.A. appraisers thus judge the facilities and activities of an institution in terms of the purpose it seeks to serve.

Now the difference between a Christian college and one which does not aspire to be Christian is not primarily in subject matter or in the outline of the curriculum. The real difference is in purpose and atmosphere. **The highest Christian education centers in man's growth in the knowledge and love of God.** To this every feature of its life is to be directed—the curriculum, the buildings, the personnel efforts, all the extracurricular activities. A Christian school is a community bound together by a common faith in Christ and seeking to prepare its students and faculty to serve their day and generation according to the will of God and in the spirit of Christ. Since God is the Creator and Sustainer of the universe, those who have entered their heritage as heirs of God and joint heirs with Christ may venture into the reverent and progressive exploration of the world. They can explore its history and its amazing and many forms of witness. An educational institution provides for this exploration by exposing its students to the accumulated wisdom and spiritual riches of all the ages. In the process Christian education emphasizes the intellectual, moral, and spiritual discipline in all phases of its life. It seeks the attainment of this purpose, namely, **growth in the knowledge and love of God** both by its formal program and also by the atmosphere and temper of its entire campus. This is the purpose then of Christian education.

But a church supported school has a responsibility even beyond this. It is the responsibility of a child to a parent. I quote from my **Inaugural Address**: "Our schools are children of the Mennonite Church. They are being reared with some pain and sacrifice. In turn they are making contributions to the church. They can and should continue to serve the church whose children they are. The church needs and has a right to expect the constructive confirmation of the training in faith and in practice of the tenets held as a part of the peculiar genius of the church. There is a body of belief commonly held to be peculiar to an evangelical Christian faith, and there are practices and doctrines agreed upon by the General Conference of our Mennonite Church as representing the historic faith of

EDUCATIONAL

EDUCATIONAL STANDARDS—ACADEMIC AND ADMINISTRATIVE

BY ERNEST E. MILLER

This address, given by Bro. E. E. Miller, president of Goshen College, at the Friday morning session of the first general Mennonite Board of Education meeting, held at Kitchener, Ont., Oct. 21-23, contains much information that will be helpful to anyone interested in Christian education. Bro. C. F. Yake, secretary of the Mennonite Board of Education, suggests that members of the Board and other educational leaders file this as an official copy for reference. The second and final installment will be published next month.

Today formal education in the United States has become a business of first magnitude. We expended in our public schools in the school year 1945-46 just under three billions of dollars. In the last three years this sum has been very considerably increased. If one adds to this figure the amount spent on college and university education the amount goes high into the billions. In recent years there has also been an upward trend in the enrollment of pupils. The Office of Education predicts that the enrollment is expected to rise another seven million for an all-time high in 1956.

At such a period of educational expansion it behooves us to see that our own educational institutions remain Christian in character and that they are efficient. Unless our schools maintain a high standard in both of these areas they will not commend themselves either to our church laity or to our church leaders. Before proceeding to a discussion of the standards which are to indicate our efficiency in areas of administration and academic matters, may I therefore point up again the difference between a Christian school and one that does not aspire to be Christian.

To point up this difference I turn to the works of Paul and take his statement addressed to Timothy. In his second letter, chapter two, verse fifteen (R.V.) he says, "give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

In the first half of this epistle Paul dwells more especially upon the need of steadfastness in Christian service. In the second half, which begins with the fourteenth verse of this second chapter, his emphasis is more upon the need of sound doctrine. There is also a third theme in all three epistles. This deals with church organization, and so in the opening of this chapter Paul has urged Timothy to appoint well-qualified and faithful men who may serve as the official teachers of the Gospel. Paul exhorts Timothy to put these officers in remembrance of the hardship involved in ministerial service, he also asks him to point out its rich and abiding reward. Further, Timothy is to charge these teachers that they strive not about words to no profit. Here is an injunction full of meaning to Christian teachers of all ages. There are classroom discussions even today which are profitless.

Paul further urges Timothy to enforce his teachings by his own example. He is urged to eager effort that he may be approved of God as "a workman that needeth not to be ashamed," that is, as one whose work will stand the test of divine judgment and be approved even when inspected by his Lord. The particular work in which Timothy is engaged is described as "handling aright the word of truth." "Handling aright" is sometimes translated as "rightly dividing" and is supposed by some to refer to the act of a priest in dividing the flesh of a sacrifice or to the work of cutting straight paths or even to making a straight furrow. But whatever the original meaning of the term, when the word is connected with the Word of truth it means the task of the teacher. It means the teacher who with loyalty and devotion is setting forth the true Gospel of Christ. This, Paul points out, is the task of Timothy. It is also to be the supreme work of those officers whom he is to appoint to serve the Christian Church. This exhortation by Paul to Timothy has been applicable through the years and still applies now. All the members of the faculties of the schools in our Mennonite Church should be God approved workmen. That is the standard from which we need to proceed.

The terms administrative and academic are not easy of definition. They are broad and inclusive terms. They cover a great many of the items associated with any educational institution. They run all the way from curriculum and faculty to physical plant and athletics. The North Central Accrediting Association measures an institution on the basis of twelve criteria. These twelve criteria are: **purpose, clientele, faculty, curriculum, instruction, library, student personnel service, administration, finance, physical plant, institutional study, and athletics.** These criteria are those generally understood to be the items on which one measures the progress, growth, or efficiency of one institution as against another. Although a full discussion of the topic assigned to me might mean an exploration of standards in all of these twelve criteria yet I believe that without doing an injustice to my topic it is possible to delineate certain of the items. I have therefore chosen to deal only with the criteria **faculty, curriculum, and instruction.** These three form the trinity of the so-called academic phase of an institution.

the church. The church, therefore, has a right to expect that its schools will carry forward this training. It may be that aspects of this faith need a truer alignment and more clarification, and if so, the college should help give that clarification to its students in such a way as to deepen and strengthen it, but not to disintegrate or destroy it."

This then is the standard we have set for ourselves. This purpose serves as an instrument of measure against which the efficiency of further criteria may be measured. Having then clarified our purpose we turn now to a discussion of the three criteria making up the academic program of a school.

I. Faculty.

The faculty is the chief single criterion in measuring the efficiency and effectiveness of an institution. A school should have "a competent faculty, organized for effective service, and working under satisfactory conditions." In determining the competence of a faculty a good deal of consideration is given to the amount of scholastic training which the members of an institution have. This training is indicated not alone by the degrees which they have earned but by how far they may have pursued college and graduate studies even without arriving at the earning of a degree. In measuring the effectiveness of teachers account is taken of their previous experience in educational work, especially experience in the teaching of the particular field of courses in which the teacher is now engaged. Some attention is also given to scholarship as evidenced by publications and membership in learned societies. And, finally, attention is given as to whether the faculty is trained in line with the particular purpose the institution has set out for itself. Consideration is also given to the working conditions under which the faculty needs to operate. Is their allowance sufficient? Is any provision made for tenure? Does their instructional load allow them to make proper preparation for the presentation of their materials? Are there aids to faculty growth, such as provisions for leaves of absence to prepare further for the particular assignments they have? Is some arrangement made for their retirement? These are the standards to determine the efficiency of the faculty.

The importance of maintaining a Christian staff that is intelligently and earnestly Christian is easily apparent for a church school. All the members must be Christian in faith and in life. They must have thought through their Christian faith sufficiently to be able to give a reason for it. This is so, both because it gives them confidence and because it makes them more useful in dealing with students who are passing through a questioning age. Even though students may be quite genuinely Christian when they come to college, and many of them are not, yet in the process of maturing a large proportion will pass through a stage of doubt. They will even doubt their inherited beliefs. If their teachers are to be in a position to help them they must not only have a faith that has become their own through the test of experience, but they must also have read sufficiently widely in literature and have thought far enough into

the issues raised by inquiring students to be able to help those who come to them. Such a requirement on the part of a teacher cannot be confined only to those offering courses in religion. Teachers in every area of the curriculum must be prepared to meet the questions of those students, who trusting them because of their competence in biology, economics, physics, geology, philosophy, psychology, or sociology, come to them for counsel in their religious difficulties.

Paul in his letter to Timothy indicates that there are already in the church false teachers whom Timothy is to avoid. The teachings are described as profane babblings, that is, they are not merely worthless and empty, they are injurious and irreligious. The evil influence of these teachers, Paul declares, will become more and more powerful and more dangerous. Their word will eat as doth a gangrene. This is a striking figure of speech which Paul employed. It suggests how the influence of false teaching eats its way into a life and character like a deadly cancer. Two of the teachers whom he mentioned as examples are Hymenaeus and Philetus. The first had been named in his previous letter. Of the latter nothing further is known other than the mention here which gives him an immortality of shame as he is listed among those who; while professing to follow Christ and boasting themselves to be teachers of His truth, are really so far corrupting His doctrine as to be sources of spiritual disease and death.

II. The Curriculum.

I shall deal very briefly about this criterion in academic evaluation, as I am less qualified to do so than a good many of my brethren. The curriculum of an institution should contain the subject matter offerings implied by its statement of objectives. In general these offerings should include a considerable number of courses in general education to lay the broad basic foundation for advanced study. An institution may also need to offer advanced courses when the purposes of an institution require such offerings. And a school will need to offer special courses appropriate to the specific objectives which the institution claims as among its purposes. In our own schools this would, of course, mean a considerable number of courses related to Bible and Christian work. It might even include, too, specialized courses in music or in rural agriculture, or in other areas of life giving particular emphasis to our Mennonite way of life.

No institution should carry a large number of courses in its catalogue without making provision for carrying on the classes. It is decidedly a dishonest practice to describe in a public statement a large variety of offerings when there is no provision for the effective administration of such courses to the case of individual students.

It may not be out of place also to emphasize the importance of every curriculum being designed to meet specific needs. This would include a clear identification of the objectives for each course and even for each lesson. A careful review of course offerings, and curriculum objectives is a never-ending process which requires the wholehearted support of every member of the faculty. Only under such

a plan will extraneous subject matter be eliminated and new courses be added which are in line with the purposes of the institution and the needs of the students to be served.

Something, too, might be added about the necessity of continuing to integrate knowledge. One of the things that has come out of the war is that it has made higher education increasingly aware that subject matter can not any longer be presented in unrelated form and still be of the greatest value. It remained for the army and navy educational leaders to set up a good many devices which had for their purpose the synchronization of the various aspects of education. It should not have been necessary for secular institutions to point out to those of us who profess to give our students an integrated type of knowledge that in many instances our procedures are wholly inadequate. Studies should be so organized that the relationship between courses will be meaningful to the individual student and he may be able to comprehend the values of different areas of study and at the same time be aware of his own opinion. The ideal situation is to set up procedures so that the student may apply what he has learned today in mathematics to the problem that will be studied tomorrow in physics, or that the questions raised today in the class in theology, or philosophy, or Bible may be applicable tomorrow in his life and attitude toward his fellows on the same campus. We should make constructive efforts to help the student form a logical pattern of what he learns.

III. Instruction.

Someone has said, "A good teacher is so rare that rumors of him spread like scandal." This statement was made by a man who is not necessarily interested in Christian education, but even so it may have point for us. A profession of the Christian faith must not be made an excuse for slovenly or superficial scholarship. Indeed, if there is any difference, the Christian faith requires scrupulous honesty, and honesty demands that neither the instructor nor the institution that supports him should be content with anything short of a high quality of performance in classroom and laboratory. It is certainly desirable that members of all our faculties should have opportunity for all the formal training possible, but even the lack of any opportunity for advanced formal training is no excuse for a lazy approach to one's task as a teacher. Such an attitude is not worthy of the dignity of a Christian teacher. It used to be held, especially on the college and university level, that if an individual knew the content of his subject the students would be expected to be sufficiently alert to grasp the intent of what the teacher wished to present. At present a good deal more emphasis is being put on the ability of the teacher in the classroom. A faculty member is no longer being measured as exclusively as before by his ability to do research papers and write articles. Even teachers in the field of philosophy and sociology and history are finding out that much is to be learned by a careful understanding of the educational process and methods in teaching.

As evidence of the serious intent of some of our schools of higher learning I point to the recent arrangement of Princeton University in

setting up the Woodrow Wilson Scholarships. These scholarships are designed to attract young people of high native ability to take training courses as prospective teachers on the college level.

There is a current danger in our Mennonite circles that in our eagerness to establish church schools we will set up teaching faculties not equal to a good teaching procedure. This is particularly so on the primary, high-school, and Bible-school levels. If we must start with inexperienced and untrained teachers then let us at least immediately provide for a continuous "in service" training program. We should also arrange for a summer workshop where our Mennonite teachers

may gather for fellowship and study. Goshen College is planning such a workshop for the coming summer, and we hope you may join with us in this experiment. Any institution with honest intentions is ready to subject itself to continuous and severe appraisal from the inside as well as the outside. Today a large host of devices stand at our service to be utilized in the improvement of our instruction: testing programs, cumulative records, student-teacher evaluation procedures, and many other similar items have now been validated by considerable experience.

Next month: Standards of Administration.
Goshen, Ind.

HOW TO STUDY

BY EDWIN L. WEAVER

A teacher at Kletzing College, University Park, Iowa, Bro. Weaver shares with us an address given to the student body there. It is full of practical instruction to all who study, whether at home or at school.

Many processes must be learned in youth and not the least of these is how to study. The English poet Thomas Gray once wrote, "Where ignorance is bliss, 'tis folly to be wise." If one could find anywhere an area on earth or a condition in society where ignorance is bliss, study might be wisely avoided. But our elders have seen no distinct blessings in ignorance; on the contrary they have seen advantages in acquiring knowledge and mental discipline. Consequently the fathers of our country and the leaders of our churches have established schools and imposed study upon us and encouraged us in it. And even if it were not made a requirement by higher authority, we could see the desirability of it. No one compelled Abraham Lincoln to read by the light of the flickering fire of burning logs, but some inner urge drove him to it. In our land of manifold educational opportunities surely everyone can see why we need to know how to study.

That knowledge is not inherited is a well-known fact. Your father may be the best mathematician in your state and your mother may possess an extensive knowledge of dietetics, but you will not inherit their rich intellectual accumulations. When the former chief justice Charles Evans Hughes recently died he bequeathed his valuable library to his son, but the son did not inherit the knowledge in those books. Perhaps one can inherit the disposition to study and the intellectual capacity for it, but not the fruits of it. Furthermore, knowledge is not acquired through ease. Hans Sachs, a German poet of the Reformation period, wrote about a magnificent country where people need not work and yet can live well. In the land of Hans Sachs the houses stand in gardens, and through the gardens flow brooks filled with milk. On the surface of the milk swim fish which are fried and call, "Take us and eat us!" And if one tells the fish that he is too tired or lazy to take them they jump into the hands or mouth. On the trees of the garden hang rolls of fresh bread, and through the garden fly roasted birds. If you say to the birds, "Come, we are hungry," they fly directly to you. Around the garden are walls

of sausage, and in the woods near by are hogs with knives and forks in their backs. "Eat us!" they also say. But this magnificent land of Hans Sachs is not the students' country. It may be that some Americans have thought that they could be wafted to a complete education on flowery beds of ease; at least criticisms to this effect have been made of American education. But it is well known by nearly all observers that neither the spiritual nor the intellectual heights can be gained on flowery beds of ease.

A recent issue of the *New York Times* contained an article on medical schools which confirms this view. Of the two and one-half million students in American colleges nearly twenty-three thousand are in medical schools at this time. Twenty per cent of all medical students fail to graduate despite careful selection. Some University of Michigan investigators made a study of the causes of this failure, and among the causes they placed much emphasis on the psychological factors. There may be an insufficient intelligence, a lack of ability to read rapidly and well, and a too limited vocabulary. This means that the students are incapacitated in study procedures. The investigators also gave as causes for failure the emotional stresses associated with medical work, and the environmental stresses that produce conflict and reduce efficiency in study. The conclusion is that twenty per cent of students in American medical schools do not graduate because of matters that affect study.

There seem to be conflicting trends in educational practices in our country. While on the one hand standards are very high as the above comments on medical education indicate, on the other hand standards are being lowered. A more recent editorial in the *Chicago Tribune* told how "education marches on." The flight from intellectualism has made progress in both high schools and colleges, and to illustrate this the editorial mentions the Navy Pier branch of the University of Illinois where a course in fishing and boating has been instituted and for which credit is allowed for physical education. It mentions also the high schools in Rochester,

New York, where courses in baby sitting are administered, and concludes by saying that the educational system is rapidly approaching a point where babies will be sat with only that they can grow up to sit with other babies and do their serious work in the field of fly casting. One reason for these conflicting trends is the efforts made in the United States to adapt higher education to all levels of intelligence.

It is well at the outset to understand the meaning of study. The definitions of lexicographers are to the effect that study is the application of the mind to a subject to be learned or investigated for the purpose of acquiring knowledge. One might say in other words that study is directed thinking. Three aspects of human life are involved in study: the physical, the mental, and the spiritual. These three we shall consider, but first let me briefly outline the career of an American student of high achievement. His career illustrates how the physical, mental, and spiritual factors are involved, but also brings to light both virtues and vices, or assets and liabilities, in study.

Theodore Parker (1810-1860), clergyman and reformer, has been referred to as "one of the greatest of New England ministers," "a conscience since Luther unsurpassed," and as a man who "consumed whole libraries in his pursuit of knowledge." His life was strenuous, exciting, amazingly active, and lived with vast energy. Each hour was crowded with sermons, voluminous correspondence, journeys, pastoral labor, publications, and lectures—ninety-eight lectures in one year. Born in Massachusetts the youngest of eleven children, as a boy he did farm work and carpentry and received his early education at home. He was too poor to enroll at Harvard, consequently he studied at home but was allowed to go to Cambridge for the examinations and was granted an honorary M.A. degree. Long hours of studying for Harvard examinations, teaching, and studying Semitic and modern languages resulted in a life without play or exercise. He was "an athlete in his studies" said a fellow student. He acquired a knowledge of twenty languages, and later taught Hebrew. He became acquainted with comparative religion and with German philosophy in the original, and possessed a huge library which was largely in other languages. His audiences he dominated by his massive knowledge, deep conviction, frankness, and vigorous English. From the intellectual point of view the career of Theodore Parker illustrates the virtues of study. It was a grand success in this respect. But in the physical and spiritual aspects of the studious life his career exemplifies the vices and liabilities. His intensive study later was often interrupted by physical depression and despondent moods. Ill health compelled him to take a foreign journey and he died in Florence, Italy, worn out at the age of fifty. Although a philosophical and religious thinker of note, he was too liberal even for the Unitarians. He denied the special authority of the Bible, the supernatural origin of Christianity, and the Deity of Christ. Learning how to study demands due consideration of the physical, mental, and spiritual aspects of life.

Thomas Carlyle once wrote about the neces-

sity of being awake. "It is far less important to a man that he read many books than that he read a few well, and with the whole mind awake to them." But to have the whole mind awake one must be physically awake. What is more conducive to mental alertness than physical vitality? There is no substitute for good health, for the mind is conditioned by the body. Matters of physical comfort pertaining to sitting posture, light arrangement, ventilation, and everything concerned with material environment needs control. Be awake physically, for study and somnolence do not mingle.

At the end of a study table I see a young man with eyes fastened to a book. With pencil in hand he occasionally makes annotations on a sheet of paper beside his elbow. The set of his face indicates interest in his material but also strenuous mental labor. Something somehow connected with his life and experience is moving and driving him, and his whole personality is harmoniously centered on the task before him. He is engaged in directed thinking, and is utilizing the two paramount factors of motivation and concentration. Without motivation study will be very haphazard if indulged in at all. Our study is motivated by our needs. The need for food brings a need for money, and the need for money necessitates an occupation or profession; thus there is need to go to a professional or other school, and there to pass examinations. Inventors are motivated by need, and they work until their goal is reached. The demands of war motivated scientists in making technical advances. Geometry, it has been claimed, originated from the need of surveying in Egypt after the annual Nile flood. Navigation demanded a knowledge of the stars, and so there was an urgency for astronomical studies. Need, however, is not the only motivation; curiosity is another, and perhaps every teacher should try to develop curiosity in his students. Goethe is Germany's greatest poet, but he was also a lifelong student of science. Over many years he carried on systematic studies in mineralogy, botany, geology, physiology, and osteology, and he did so from a purely scientific curiosity to know how the world came to be what it is. Another motivation for study is competition, and there are still others.

While one young student sits down to study and allows his thoughts to run on friends, vacation, basket ball, and nearly everything but his book, another goes to the point of everything he does with wasteless energy. The latter does not permit noises or other disturbances to interfere with what he is doing; he is absorbed in his task and works with great concentration. To attain such a high degree of application requires proper study techniques. Although this discussion deals with how to study in a general way only, a few of many study techniques will be pointed out. One of the most helpful methods of extracting thought from written material is to use pencil and paper while studying and to make notes in one form or another on what one is reading. Almost invariably one will discover meanings and ideas that would otherwise be passed over. This use of pencil and paper will sharpen one's attention and this in

turn will enable the reader to get the author's thought more precisely and the arrangement and construction of his expression more intelligently. The notes made may be in the form of outlines, summaries, comparisons or contrasts with other written material, or other forms of condensation or elaboration. It is almost astonishing how this often stimulates even original thinking. Perhaps one could call it creative reading. For some elaboration of this study technique one might profitably turn to the passage in Benjamin Franklin's *Autobiography* where he writes of the use he made of a copy of Addison's *The Spectator*. He studied with pencil and paper and did so in a very thoroughgoing fashion. If some persons have scruples against studying by means of a form of annotation or rewriting, an alternative is that of rereading. It is a mistake to think that only the Bible and a few other books are worthy of a second and additional readings. Personally I believe that Edmund Spencer's *Faerie Queen*, for example, deserves a number of rereadings, for the poem contains valuable spiritual lessons. A veteran teacher of literature has recently written that all great poems demand rereading. Some of our modern poetry demands it because of willful obscurity on the author's part.

Another technique of study is to investigate further every unknown word or allusion. Many textbooks contain footnotes that give the meanings of quotations from the Latin, Greek, French, or other modern languages, or explanations of obscure passages, or other elucidatory matter. But many publications do not contain such footnotes; in such cases the student should take the initiative in consulting dictionaries, encyclopedias, biographies, and other reference works. One can learn study techniques from outstandingly successful students of the past, and the advice of Thomas Carlyle may again be utilized in this connection. In a letter written to his nephew in Toronto, Canada, he explained that in reading history the latter should have a map beside him and endeavor to seek out every place the author names. "Mark the dates of the chief events and epochs; write them; get them fixed into your memory—chronology and geography are the two lamps of history." This business of getting one's mind clear on matters of time and space is not only an important but likewise an interesting pursuit. Personally I make much use of the atlas and take a great delight in it.

Memorization is one of the most common methods of study. It has been fundamental in learning since the creation of man and will undoubtedly continue thus as long as man inhabits the earth. Every student should master the technique of memorization. Here concentration is a prime necessity. One way to memorize is to carry in one's pocket or purse a copy of the document that is to be memorized. Extensive portions of the Bible and other writings can be fixed in the mind while one is walking, riding, and even while working. A technique of study much emphasized in modern education is that of original thinking through critical attitudes. One brought up in an authoritarian atmosphere, as are Menonite young people, will not be as readily proficient in this technique. We are taught

to accept and respect the authority of the Bible and the church, and not to question the validity of what they say. This is a good antidote to the modern trend, for the current cultivation of the critical attitude has made skeptics and agnostics of multitudes of American youth. But we should also learn to be critical, while at the same time respecting established authorities, for much modern thinking and writing merit only a sternly critical analysis. Original thinking is surely within the range of the Christian student; what we hold as authoritative is also a safeguard which the freethinker does not have.

Of much significance in study is the spiritual aspect of human life. The experience of regeneration is a precious asset to the student, for the resulting "newness of life" provides a new outlook which determines both the interpretation and the use of knowledge. Furthermore, it leads to a more harmonious operation of one's powers; daily prayer and meditation on the Word and a conscious living in the divine presence bring peace and calmness that aid even rational thinking. Also Christian experience contributes vitally to motivation. The Christian student has a vision for service, and this vision arouses diligent study as a preparation for the anticipated activity.

Perhaps in a discussion of how to study the interpretation and use of knowledge need not be an immediate concern. But one should be aware that interpretation and use are, after all, involved in study and ultimately students and scholars, blinded spiritually, are utterly incapable of rightly interpreting knowledge. Current writings on evolution demonstrate this. On every hand we see what foolish uses the moderns make of facts. Some months ago *The Christian Century* published an article on scientists, our modern mercenaries; the author, a scientist himself, attempted to show how almost wholly devoid of humanitarian impulses many scientists are. They consider their cold and analytical search for scientific knowledge more important than anything else, and they have files full of scientific suggestions for bigger and more efficient slaughtering of their fellow men. They refuse to think through a moral situation; they want to get into a laboratory and let the world take care of itself. The writer maintains that these scientists should consider the implications of their research, and should have a sense of responsibility as to how the world utilizes their discoveries. Particularly they should stop making new weapons for new wars. The article demonstrates clearly the close relation between techniques of study and the use of knowledge. Only the Christian can ever achieve a right correlation between these two.

University Park, Ia.

— THE MOST JOYOUS DAY

A world without a Sabbath would be like a man without a smile. . . . A summer without flowers. . . . A homestead without a garden. It is the most joyous day of the whole week.

—H. W. Beecher.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY J. F. BRESSLER

SOURCES OF OUR KNOWLEDGE OF JESUS

Mark 2:13, 14; Luke 1:1-4; John 20:30, 31; 21:25; Acts 1:1; 20:35; I Corinthians 2:23-25; 15:3-8; Colossians 4:14; I John 1:1-4

Lesson for January 9, 1949

Golden Text.—These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20:31.

Mark 2:13, 14. In these two verses we have the story of the calling of the author of the first Gospel. While the work of tax-collecting for the Roman government did not enhance his social and religious standing among the Jews, his training at keeping records no doubt helped in compiling the material necessary for the life story of the Redeemer who came, and in His coming fulfilled so many of the prophecies made concerning Him in the Old Testament prophecies.

Luke 1:1-4. Matthew was a pupil and eye-witness of many of the events recorded concerning the public life of our Lord. Luke was not, but as a physician by training he heard and recorded many of the teachings, and deeds of special significance in the life of our Lord as delivered to him by trustworthy witnesses. We have these recorded in the Gospel according to Luke. Matthew described Christ in Hebrew phraseology to those who were looking for the Son of David to become Lord of heaven and earth; Mark described Him as the suffering Servant; and Luke described Him to the Greeks as the God-man, the perfect God appearing in the form of the perfect man.

John 20:30, 31. John, writing at a later date than any of the others, wrote to the church and depicted our Saviour as the Son of God, possibly to counteract the heresies already abroad that denied either His deity or His humanity, but especially the former.

John 21:25. The story of Jesus as told in the Gospels is far from a complete story of His life. If all the deeds and teachings of our Lord while on earth had been recorded it would make a vast library without the addition of any comments. And if the complete story itself was so comprehensive as to require abridgement, how much less are these nuggets needed! Suffice it to say that any message that beclouds the glory of His majesty hinders, rather than helps, the bringing of men to a saving knowledge of His grace.

I Cor. 15:3-5. Paul received his revelation of Christ and the Scriptures of truth directly from God without human medium, yet when

he compares it with that which the Twelve had received by word of mouth from the Master there was not a particle of difference. Truth never contradicts itself, regardless of the medium through which it may be brought to mankind, and the thing above all other things that proved the Nazarene to be the Son of God with power was His resurrection from the dead. Had He not risen He would have been just another man and could not have been the Redeemer of the world. The resurrection is the crowning event in the history of our Lord and the first and foremost doctrine of the New Testament. If He be not raised then is your faith vain, and the messengers of the cross are of all men the most miserable. If the life story as told in the Gospels is beyond refutation, we must not forget that the resurrection story has infallible proofs.

In the messages of the Twelve we have twelve witnesses in complete agreement on the facts of His life, and the truth of His teachings. And Paul, coming later with a message from heaven itself, finds complete unanimity of the revelation of the incarnate Son to the Twelve with the revelation of the glorified Christ made to him. Heaven and earth agreed and still agree. One appearing to the Twelve after the resurrection should have been sufficient proof of His resurrection, but to prove it beyond dispute He appeared at least eleven times visibly to and communed audibly with His followers. Add to this the presence of His Spirit with us to this day, and doubts should not find lodgment in any of our minds and hearts.

I John 1:1-4. Before matter was, the Logos or Word is. John never questioned the eternal existence of the Son. To John Jesus was coequal with God the Father, and all the other writers of the Holy Bible saw likewise.

But great is the mystery of godliness. The eternal Word was made flesh and dwelt among us, and we beheld His glory as that of the only begotten of the Father, full of grace.

Intimacy with another for the space of several years brings an understanding beyond that of a casual acquaintance, and the longer the disciples associated with Christ, the surer they became that Jesus was the Son of God. But is our faith entirely dependent upon the testimony of eyewitnesses? Have we not also had experiences of fellowship with Him since first we were introduced to Him that makes Him just as real to us as though we had also walked with Him in Galilee?

There is a fellowship of the saints, but that fellowship would be vain were it not for

the spiritual fellowship that His saints have with the Father and with the Son through the Holy Spirit which He has given unto us. This constant abiding fellowship that we have with Christ and the saints, and the hope of a life eternal spent in glory with Him and all the saints and angels, gives us a fullness of joy that is unspeakable and full of glory. Thanks be unto God for His unspeakable gift, and gifts. Amen and Amen.

THE BOYHOOD AND YOUTH OF JESUS

Matthew 2:13-15, 19-23; Mark 6:3; Luke 2:39-52

Lesson for January 16, 1949

Golden Text.—And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.—Luke 2:40.

Matthew 2:13-15, 19-23. Joseph and Mary were mystics in the noblest sense of that word. They were persons in such intimate fellowship with the spirit world that God could and did speak to them through the medium of angels and dreams. The vast majority of mankind seem to be so gross of mind and heart that if God did speak they would be unconscious of the fact. To have communion with God requires the hearing ear and the loving heart.

The new birth may be the work of God accomplished in an instant of time, but character is the growth of years. Joseph and Mary became worthy of the high honor God bestowed upon them by years of close walking with God. The environment in Nazareth was not helpful to a growing boy, but we have every reason to believe that the home environment was. It would be passing strange if Mary had not told to her first-born the marvels of His birth; the story of the shepherds as they came to the manger on the night of the Nativity, of the Magi who later came from afar to do homage to Him who was revealed to them as the King of the Jews, and who were led to the house by a Star. And as Mary showed to Him the gifts they brought a solemn awe came into His soul and He felt the conscious need of walking worthy of His high calling. The fact of noble birth should be a clarion call to noble life. The child of the gutter has no such incentive, but if by divine grace he should become a child of God that call also will come to him. All saints should walk worthy of the Father unto all pleasing.

Mark 6:3. Is virginity more holy than married life and motherhood? If it is then God degraded Mary when He gave her the task of bringing the Son into the world. But perish the thought! Motherhood and the rearing of an undying soul for the glory of God and the habitation of heaven is the noblest work God ever trusted to mortals. Did Mary have other children after the birth

of her first-born? Apparently so. But some will argue that in taking this position I am demanding the holiness of Mary's life. I am not, but I am insisting that whatever men may say in their moral turpitude, marriage is honorable and the fruit of the womb is His reward. Instead of dishonoring Mary, I am giving all godly mothers the honor that God gives them.

And labor is not demeaning. Joseph, the foster father of Jesus, working at his trade of carpentering was a more honorable man in the sight of God than the king on the throne or the high priest in his holy office. The only thing that is unworthy of a man or woman is to waste or misuse the strength and time that God gives us. During the years that Jesus was subject to Joseph and Mary and worked with Joseph at carpentering, He was just as much in the will of God as He was after He entered His public ministry.

Luke 2:39-43. There are few people on earth that do not at some time do something that of itself is pleasing in the sight of God, but the number who are particular to accomplish all things enjoined upon them by the Word of God are quite rare. But Joseph and Mary did this conscientiously. Were they guilty of legalism? Was their obedience evidence that they lacked saving faith? Perish the thought!

The parents were what we would call today churchgoing people. We later find that Jesus had a custom of going to the synagogue on the Sabbath Day. Where did He learn such a custom? No need to ask. Parents who will travel on foot or, on a donkey's back for ninety miles to attend the Passover at Jerusalem would not find it too tiresome to get up on Sunday morning to go to church. If Joseph and Mary were ever absent from the synagogue service in their home town they had stronger reasons than the average American has for staying away. Going to the place of worship is a necessity if the child is to be properly trained.

At the age of twelve a Jewish boy became a son of the law. At this time Jesus seems to have become profoundly conscious of His relationship to God and the business for which He came to earth. I would rather have a son of mine be so interested in the things of God that I could always find him in the church activities instead of the activities of modern youth. The food you eat makes you what you will be. Feast upon the sincere milk of the Word, and hunger for the righteousness of God, and you will grow into a man of God and become a pillar in the household of faith.

Luke 2:46-52. God gave to mankind the gift of curiosity. Eve misused it, as have nearly all of her children. But without that gift we would never learn. Jesus sought not to know the evil that was existent among men, but He sought to learn everything knowable about His heavenly Father. As children we wanted to know all about our parents, and we treasured everything we learned. Much more should we, with the Son, seek to know all we can about the heavenly Father and look forward with fond anticipation to the time when we can go to live with Him in the Father's house.

Joseph and Mary were a godly couple, but they did not attain to the spirituality of Jesus. Consequently they could not fully understand Jesus. We can understand the things of God only to the limit whereunto we have attained. To learn more, we must grow.

JESUS AND THE PREPARATORY MINISTRY OF JOHN

**Matthew 3; Luke 3:1-23a; 7:18-35;
John 1:19-34**

Lesson for January 23, 1949

Golden Text.—Repent ye: for the kingdom of heaven is at hand.—**Matthew 3:2.**

Matthew 3:1-17. All four of the evangelists tell the story of John the Baptist, and Mark definitely speaks of him as the beginning of the Gospel of Jesus Christ, the Son of God.

Isaiah and Malachi had definitely prophesied concerning the forerunner who was to prepare the way for the Lord by preparing the people for His coming. Known unto God are all His works from the foundation of the world. In fact, the Lamb whom John introduced to the Jews is described as the Lamb slain from the foundation of the world. The salvation which Christ brought to the world was no hastily improvised remedy in the face of an unexpected calamity.

When people get thoroughly disgusted with themselves they turn from their way of living to the opposite extreme. At a time when the moral life of most Jews was malodorous there appeared a man upon the scene as different from the rest as day is from night. He had a vision and a message, and he knew in his inmost being that he was a messenger of God in a critical time in the world's history. The call, the vision, and the message must all grip the prophet before the Spirit can set the soul aflame.

Some revivals are superficial; others strike deep into the hearts of men. The revival under John was of the latter, although it appears that some went along just to be with the crowd.

The man who says that some people do not need to repent is an enemy to the best interests of the souls whom he would comfort. All are by nature children of wrath; all have sinned and come short of the glory of God; and all need the new heart and the renewed mind before they can walk acceptably before Him. Some Jews of that time claimed that they could not be lost because they had been circumcised according to the Law, and in every generation since there have been theological nitwits or impostors, whichever they may be, who have advocated other means of salvation than that which was taught first by John, then by the Master, and ever since by all faithful preachers of the Word. "Repent and be converted," is still the only message for humanity.

The Sadducees trusted in their morality, even when it seemed to be a minus quantity; the Pharisees trusted in their religious rites. You can be a compound of both and still be an enemy of righteousness, a serpent lying in the path to strike its venom at all that pass by.

The proof of my repentance is a transformed life. When the thornbush ceases to

produce thorns, then an unregenerate heart may produce works of righteousness. But until then God and men will judge all living things, be they plant or animal, by their fruits. And the penalty for fruitlessness is to be cut down; the penalty for producing apples of Sodom and grapes of wrath is utter destruction from the presence of the Lord. They that work iniquity shall reap the rewards of workers of iniquity.

We do not hear much these days of the wrath to come. Some of us have some fears of atomic bombs, but the masses seem to have lost all fear of that which is still incomparably more terrible, the sufferings of the lost in endless woe.

John baptized with water; God baptizes with the Holy Spirit. Christ received the twofold baptism at the Jordan. We need the same. Water baptism is a symbol of spiritual cleansing. It may or may not be accompanied by its spiritual counterpart. But if it is, that soul is ready for the spiritual infilling which makes of man a vessel for the glory of God.

If John was unworthy to do the work he did, do you and I have a right to boast of our worthiness? God has given to the sons of men work that the angels might covet. And it is not because we are more worthy, but because God uses the things that caused the Fall to help bring about the Restoration.

If God used only those greater than John the Baptist, there would never have been a messenger of the cross. But God uses the things that are not, to bring to nought the things that are, that boasting might forever be excluded.

Luke 3. From the days of John the Baptist the kingdom of heaven suffered violence, and to this day the violent take it by force. When a sinner realizes his desperate strait he will override all obstacles to gain salvation. Why is there no pressing into the kingdom now? Because the souls of men do not comprehend either their condition or their need.

John 1:19-34. The greater the man, the humbler he is. Moses, the greatest Old Testament character, is called the meekest of men, and yet he lost a blessing by claiming honor to himself that belonged to God alone. John was a greater and a meeker saint. If John coveted human recognition and honor the records fail to reveal it. With us, as it was with him and with Paul, may Christ be all in all.

THE TEMPTATION OF JESUS

Luke 4:1-13

Lesson for January 30, 1949

Golden Text.—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—**Hebrews 4:15.**

The time when you are ready to start out on a new venture of faith and service is the very time when the devil will do his best to frustrate your purposes. It was so with Jesus; it will be so with you. A sleeping church and a sleeping saint are not bothered much by the tempter. As long as he can keep them asleep, he is satisfied.

Deep spiritual experiences are accompanied with fasting and prayer. This period of fasting

was both a result and a preparation. It was the result of the Master's spiritual exaltation which, like the conversation at Jacob's well, took away His appetite for the natural. The man who gets so hungry for a good dinner that he can not stay in church until the benediction is pronounced has had no spiritual feast. If he had had, his natural appetites would be held in abeyance. It was also a preparation, for the Spirit knew that the devil would presently do his utmost to overthrow the work of God. Some devils are cast out only in answer to fasting and prayer, and there are conditions under which the devil is kept out only by the same means. To some temptations it is easy to say No, but when the enemy comes in like a flood a stronger defense is needed.

Wherever the Spirit leads me He will accompany and sustain me. God never takes one out on a limb and then saws the limb off. The Spirit of the Father never left the Son. But had He forfeited His right to His Father's fellowship by disobedience it would have been different. The Spirit is always willing to dwell in us to the full, but some souls are so small that the capacity for spiritual grace is greatly limited.

Forty days is a long time to go without food, but that is possible. But to have a spiritual communion with God of such seriousness that all hunger is kept away for that length of time is exceedingly unusual. But so was all the prayer life of Jesus.

When the forty days were over, then the natural appetites again made their claim and called for gratification. It is not wrong to be hungry, nor is it wrong to satisfy that hunger. The temptation lay in the doubt that Satan tried to instill into the soul of Jesus that He might be mistaken in His belief that He was the Son of God and that He could prove His sonship by turning stones to bread. God had sent an angel to give water to famishing Hagar and her son; He had brought food and drink to Elijah, He had fed all the hosts of Israel with manna from heaven. If God did so for His servants, surely He would do more for His Son. And He did, but only after the Son had proved Himself worthy by rejecting all suggestions to doubting self-help.

The kingdoms of this world shall some day become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever. Satan's suggestion was to speed the time and to find an easier way to reach the goal. But it meant compromise with, and worship of the devil. Had the Master done so, He would never have reached the goal for which He came. And no compromise and worship of the powers of evil have ever advanced the kingdom of God. Many a believer has compromised and bowed the knee; many a group of believers has done the same, and always to their spiritual loss and defeat. But the devil's suggestions are so subtle and his plans so plausible that multitudes are persuaded that the devil's way is the best way. Some people argue today that Christianity has failed. What? The only time it was ever fully put to the test was in the person of Jesus Christ, and it did not fail then. The trouble with us is that we take the devil's

suggestions as to the means of gaining our purposes and then wonder at our failure. I have read that during the last war German officers, disguised as British or American, occasionally appeared among our soldiers and gave them orders. Would their orders, if obeyed, have led our armies to victory? If not, much less will the devil's orders give victory over evil.

No, true Christianity is seldom tried. In the United Nations League, with which we are trying to make a world fit to live in, we have compromised with sin and prayerlessness until the nations are a laughing stock in the councils of hell. And the churches are not far removed from a similar condition. At the World's Sunday School Convention at Tokyo some years ago the whole convention arose in honor of the Mikado God of Japan, something that did more harm to Christianity in Japan than the faithful missionaries could undo in years.

The rabbis had been teaching for generations of the spectacular things the Messiah would do when He came. Those interpretations and teachings were the result of imagination run wild. The devil uses the imagination greatly. It is much more evil than good. Now when the Messiah at last came, the devil told Him that if He would have the people believe on Him He must do the very things that the religious teachers had said He would do. He professed a profound interest in the Master's acceptance by the multitude; he even got religious himself and quoted Scripture. Surely it can not be unwise to accept counsel from such a warm friend and well-wisher. But presumption is just another phase of unbelief. Devil, begone.

JESUS' EARLY TEACHING AND HEALING

Mark 1:14, 15, 21-45; Luke 4:16-30

Lesson for February 6, 1949

Golden Text.—Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—Matthew 4:23.

Mark 1:14, 15. In Bible times fleet runners ran ahead of the king to tell the populace to clear the way for his majesty. Close on his heels came the king in his chariot. Elijah ran thus before the chariot of Ahab from Carmel to Samaria. In similar manner came John the Baptist announcing the advent of the time of the regeneration of the kingdom under the Messiah. Speedily on his heels came the Messiah Himself declaring that the time was fulfilled and that the kingdom of heaven was at hand. Jesus began where John left off.

The primary meaning of the Word "repentance" is to change the mind. Unbelief has been the besetting sin of mankind since the first parents walked in the Garden. To change our minds and hearts from the attitude of unbelief to one of confident faith is necessary if ever we are to become members of the family of God. That repentance will cause us to look upon our former life as exceeding sinful, and to seek escape from its thralldom through the redemption that was wrought for us by the Saviour when He bore our sins in

His own body on the tree that we might be saved by His grace.

Mark 1:32-39. There is nothing too hard for God. And if it is not too hard for the Father, it can not be too hard for the Son, for whatsoever the Father doeth so doeth the Son likewise. The pains and ills of the flesh have been greatly increased by sin, but I can not see that sickness is always the direct result of sin. Healing of the body is something for which we have a right to implore the Father, but we have no right to demand it. Sickness is not under the atonement, and healing of the body does not always accompany the cleansing from sin. But healing of our diseases, and even freedom from their attack is part of the manifold blessings bestowed upon His saints because He loves us so that He will withhold no good thing from His saints.

Over and beyond that we have strong reason to believe that many of those whom He healed while here never found healing for the soul and many were so unthankful that they did not even bother to say, "Thank you, Lord."

Were those people so much worse than the people of today? No, ingratitude on the part of the creature to the Creator and Saviour is still so universal that we never condemn it. Things too common are taken as a matter of course. But while man is ungrateful he still asks favors. In the days of Henry Ford he received enough begging letters every year that if he would have granted all requests his entire fortune would have disappeared during that year, and only a few of the recipients would have bothered to drop a "Thank you" card. With God it is even worse. The recipients make it a daily practice to curse the Giver.

But God knows that we need His help, and so He gives it. We always need Him and at times we need Him desperately. I do not blame people for coming to the Lord for help, but I do blame them for not loving Him for all His mercies and blessings which they enjoy.

Satanic possession is that depth into which sinful man can fall so that the spirits from hell can enter and make their abode in the heart and body of a man. But even here there is nothing too hard for God. But I am sure that if God does cast out such a tenant that it will not be long until the same evil spirit will return with seven others worse than himself and that man's last state be worse than the first, unless he lets Jesus come into his heart immediately after he has been cleansed. Only by a Spirit-filled life can a return to the depths of sin be forestalled.

Every act of kindness on the part of the Master cost Him power. So will it cost you. That your strength may be renewed so that you can continue to be a blessing to those about you, you must spend more and ever more time in the secret closet with God. An exhausting today will find you weak tomorrow unless you have spent the night with God. They, and only they, that wait upon the Lord shall renew their strength.

Popularity has been the ruin of many, causing them to turn from the purposes of God for their lives. Christ came to preach the

(Continued on page 31)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

A consciousness of God is a blessed experience. The child who comes into the world is more occupied with the present physical and mental desires and activities in the first years of his existence. When he is placed in an environment of people who are living in the conscious presence of God, the child awakens to that consciousness in an early period of his youth. The facts pointing to God's existence should be naturally brought to the attention of the minds of children and young people and older ones as well, so that the conviction of God's existence and consequent presence may be always present in their walk of life. Children, when taught about the invisible God, will early begin to ask questions as they pass and see others through the varied experiences of life, such as sickness and death and birth, and hear people talking about God and talking to God.

The course of studies for January and February are designed to bring lessons about God and the consequent response of the human mind and heart to the facts that are learned and experienced.

1. On January 9 we study the theme, **How We Know That God Exists**. This will direct the mind to things that ought to claim our attention and fix our minds on the great fact of God's existence in spite of the godlessness in the thoughts of the world around us. It will help us to meet the challenge of those who deny the existence of God. It will help us to sustain those who are weak and about to fall prey to the false teaching of atheism.

2. On January 16 we study about **What God Did in the Creation**. The works of God which we see in the earth and in the sky and in our own being speak to us of the greatness and the glory of the Creator.

3. On January 23 we consider **How God Works with His Creation**. God did not just create and then leave His creation to run itself. God upholds all things by the word of His power. God has created everything for a purpose. He works out that purpose and continues to regulate and operate in the work of His hands.

4. On January 30 we study the **Fallacy of Evolution**. The perverse mind of man seeks out ways to discount the teaching of God's Word. Men seek to show that science has proved the Bible out of date and erroneous in the light of scientific findings. It is well to check up on the facts that prove such reasonings and theories false and to show that the Bible stands through all ages unshaken as the revelation of truth.

5. On February 6 we begin the study of Unit II under the general heading, **Reverence for God**. True Reverence will be manifest in obedience to God, not because we are forced against our will, but because we have in our hearts learned to love Him. Next issue will continue this study of reverence in various avenues of the Christian life.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Beneath the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God;
To endless years the same.

A thousand ages, in Thy sight,
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

O God, our help in ages past,
Our hope for years to come;
Be Thou our guide while life shall last,
And our eternal home!—Isaac Watts.

HOW WE KNOW GOD EXISTS

Psalms 14, 19

Topic for January 9

MOTTO

"I Am."

MEDITATIONS ON THE TOPIC

I. **How We Know There Is a God**.—Just as we know that there is life existing and that there are things existing far beyond our

power or comprehension to create or understand, so also do we know that there is an intelligent Being over all, whom we call God.

Life in man and beast, and in its varied forms in the vegetable realm, makes its own speech to us telling us instinctively that there must be an all-wise Intelligence and Being that is over all. The very intelligence in our own being reveals to us a likeness to a superior Being. The explanation that God made man in His own image is the most reasonable one that we can find. It corresponds to our very inward convictions and understanding.

The presence of the objects of life and of material creation could be answered by no more reasonable thought than that an all-wise Being created them. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Ps. 19:1, 2). These things declare that there is an invisible Being with power and knowledge infinitely greater than our own. Cf. Rom. 1:20.

Not only can we understand by intuition and intelligence that there must be such a divine Being, but we know very definitely that He has made Himself known to man by various methods of revelation. "At sundry times and in divers manners" He spoke to the fathers by the prophets. Heb. 1:1. He sent His Son into the world by a unique and miraculous manifestation that He might reveal to us His will and plan of salvation. Heb. 1:2, 3. The miraculous manifestation of God's work in special times and ways have come into men's experience to reveal God and assure man of His willingness to show man His power and mercy as well as His judgments.

So perverse has man become that often he has tried to evade the thought of God by saying in his heart, "There is no God." When man becomes such a fool as to want to have it so (that there is no God), it is evident that his intelligence makes him fear the very opposite of what his foolish heart has spoken. Ps. 14:1; Rom. 1:28-32.

But to the believing God has revealed the reality of His blessing in responding to man's prayer and worship by manifestations and definite answers. God has fulfilled His promises and verified His Word over and over so that not only do the believers know that God is, but even those who have not believed are made to see and are moved to accept the Christian way of life.

II. **The Text**.—Psalm 14.—This passage shows the foolishness of man's desire to be without God. He proves His existence by His care for the poorest of men who put their trust in Him.

Psalm 19.—This passage reveals how all creation speaks of God and His glory and also how God's Word and law in its perfection fits into man's highest needs and satisfies his deepest longings.

OUTLINE STUDY

I. Reason Tells Us There Is a God.

1. Man universally recognizes a Supreme Being (Rom. 1:19).
2. The harmony of creation necessitates an intelligent Creator (Ps. 19:1).
3. Man's conscience testifies to a greater Being (Rom. 2:15).

II. The Bible Proves the Existence of God.

1. The Bible itself shows superhuman authorship (II Tim. 3:16; II Pet. 1:21).
2. Miracles attest the true God (John 3:2).
3. Prophecy proves an all-knowing God (Deut. 18:22).
4. Moral laws show divine wisdom (Ps. 19:7-9).

III. Personal Experience Testifies to God.

1. We experience forgiveness of sins (Eph. 4:32).
2. God answers our prayers (Ps. 116:1, 2).
3. We have fellowship with Him (I John 1:3).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "God."

2. Nature Tells Us About God.
3. The Bible Tells Us There Is a God.
 - a. He made the world.
 - b. He watches over us.
 - c. He saves us.
 - d. He answers our prayers.

For Seniors

1. Proofs Outside the Bible That God Exists.
2. The Bible Proves the Existence of God.
3. Personal Experience Proves That God Exists.

PERSONAL THOUGHT

"How precious also are thy thoughts unto me, O God! how great is the sum of them!"

SEED THOUGHTS

As man exhibits himself in physical forms and actions, so there is one other Spirit, a great, wide, mighty, infinite, eternal Spirit back there in the depths of space, and in the present, and in the future, and in the abysses of space, who at His will wrestles into existence great globes, and keeps them in their position. He builds them, and places on them mysterious forms of earth which are signals hung out over these abysses to tell coming spirits who He is, what He is, what He does, how high is His throne, and how vast is His power from eternity to eternity, from infinity to infinity through all ages of time: He is holding forth to men and angels these eternal tokens of His almighty power, of His infinite skill, and of His everlasting love.—R. S. Foster.

As Phidias contrived his mechanism so that his memory could never be obliterated without the destruction of his work, so the great name of God is interwoven in the texture of all that He has made. His goodness blooms in every flower; His glory beams in every star. There is a God. The sun speaks it in his splendor day by day, and the moon in her radiance by night. There is a God! Inanimate nature, from the pebble upon the beach to the orb in the vaulted sky, declares it; and animate existence, from the tiniest insect to Gabriel before the throne. The earth is full of Him. His majesty commands the cherubim; His temple is all space; His arm is around all worlds.—Jos. Dare.

I need Thy presence every passing hour;
What, but Thy grace, can foil the tempter's power?

Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, oh, abide with me!
—H. F. Lyte.

WHAT GOD DID IN THE CREATION

Genesis 1, 2

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Topic for January 16

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MOTTO

"He commanded, and they were created."

MEDITATIONS ON THE TOPIC

I. God's Work In Creation.—We think of creation as we view the earth and all the things that are in it, and the sky, sun, moon, stars, and planets that appear in great space. We take a closer view and see the infinite wisdom which God has displayed in the plant and animal life, and of man who was made to be over all God's creation.

There are differing views about the work of God's creation. But the simplest and the one that seems to be revealed in the Holy Scriptures is that "he formed it to be inhabited" (Isa. 45:18). This is spoken in connection with the heavens and the earth. In other words the whole of creation is made to be an environment and habitation of man who is the crowning work of the Creator. Materialists view these works of creation in com-

parison to the man who is set over it and see how very small and insignificant man seems beside it all. Yet God has set man over the works of His hands. The whole creation has been designed to suit such a being as man is. See Ps. 8.

Man alone is able to study out the thoughts of God in the things that He has made. Through this study, man ought to learn to adore the holy Creator and bring honor to Him by his life in the midst of what God has made for him to see and feel and hear and enjoy. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." We see the advance in the record of God's creation on the earth from mere material to plant life and to animal life and finally man. Man is set in the center of God's great universe as the last and greatest work of creation. This was distinctly designed: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26).

II. The Text.—Gen. 1 and 2.—In these two chapters the story of the creation of the universe is unfolded. Details are given about the creation of man and woman and of their first estate in the Garden of Eden, as a family.

OUTLINE STUDY

- I. Creation of the Material Universe.
 1. The earth (Gen. 1:1).
 2. Light (Gen. 1:3, 4).
 3. Land and sea (Gen. 1:9, 10).
 4. Sun, moon, and stars (Gen. 1:14-19).
- II. Creation of Plant Life.
 1. To bear seed after its kind (Gen. 1:11, 12).
 2. For food (Ps. 104:14).
- III. Creation of Animal Life.
 1. Fish and fowl (Gen. 1:20-22).
 2. Land animals (Gen. 1:24, 25).
- IV. Creation of Man.
 1. In His own image (Gen. 1:26).
 2. To have dominion over the lower creation (Gen. 1:26, 28).
 3. With a living soul (Gen. 2:7).
 4. With the power of choice (Gen. 2:16, 17).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Made."
2. The Story of Creation.
3. The Garden of Eden.
4. What God Told Adam.
 - a. To rule over the animals.
 - b. To care for the garden.
 - c. To eat of any fruit except one.

For Seniors

1. The World God Made.
2. God's Purpose for Man.
3. How Man Is Like God.

PERSONAL THOUGHT

What a worthy Creator we have! "O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart" (Is. 95:6-8).

SEED THOUGHTS

O God, Thy pow'r is wonderful,
Thy glory passing bright;
Thy wisdom, with its deep on deep,
A rapture to the sight.

I see Thee in th' eternal years
In glory all alone,
Ere round Thine uncreated fires
Created light had shone.

I see Thee walk in Eden's shade,
I see Thee all thro' time;
Thy patience and compassion seem
New attributes sublime.

I see Thee when the doom is o'er,
And outworn time is done,
Still, still incomprehensible,
O God, yet not alone.

O little heart of mine! shall pain
Or sorrow make thee moan.
When all this God is all for thee,
A Father all thine own?—Faber.

HOW GOD WORKS WITH HIS CREATION

Psalm 104

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Topic for January 23

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MOTTO

"The Lord looketh from heaven; he beholdeth all the sons of men."

MEDITATIONS ON THE TOPIC

I. God's Ways of Working With His Creation.—God gave to His creation certain laws of being and action. The sun, moon, and stars have their courses. These bring certain service to the earth and its plants, animals, and man. But God is always present causing these laws to operate according to His law. Men sometimes declare that God has left all to operate without any present sustenance or interference. But that we may know that God rules all nature and is always present, He has at various times wrought miracles for the good of some and for the punishment or chastening of others. When the Red Sea went back by a strong east wind to let the children of Israel pass safely, and when it ceased and the Egyptians were drowned (Ex. 12), there was a demonstration to make men know that the Lord was in it. When Israel experienced want of rain and the plague of blasting and mildew and the palmerworm, it was on purpose to make them think on their ways so that they would repent and acknowledge God and serve Him. Amos 4:6-13. Jesus declared that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). He allows the laws of nature to operate for good to all, regardless of their character, except in the cases where a special interference and privation may work for the good of some one's character and lead them to recognize God and His laws. God sometimes has sent darkness by miraculous means, besides an eclipse, to show His presence when men are doing what they should not do concerning His laws. The Egyptians had darkness in the daytime while Israel had light. Ex. 10:21-23. When Jesus was crucified there was darkness over the land from the sixth to the ninth hour, and the veil of the Temple was rent. Luke 23:44, 45; Matt. 27:45, 51; Mark 15:33, 38.

The great lesson that God is present in the sea and on the land alike was taught to Jonah and the shipmen when Jonah was overtaken in a storm because he fled from the presence of God. He was swallowed by a whale in the providence of God and preserved to be thrown up on the land by God's grace. And when God keeps His regular laws at work for seed-time and harvest, and for cold and heat, and for day and night, we should recognize that it is by His continual preservation and operation. As Paul wrote, "For in him we live, and move, and have our being" (Acts 17:28).

II. The Text.—Ps. 104.—In this Psalm recognition of God is given in all the works that He does through the laws of His creation and in behalf of the living things upon the earth. Also His special providences are given due place to the glory of His righteous judgments and His mercy and grace.

OUTLINE STUDY

- I. God Preserves His Creation.
 1. He upholds with His word (Heb. 1:3).
 2. By Him all things consist (Col. 1:17).
 3. He preserves all (Neh. 9:6).
 4. He makes the sun rise (Matt. 5:25).
- II. God Cares for His Creation.
 1. Water for beasts (Ps. 104:10, 11).
 2. Grass and herbs for food (Ps. 104:14).
 3. Rain, seasons, and food (Acts 14:17).
 4. Clothes the grass (Matt. 6:30).
 5. Sees the sparrow (Matt. 10:29-31).
 6. Life of every living thing in His hand (Job 12:10).
- III. God Governs the Affairs of Men and Nations.
 1. Our times are in His hand (Ps. 31:15).
 2. He orders the steps of a good man (Ps. 37:23).
 3. He overrules to bring good out of evil (Gen. 50:30).
 4. He determines our circumstances (I Sam. 2:6, 7).
 5. He appoints rulers of nations (Dan. 4:17).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Careth."
2. God Makes the Seasons with Seedtime and Harvest.
3. God cares for the Birds and Animals.
4. God Provides Our Food and Clothing.
5. God Directs Our Lives.

For Seniors

1. God Works Through His Natural Laws.
2. God Works Through Men.
3. God Works Through the Holy Spirit.

PERSONAL THOUGHT

Do we recognize God in everything? Then let our minds and hearts respond with appropriate obedience and worship.

SEED THOUGHTS

I believe not only in special providences, but in the whole universe as one infinite complexity of special providences.—Charles Kingsley.

It was a touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship. He was not sure that he could swim. "But," he said, "though I sink I shall only drop into the hollow of my Father's hand, for He holds all these waters."—Arnot.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.—Whittier.

An undivided heart, which worships God alone, and trusts Him as it should, is raised above anxiety for earthly wants.—J. C. Geikie.

THE FALLACY OF EVOLUTION

Genesis 1:11-28; Job 39:13, 26

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Topic for January 30

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MOTTO

"Avoiding . . . oppositions of science falsely so called."

MEDITATIONS ON THE TOPIC

I. The Falseness of Evolution.—Men sometimes take God's laws of nature and work out a theory to supply an answer to their problems which they cannot answer without divine revelation. The law of growth and development has given us what is called improvement along many lines. It is a natural law given to us by our Creator. But when men seek to use it as an answer to the ques-

tion as to whence we came, and how the earth has been filled with life, both in vegetation and in animal existence, they have entered a realm that seeks without God to answer for their existence in the world.

To go to the story of creation as found in the first chapters of Genesis and to accept its straightforward explanation is the most reasonable and satisfying answer that can be found. The Scriptures say, "The fool hath said in his heart, There is no God." It is then foolish to seek to answer the question of the origin of existence apart from the explanation which our Creator Himself has given by revelation.

The Scriptures say concerning grass and herbs and trees that each were brought forth "after his kind" (Gen. 1:11). It says of birds and water creatures that they were created each "after his kind." It says of the beasts and cattle and creeping things that each was made "after his kind." There is no kind of progression of kinds to another kind. Each is after the pattern which the Creator made in the beginning. There may be improvement of the kinds, but experience has taught that even hybrids stop producing, so that God's law holds each kind to its original creation.

All come from God's command for creation. No theory which has been devised by clever men has ever been proven to be more than a theory and has been to the hurt of those who thereby lost their faith in the Word of God.

II. The Text.—Gen. 1:11-23. This sets forth the story of the creation of plants and animals and man, ascribing their origin and distinctive kind as belonging to their original kind, giving them power to propagate after their own kind.

Job 39:13, 26.—God asked Job whether he had given the peculiar wings and feathers to various kinds of birds, or whether wisdom derived from man gave the birds their various characteristics and instincts.

OUTLINE STUDY

- I. God Is the Creator (Gen. 1:1).
 1. Every living creature (Gen. 1:21).
 2. After his own kind (Gen. 1:11, 12, 21, 24, 25).
 3. Having seed in itself (Gen. 1:11, 12).
 4. Each to reproduce his kind (Gen. 1:22).
- II. All Flesh Not the Same Flesh (I Cor. 15:39).
- III. Instincts Given by God (Job 39:26).
- IV. Wings and Other Organs Explained Only by Special Creation (Job 39:13).
- V. Man's Kinship Is with God (Gen. 1:26-28).

SUGGESTIVE ASSIGNMENTS

For Juniors

This topic will require more study than most juniors are prepared to give to it. Have some speaker who is good with the younger members prepare a talk on the subject. It should be simple and clear so that all can understand. He should examine some of the textbooks used in the schools and pay particular attention to any errors taught in them.

For Seniors

1. Dangers of the Theory of Evolution.
2. The Scientific Fallacy of the Theory.
3. The Bible Account the Only Satisfactory Explanation for Life.

PERSONAL THOUGHT

"Marvelous are thy works and that my soul knoweth right well."

SEED THOUGHTS

The goal of evolution cannot transcend this sin-burdened world. There is no alleviation of earth's crushing sorrows. No buoyant hope can stir the breast because death ends all. All effort ends in despair. Some other scion of life may drive the *genus homo* from the field, and human existence will be no more. How hopeless an outlook! How inglorious a future!

But ponder the glory foretold by the Christian revelation: See Rom. 8:19-21; I Cor. 15:51-55; II Cor. 5:1, 2; Rev. 21:1-4.

The theory of evolution stands diametrically opposed to the Christian world view. The two are absolutely incompatible and mutually exclusive. True science, sound philosophy, and the Christian religion unite in the condemnation of this mistaken view of the world. The position that still governs our thinking, that satisfies our heart and soul, that stands invulnerable against all assault, that gives security in the present life, that affords sure hope for the life to come, is the theistic and Christian view of God and the world.—C. K. Lehman, in "Inadequacy of Evolution as a World View."

"The fool hath said in his heart, There is no God" (Ps. 14:1; 53:1).

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

REVERENCE IN LOVING OBEDIENCE

John 14:15-31

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Topic for February 6

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MOTTO

"His voice will we obey."

MEDITATIONS ON THE TOPIC

I. Loving Obedience to God.—There is such a thing as doing what has been commanded in a forced way in which there is a distinct feeling of distaste in the doing. The frown, the unwilling movement, and the unhappy tone of voice in spite of the forced action, all indicate that there is a lack of true loving obedience in the heart. Such obedience has been observed in the child toward parent or teacher when the fear of punishment or privation of some kind has moved him or her to obey, but it has not brought that cheerful devoted response which gladdens the heart of the one who gives the command.

On the other hand, there is a loving obedience which shows the deep, earnest devotion and respect toward the commander. This is especially due in our relationship with God. When we have learned to know God as He truly is, and recognize that He is **not only** One with great power and with righteousness in judgment who can overthrow us in a moment when we sin, but that He is One who seeks our welfare and kindly cares for us and sustains our life continually and plans to save us from our sins and give us a home in glory with Him, then such a view of God will enable us to see that it is a great opportunity to know what will please Him through what He has commanded, and to devotedly reverence His words by loving obedience to all His will.

Such loving obedience cannot be ours in our own sinful nature. By nature the carnal mind is enmity against God. "It is not subject to the law of God, neither indeed can be" (Rom. 8:7, 8). It is only when we have been made alive unto God through a new nature in which the Holy Spirit has right of way, that we are enabled to walk in the way of loving obedience. In such new creatures "the love of Christ constraineth," and they are moved to no longer live unto themselves but unto Him who died for them and rose again. Cf. II Cor. 5:14-18.

II. The Text.—Jno. 14:15-31.—In this passage Jesus was endeavoring to comfort His disciples concerning His going away. He showed that they can live in the fellowship of love after His bodily presence is away in glory. Their obedience will prove their love. The Holy Spirit who will be sent to them

(Continued on page 31)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE MIRACLE OF AMERICA

Honour the King.—I Peter 2:17.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.—I Tim. 2:1-3.

Peter, speaking of the days prior to the Lord's return, characterizes many of the wicked as men who "despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities" (II Peter 2:10). They speak evil of men who are the agents of civil authority. Comparing such talkers with angels he declares that angels do not deal in "railing accusations." This is an important lesson for the true Christian. Gentleness of speech has more force than vehemence of expression.

Altogether too rarely are kind words spoken of the nation and its rulers. Too often unkind things are rashly spoken. Too often we forget the injunction in the Word of God, to honor the rulers, to pray for civil authorities, to hold in high regard the dignity of the nation—and, withal, to give thanks. The object of this editorial is to speak a good word for America. (Recently, we did just this for Canada in these columns.) This time it's "Uncle Sam's" turn.

Wherever free men live, America shines as a beacon in the gloom. Yet here, in America, criticism of our way of life comes from too many sides. The right to criticize is part of the American system. However, this privilege has been carried to the extent that may be destructive. At least this is true, it is high time to speak a good word for the nation. The highly respected ex-president, Herbert Hoover, did just this in an important and inspiring message by his warm grasp of the things which have made this country great. The publishers of "Woman's Home Companion" are glad to get this tribute to the nation.

During the last score of years our American form of civilization has been deluged with criticism. It comes from our own people who deplore our undoubted faults and genuinely wish to remedy them. It comes from our political parties by their denunciations in debate of our current issues. It arises from the fortuitous refusal of the American people to wash their dirty linen in secret. It comes from our love of sensational incidents where villainy is pursued by law and virtue triumphs. It comes from intellectuals who believe in the American system but who feel that our moral and spiritual greatness has not risen to the level of our industrial accomplishments.

Criticism also comes from our native Communists who want to overturn the system. And from the fuzzy-minded totalitarian liberals who believe that their creeping collectivism can be adopted without destroying personal liberty and representative government. It comes bitterly and daily from the governments behind the Iron Curtain and their officials and even from the press of the western European nations that we are trying to help.

Altogether we seem to be in a very, very bad way and engaged in our decline and fall. Criticism is no doubt good for our national soul—if it does not discourage us entirely.

Perhaps the time has come for Americans to take a little stock and think something good about themselves.

We could point out that our American system has perfected the greatest productivity of any nation on earth; that our standard of living is the highest in the world. We could point to

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

our constantly improving physical health and lengthening span of life. We could mention the physical condition of our youth as indicated somewhat by our showing in the recent Olympic games.

In the governmental field, we could suggest that our supposedly decadent people still rely upon the miracle of the ballot and the legislative hall to settle their differences of view and not upon a secret police with slave camps.

In the cultural field, we could point out that with only about six per cent of the world's population we have more youth in high schools and institutions of higher learning, more musical and literary organizations, more libraries and probably more distribution of the printed and spoken word than all the other ninety-four per cent put together.

On the moral and spiritual side, we have more hospitals and charitable institutions than all of them. And we could suggest that we alone, of all nations, fought in two world wars and asked no indemnities, no acquisition of territory, no domination over other nations. We could point to an advancement of the spirit of Christian compassion such as the world has never seen, and prove it by the tons of food and clothes and billions of dollars we have made as gifts in saving hundreds of millions from famine and governments from collapse.

Much as I feel deeply the lag in spots which do not give equal chance to our Negro population, yet I cannot refrain from saying that our twelve million Negroes probably own more automobiles than all the two hundred million Russians or the three hundred million Negroes under European governments in Africa.

All of which is not boasting, but just fact. And we could say a good deal more.

Whatever our faults may be, our critics do not grasp the sense of a word which is daily on our lips—America. From its tangible meanings spring the multitude of actions, ideals, and purposes of our people. Recently I had an occasion to say something on that subject which I can summarize here.

America means far more than a continent bounded by two oceans. . . . It means more than vast expanse of farms, of great factories or mines, magnificent cities or millions of automobiles and radios. It is more even than the traditions of the great tide westward from Europe which pioneered the conquest of a continent. It is more than our literature, our music, our poetry. Other nations have these things also.

What we have in addition, the intangible we cannot describe, lies in the personal experience and the living of each of us rather than in phrases, however inspiring.

At the time our ancestors were proclaiming that the Creator had endowed all mankind with rights of freedom as the children of God, with a free will, the German philosophers, Hegel and others, and later Karl Marx, were proclaiming a satanic philosophy of agnosticism and that the rights of man came from the state. The greatness of America today comes from one philosophy, the despair of Europe from the other.

But there are people in our country today who would compromise in these fundamental concepts. They scoff at these tested qualities in men. They never have understood and never will understand what the word "America" means. They explain that these qualities were good while there was a continent to conquer and a nation to build. They say that time has passed. No doubt the land frontier has passed. But the frontiers of science and better understanding of human welfare are barely opening.

This new land of science with all its high promise cannot and will not be conquered except by men and women inspired by these same concepts of free spirit and free mind.

And it is those moral and spiritual qualities which rise alone in free men which will fulfill the meaning of the word "American." And with them will come centuries of further greatness to our country.

Perhaps without immodesty I can claim to have had some experience in what American means. I have lived many kinds of American life. After my early boyhood in an Iowa village, I lived as the ward of a country doctor in Oregon. I lived among those to whom hard work was the price of existence. The opportunities of America opened up to me the public schools. They carried me to the professional training of an American university. I began by working with my own hands for my daily bread. I have tasted the despair of fruitless search for a job. I know the kindly encouragement of a humble boardinghouse keeper.

I have conducted the administration of great industries with their problems of production and the well-being of their employees.

I have seen America in contrast with many nations and races. My profession took me into many foreign lands under many kinds of government. I have worked with their great spiritual leaders and their great statesmen. I have worked in governments of free men, of tyrannies, of Socialists, and of Communists. I have met with princes, kings, despots, and desperados.

I have seen the squalor of Asia, the frozen class barriers of Europe. I was not a tourist. I was associated in their working lives and problems. I had to deal with their social systems and their governments. And outstanding everywhere to these great masses of people there was a hallowed word—America. To them it was the hope of the world.

Every homecoming was for me a reaffirmation of the glory of America. Each time my soul was washed by the relief from the grinding poverty of other nations, by the greater kindness and frankness which comes from acceptance of equality and the wide-open opportunity to all who want a chance. It is more than that. It is a land of self-respect born alone of free men.

In later years I participated on behalf of America after a great war. I saw untold misery and revolution. I have seen liberty die and tyranny rise. I have seen human slavery again on the march.

I have been repeatedly placed by my countrymen where I had need to deal with the hurricanes of social and economic destruction which have swept the world. I have seen bitter famine and the worst misery that the brutality of war can produce.

I have had every honor to which any man could aspire. There is no place on the whole earth except here in America where all the sons of man could have this chance in life.

The meaning of our word "America" flows from one pure source. Within the soul of America is the freedom of mind and spirit in man. Here alone are the open windows through which pour the sunlight of the human spirit. Here alone human dignity is not a dream but a major accomplishment.

WHERE DOES OUR MONEY GO?

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

Money represents a certain unit of work. Usually, it has been earned at the expense of human effort and strength. It represents a certain amount of invested energy. The expenditure of this money has to do with human personality. Men who get all they can—then can all they can—are called misers. Men who get all they can—who can nothing—are called spendthrifts. Men who get all they can honestly, spend all they need wisely, give all they

can graciously, and save all they can for a time of need, are called frugal. Christian frugality is a trait worth cultivating.

However, on coming across the 1947 figures as to where our money goes in the nation, we wonder if there is not more need of teaching on **CHRISTIAN STEWARDSHIP**. These figures were assembled by the Women's Christian Temperance Union. They certainly did an intelligent piece of propaganda work. They are out to persuade the nation that the liquor traffic is a bad investment. They simply set down the figures, and let them do the work of convincing and convicting. This is a sound way of going about their work, that is, teaching temperance. Also, the same figures present a number of other items that need to awaken our conscience. Can we truly say that many of the other items which add up to millions and billions of dollars are spent to the "glory of God"? We seriously doubt it! Most of those billions are unwisely spent. True **Christian Stewardship** will mark many of those commodities as evil, others utterly useless, and still others even destructive to the moral and spiritual welfare of the nation. Here they are:

Latest Annual National Expenditure for 1947	
Musical merchandise	\$ 240,000,000
Toys	250,000,000
Beauty parlors and barber shops	481,271,000
Soft drinks (approx.)	1,000,000,000
Church contributions (1946)	1,250,000,000
Jewelry	1,447,637,629
Motion picture box office	1,565,000,000
Bakery products	2,277,000,000
Advertising	3,873,600,000
Tobacco	3,880,000,000
Milk and dairy products	7,000,000,000
Alcoholic beverages	9,640,000,000

SUNDAY SCHOOL

(Continued from page 26)

Gospel to all, and not to gain the acclaim of the popular demagogue. A cooling breeze when you are sweated feels good, but may give you a terrible cold; so the praise of men may seem very desirable, but the result will be spiritual coldness.

Luke 4:16-21. A slave does not like to be bossed by one of his own race, and townfolk do not like to be preached to by one whom they have known since he was a baby. But until you can preach at home you are hardly ready to preach elsewhere. The light that shines the farthest shines the brightest nearest home."

When the Spirit of God comes upon you it is with the definite purpose of enabling you to do the work unto which God has called and for which He has anointed you. The preaching of the good news of the kingdom of God is the sweetest message that was ever given to mortal man to deliver to his fellows. The pain is not in the labor of declaring the message, but in the sorrow that comes when people refuse to accept it and reject salvation for themselves. My grief is not that I am called to be a preacher, but that I seem to be able to do so little for my Lord. But that is the way the Master felt. See Isaiah 49:4. But in spite of seeming failure great is the reward. Isaiah 49:5, 6. As the Master continued the work that John laid down, so let us continue the work our fathers had to lay down. Let us go on.

Happy New Year.

The harvest is great; the toil is heavy; the sun is drawing to the west; the reckoning is at hand. There is no time to lose, set about it as you have never done before, and say, "This one thing I do."—Alexander MacLaren.

YOUNG PEOPLE'S MEETING

(Continued from page 29)

will be with them to teach them and bring to remembrance the things which Jesus had said.

OUTLINE STUDY

- I. God's Authority Commands Our Obedience.
 1. Obedience the first requirement of God (Gen. 2:17).
 2. Elements obey Him (Matt. 8:27).
 3. Spirits obey Him (Mark 1:27).
 4. Obedience better than forms of worship (I Sam. 15:22).
 5. Disobedience dishonors God (I Sam. 13:8-14).
- II. Our Love Constrains Our Obedience.
 1. The love of Christ constrains us (II Cor. 5:14).
 2. Obedience a proof of our love (John 14:15, 21).
 3. Friendship a result of obedience (John 15:14).
 4. Obedient children (I Pet. 1:14).
- III. Christ Our Example in Loving Obedience.
 1. He did not seek His own will (John 5:30).
 2. He came to do God's will (Heb. 10:9).
 3. He was obedient unto death (Phil. 1:8).
 4. Through His obedience many made righteous (Rom. 5:19).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Obey."
2. Examples of Obedience.
 - a. Noah.
 - b. Abraham.
3. Examples of Disobedience.
 - a. Saul.
 - b. Jeroboam.
 - c. Judas.

For Seniors

1. Reasons for Obedience.
2. The Cost of Disobedience.
3. The Blessings of Obedience.
4. Acceptable Obedience.

PERSONAL THOUGHT

Does our reverence for God express itself in our respect and obedience to the commandments He has given us? Are we living above the bondage of compulsion of law in the liberty of loving obedience?

SEED THOUGHTS

It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing, instead of seeking it where alone it is to be found—in loving obedience.—Sel.

Thirty years of our Lord's life are hidden in these words of the Gospel. "He was subject unto them."—Bossuet.

Obedience to God is the most infallible evidence of sincere and supreme love to Him.—Emmons.

We are born subjects, and to obey God is perfect liberty. He that does this shall be free, safe, and happy.—Seneca.

Wicked men obey from fear; good men, from love.—Sel.

Obedience is not truly performed by the body, if the heart is dissatisfied.—Saadi.

BOOK REVIEWS

The Book Method of Bible Study. William Evans; Moody Press, 1915; 127 pages; \$1.25.

Here is a book that can be heartily recommended. It is refreshingly Biblical, scholarly, but clearly understandable, delightfully stimulating to the searcher after truth, and a demonstration of a method of Bible study that is in reach of the common Christian. It reveals the versatility of the truth of the Scriptures, refuting that the Bible is a dry book to read and study. It presents the meat of the Word of God in such a desirable way that all Bible-loving Christians will literally want to feast on its spiritual riches.

Dr. Evans must be commended, not only for his deep spiritual comprehension of the truth, but also for his rare ability to lay before his readers the same truth in a clear, understandable manner. His comparisons and contrasts are exceptional. On page 43, paragraph I, we find a sample of fine interpretive teaching. He may have slipped a little on page 46, paragraph I, where one recognizes that his interpretation is basic, but one wonders what he would say about "the things that are in the world." His treatment of sin in John is true Gospel interpretation, and his lengthy treatment of Hebrews is a spiritual feast. He evidently does not agree with many so-called eternal security advocates in chapters 6 and 10.

The Book Method of Bible Study, by William Evans, is not a large book, only 127 pages, but its brevity is one of its strong features. It ought to be in the library of every Christian who desires to improve his knowledge of the Scriptures.—Oscar Burkholder.

Refugee Settlement in the Dominican Republic; the Brookings Institution; 1942; 410 pp. \$4.00.

This report of the famous Brookings Institution survey presents a serious study of the economic problems involved in settling refugees in the Dominican Republic. It tells the story of the 472 settlers, exiled Jews from Central Europe, chiefly Austria and Germany, who during the years of 1940 to 1942 migrated to Sosua, a twenty-six thousand acre tract which formerly had been a banana plantation on the north coast of Hispaniola. They came for the purpose of establishing permanent homes, and were to some extent a select group. Settlement was in the form of a community, and was gradual. In addition to a guarantee of privileges and opportunities—religious, civil, and other—by the Dominican government, each settler received maintenance for one year and was charged by the settlement association with a debt of only sixteen hundred dollars for homestead, equipment, and everything needed to become established. Agriculture was necessarily accepted as the primary means of subsistence.

The account of the Sosua Colony occupies only a small portion of the book. Two-thirds is devoted to an economic survey of the Dominican Republic and presents the main features of the country's economic life and resources, agricultural and industrial production, financial organization, and labor conditions. The remaining one-third is almost equally divided between the economics of refugee settlement in general, and the story of the Sosua Colony in particular, together with the possibilities of refugee settlement in the Dominican Republic.

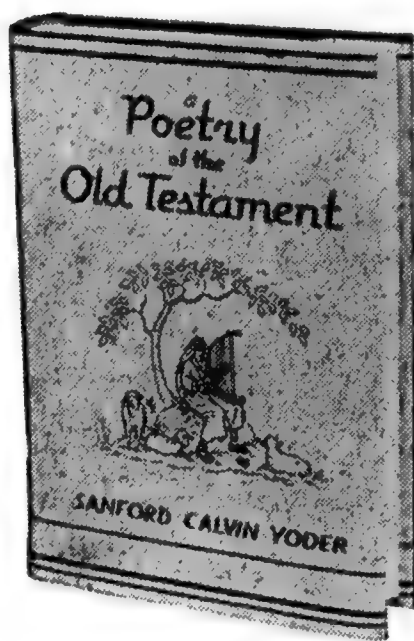
The significance of this report for post-war relief and rehabilitation does not consist so much in the detailed study of the history and present economic situation of the Dominican Republic or even in the account of the establishment of the Sosua Colony, although these are very valuable and interesting, as it does in the careful observations and thoughtful conclusions regarding the whole problem of refugee settlement. The authors, specialists in the fields of industry and agriculture, have brought the fruits of experience and science into their report. In brief, their main conclusions are that settlement of refugees in the future will be largely organized mass colonization and that these

Poetry of the Old Testament

By Sanford Calvin Yoder

This volume is the result of years of study and teaching during which time the author has taught courses in Old Testament Poetry in college and seminary.

The material is set up in poetic form. It is removed from its context and the versification and verse numbers of the Authorized Version have been eliminated. This was done intentionally in order that the reader may not be biased or influenced by interpretations that might be suggested by the arrangement, chapter headings or marginal comments of the versions with which he is familiar.



The best way to study the Scripture, the author believes, is to study the text itself. Hence, the purpose of this work is to acquaint the student with the great truths of the Bible which are expressed in the form of poetry. For convenience this material is brought together and set up in its proper form in order that it may be easily recognized and better understood. Each section is opened with an introductory chapter giving the historical background of the time out of which it grew.

Since the poetry of the Hebrews is unique in character and content, as well as in its structure, some space is devoted to a consideration of that subject. This is essential to a recognition and fuller understanding of the material. Without this knowledge much of it would go unrecognized, unappreciated and would perhaps be poorly interpreted.

A portion of the first chapter contains sections on the Hebrew people and their homeland, both of which have made an unforgettable and ineradicable impression upon the world as have no people since the history of the race began.—From the Preface

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colonies will likely be in a tropical rather than in a temperate climate; that since few mass colonizations have been successful in the past more attention must be given to comprehensive organization, competent administration, and technical supervision; and that since settlement of large numbers of impoverished people has to do with government, finance, transport, supply, engineering, sanitation, housing, agriculture, industry, climate, and with environmental and vocational change, the work must be carried on by men of experience who can utilize the fruits of modern science. The settlement must be organized on a community basis, an enduring, self-supporting community must be established, and there must be dependence on agriculture as the principal source of income. The refugees should be settled in relatively small groups at a time.

While the authors do not consider a tropical climate necessarily disadvantageous, the reader

wonders whether other areas in the western hemisphere can not be made available by the modification of immigration laws. In fact our present Congress has made a start along this line. The study should impress relief workers with the greatness of task of refugee settlement and may well be considered a basic textbook in the field.—Edwin L. Weaver.

Spirit-Driven Men, Dr. Wil. Johnson; Moody Press; 1943; 95 pp.; \$1.00.

Dr. Wil. Johnson, an experienced preacher, at the request of his friends, has given us a group of eight sermons, which are studies of the men whom the Holy Ghost used to write the New Testament Scriptures. He is a careful student of the Scriptures and portrays vividly the lives and characters of Matthew, Mark, Luke, John, Paul, James, Peter, and Jude. The pictures which he gives us of these well-known Bible characters are true to the inspired

record and are presented in an unusually interesting manner.

The chapter headings are actually the titles he gives to the characters discussed. These are aptly chosen and arouse our interest at once. Matthew he calls *A Transformed Shylock*; Mark, *The Quitter Who Came Back*; Peter, *The Most Human Saint*; Jude, *One of His Brethren*, etc.

The Book is intended for general readers and will be found especially useful to students and teachers. It is written in a clear, graphic style, and although not an exhaustive study, is a worthy volume for any personal or church library. It may be reread and referred to frequently with advantage. Familiarity with these New Testament characters as portrayed in these studies should lead each reader to a deeper consecration of his life to God. The human weaknesses of these Biblical personalities are shown in such a light as to give hope and inspiration to the most tempted Christian.

As one reads it is easy to imagine that he hears the voice of a kind, understanding minister speaking to his congregation. He makes us better acquainted with these Spirit-driven men of the apostolic age and creates in us a desire to imitate their virtues and avoid their mistakes. The practical spiritual lessons drawn from the lives of these first-century authors should make this book a real help in everyday Christian living—T. H. Brenneman.

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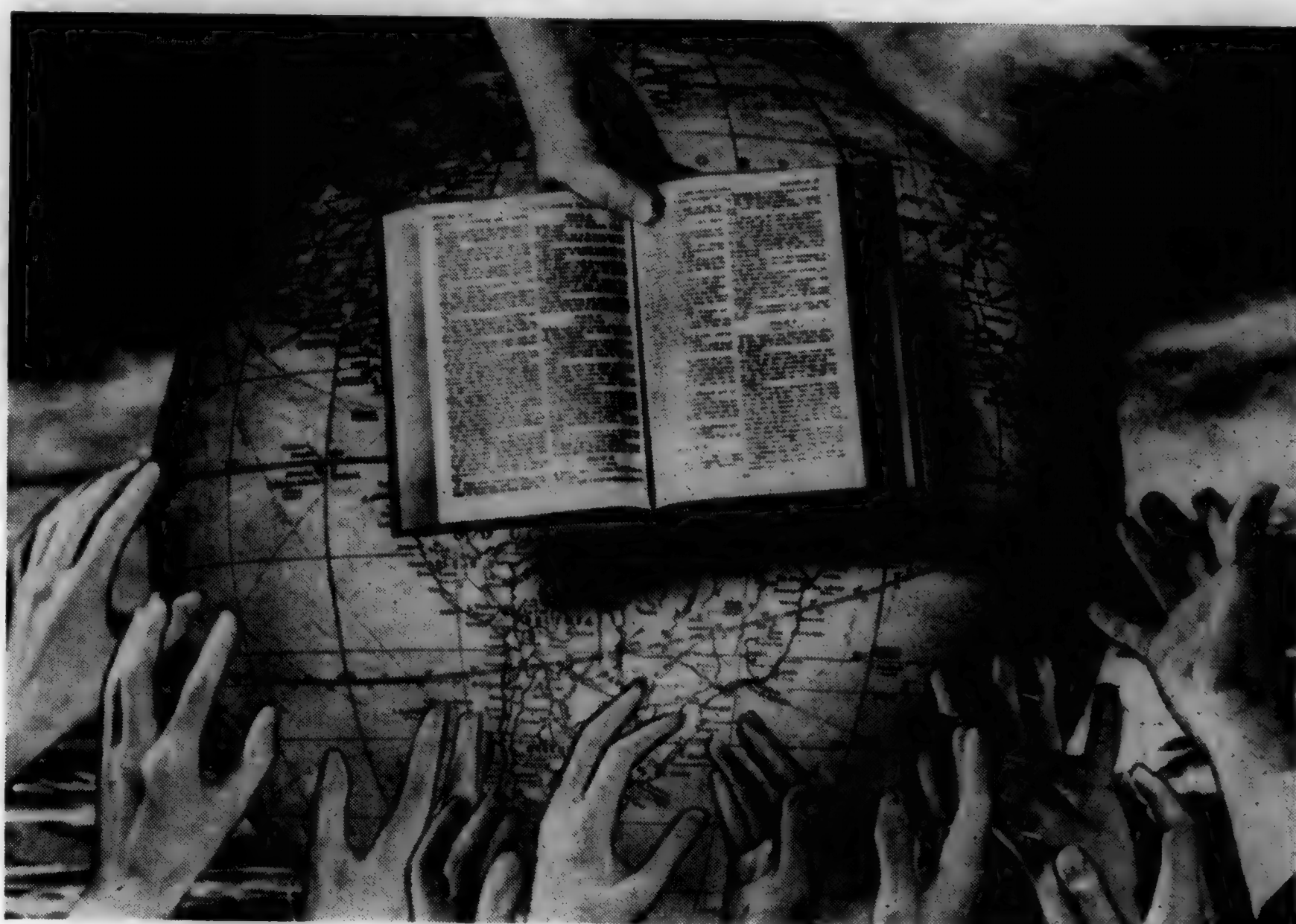
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CHRISTIAN MONITOR



"Ye Shine as Lights in the World; Holding Forth the Word of Life"

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SOMETIME

BY GORDON W. SHANTZ



ND what about you and Fred, Jack?" asked the old deacon from his bed.

Except for a slight frown and a tightening of his square jaw, Jack seemed not to hear the deacon's question.

This Sunday afternoon Jack's synopsis of the morning sermon to Deacon Wylie had been even more vivid than usual. Perhaps it was because he was reporting it for two. Her father had been slightly worse, and Jean, who usually was able to supplement Jack's report with additional details, sat and listened with her father or asked an occasional question.

"But how about you and Fred?" gently repeated Deacon Wylie.

Jack made no reply and soon left. What if Fred did not attend church? What if he did take an occasional drink? He, Jack Bolton, a man of twenty-five, could surely choose his own friends. And the deacon needn't expect him to try to convert Fred, either. That was what the minister was paid for.

During the next few months Jack spent more and more of his spare time in the company of Fred Johnson. People began talking of seeing them enter and leave the tavern together. Whether the gossip reached the ears of old Deacon Wylie or not was something Jack could not have said. The deacon did ask him occasionally about his friendship, but Jack would never answer, and the deacon gradually asked less often.

Soon after Thanksgiving Deacon Wylie died. No one mourned for him more sincerely than Jack. Every Sunday there seemed something lacking in the church service. The sermon no longer meant so much since he could not report it to the deacon. Jack found it harder to pay attention to what the minister was saying, and he could not have told so completely the content and thought of the sermon. Then one day Jack was not in church—the first time he had not been there on Sunday morning for years. The minister spoke to him of his absence the following Sunday, and Jack gave a good excuse. But such absences soon became more frequent.

One day in the spring following Deacon Wylie's death, the gossipers had a new morsel to pass around.

"I would never have thought that of Jack! The way he always went to church so regularly, and always knew so well what all the minister said in his sermons!"

"Me, too. But you know he hasn't been coming to church so much lately, and I feel sure it was Fred who got him into it."

"Of course it was. You know Fred always has been drinking some, and Jack would run around with him. Deacon Wylie never liked that when he was living."

"It just goes to show what bad company will do. But I sure never thought I'd see the day when I'd hear of Jack Bolton drunk."

The kindly old minister went to call on Jack. He found him discouraged and ashamed,

but somewhat defiant. After some conversation Jack admitted his wrong and promised to be at church on Sunday.

"You, Jack Bolton! Getting drunk! I wonder you're not ashamed to show your face around here," was the greeting he received from Mrs. Doherty as he walked up to the church.

"You can talk! Who was it that sold Minnie Harper windfalls for No. 1 apples?" retorted Jack. With that he turned and left the church.

Except to attend a funeral or wedding, that was the last time Jack entered his home church.

As the years passed, people gradually forgot Jack as the young man who was always in his seat in church and who could tell more of the morning sermon than any two other members who had heard it. He was now outside the bounds of polite society. His name

A PRAYER FOR TODAY

**Out of the silence, O come to me,
Out of Thy boundless eternity,
Into my heart, let new light shine,
While I am waiting, Spirit, Divine.**

**Out of the Heavens, speak to Thine own!
Out of the glory, 'round the white throne,
While angels bow and adore Thee there,
Bend down Thine ear, and hear Thou my prayer!**

**Take from my heart all wrong and sin,
Pure in heart, may I this day begin
Give me fresh courage, new tasks to face,
Patience unending, and boundless grace.**

—The Missionary Worker.

became a byword for profanity and drunkenness. Yet if people only knew, some of the old Jack still persisted. There were times when his conscience troubled him and he remembered the old days with longing. He still clung to some of his old principles. He was as unbendingly honest and truthful as ever. In the presence of women he was polite and courteous, curbing even his habitual profanity as much as the bondage of habit permitted.

Jack rented a dilapidated old house a few miles from his old home community. Soon after he was there, Harold Peters called with "The Way," and after a little conversation with Jack invited him to church.

Jack felt the stirring of his old aspirations, the desire for the peace he had known as a young Christian. But how much he would have to change now! Yet, perhaps he would go. Harold promised to stop for him on Sunday.

Would Jack really go? He had not definitely promised. Harold was hopeful when he stopped, but habit proved too strong.

"Maybe I'll be ready next week," Jack told him.

But the next week, and the next, passed. Jack was never ready to go. Yet Harold continued to hope. He could see the struggle that Jack would have to make to break through the habits of almost a lifetime.

So a few more years passed. Jack always intended to do better. He said he wanted to return to Christ sometime, but not right away. He knew what he should do, and part of him wanted to do it. He continued to tell Harold that sometime he would go to church with him, that sometime he would return to Christ again. But right now he did not want to break with his friends. He would break his evil habits sometime, but right now he could not make the effort.

"Won't you come along sometime next week, Jack?" asked Harold one day when he stopped to talk to him. "Brother Miller is going to be at our church to hold revival meetings then."

"Brother Miller? I've heard a lot about him. I believe I will."

Harold stopped the first night of the meetings. Jack was not ready to go.

"But I will go Sunday. I want to hear Miller preach," Jack declared with some of his old determination.

He did go on Sunday. Brother Miller preached a powerful evangelistic sermon. Would it reach Jack? Harold prayed that it would. But Jack made no response when the invitation was given.

After the meeting Harold thought that Jack seemed more quiet and thoughtful. He could see that even if Jack had not answered the appeal, he had felt it.

"Well, Jack! What are you doing here? I never expected to see you at meetings like this," Floyd Brandon exclaimed.

Harold's heart sank. This was scarcely the right approach to make to Jack then.

Jack seemed to shake off the spell of the message. "I guess I can go where I want to, can't I?"

"Oh, sure," replied Floyd.

This was the last time Jack attended a church service.

Harold continued to stop to talk with him. Jack seemed to welcome his visits. Harold could see the struggle between his desire to do what he knew was right and the force of habit. Every time Jack would end by saying, "Sometime I'm going to, but not right now."

"I don't see how anyone could come to his deathbed and say there is no God," Jack told Harold on one of his visits. Harold urged the need for making a decision and acting at once, but again Jack said, "Sometime." It seemed as if he were counting on making a deathbed repentance.

God gave him even that chance. Harold was away from home for a few weeks and returned to find that Jack was dead. He had been in the hospital for two weeks before he died.

Harold talked with the doctor who had attended Jack. He said the old man's mind had been clear to the last, but that he had died as he had lived the last years of his life.

Habit had been too strong. Jack's "sometime" never came.

Harrisonburg, Va.

CHRISTIAN MONITOR

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A WAY OF ESCAPE

II

BY ALMETA HILTY GOOD

This concludes a two-part story showing the power of the Word of God.



SUNDAY dawned clear and cool and empty. They always seemed empty here but worse when Alice was alone with the children. She cast about desperately for something to fill the void beyond their little Sunday-school hour. Should they visit Ray's mother? No, they did that last Sunday until the children, too restless without playmates, had got into quarreling. Alice would have liked to, for Mrs. Stone, who had been a born schoolteacher, and a successful one in her early days, still had a knack of interesting others in her varied interests to the point of almost forgetting their own worries or preoccupations. Besides, she was a devout Methodist and enjoyed a good talk on spiritual and inspirational things with anyone interested in the same. A visit along those lines always cheered Alice, and she felt strengthened. Sometimes she wondered why Mrs. Stone, and the invalid Mr. Stone, also a Christian, had failed to instill more of their spirit and principles into their son. Maybe it was the son who refused to be attracted to things of the spirit.

Last Sunday they had had such a good time singing some of the old old hymns in the hymnal that Alice had with her, and even the elderly man had joined in his high tenor. Ray had been at the mill, checking things over for the next day.

But what to do today? The children had played all week with Jack, the trucker's, two children. Well, they would go for a long walk! They would take a little lunch in their pockets and stop to rest along the way. But first, as soon as breakfast dishes were cleared away, they would have their little Sunday-school class, as usual.

Gathering twilight found them nearing home again. The long afternoon had not been so bad, but the evening stretched ahead. They had gathered wild flowers, had looked for trout in the streams they passed, had listened to the wind sigh through the forest, had listened to the chattering blue jays and camp robbers and squirrels. Sonny had chased one squirrel until it dropped its pine cone and ran scolding into a tree. Old Shep, the dog, had caught the spirit of the incident and chased every squirrel that he saw on the ground.

But now they were tired and hungry, and approaching bedtime made them so whiny

that Alice remembered that they had missed their naps.

Walking slowly past the mill, up the creek to the cabin, Alice glanced up. Was it still dark? There was no light in the window. Surely Dale would get home soon!

Steve, sitting on Collins' porch waiting for his supper, called "Hello," as they passed.

"I hear you're practically a widow again today," he remarked, his voice strangely soft. Wondering vaguely at it, Alice answered: "Oh, yes, practically."

"How does it feel?"

I suppose he means, do I feel like he feels when he's missing his wife?

"Oh, it's not so bad,—I guess—" she paused. "I do get so I wish for someone to talk to," she confided, impulsively. "Just to talk," her voice trailed off lamely, because suddenly she remembered, as perhaps he was remembering, that he usually spent some time during the long Sunday afternoon and evening "just talking" by their fire.

"You could talk to me," he suggested.

Alice was startled. But after all, why not?

"I suppose so."

"Well, I'll be up then, after I've had my supper." It was his usual phrase.

One had to be hospitable. And after all, what could she say, when she had already been impulsive? And why make an issue of it, they had often spent an evening just talking. Alice was lonely. With only a moment's hesitation, she called "OK, you do that," and followed the children up the path.

Soon she had a crackling fire roaring in the old stove, and the pine smoke made the cabin fragrant, the warmth chased away the chill that evening brings in the high altitudes, even in midsummer. With a bit of supper and their usual storytime, she tucked the

children into their beds, not hurrying, hoping that for some intuitive reason that she was hardly aware of herself, Steve would arrive while the children on her lap would set the atmosphere of the evening. When they were singing their last song a step sounded on the porch and Shep bounded out from under the table with a booming bark that startled everyone. Alice spilled the children off her lap and grabbed him by the scruff as she opened the door.

"I guess he knows Dale isn't here. He never acted this way before." She laughed a little shakily and remarked, trying to make it joking, "I suppose I wouldn't need to be afraid with him taking his guard duties so serious as all that, would I?"

"You don't need to be afraid. Nobody is going to hurt you," he said with such instant protectiveness in his tone that Alice knew he was sincere. She sighed with the relief that flooded her, washing away the apprehension she felt at realizing she had been impulsive.

"Excuse me a minute," she murmured. "It's the children's bedtime." She listened to their prayers, just as usual, and the silence in the kitchen made her aware that Steve, too, was listening to their childish voices raised in petition. And it did, after all, set the tone of the evening.

"Would you like a cup of coffee?" Alice asked when they were settled in chairs near the crackling fire.

"Yes, please." She fixed them each a cup and sliced off a piece of pie for him.

"When do you expect Dale back?" he presently asked.

"Oh, I don't know. It's hard to tell when he'll get a ride up. If he doesn't catch one of the trucks from here he may have a time catching a ride with someone else."

"Oh!"

They began talking desultorily. Jim and his birthday cake brought deep, slow chuckles from Steve.

"Why does he say such things about his wife, calling her the 'Old Blister' and everything?" Alice asked.

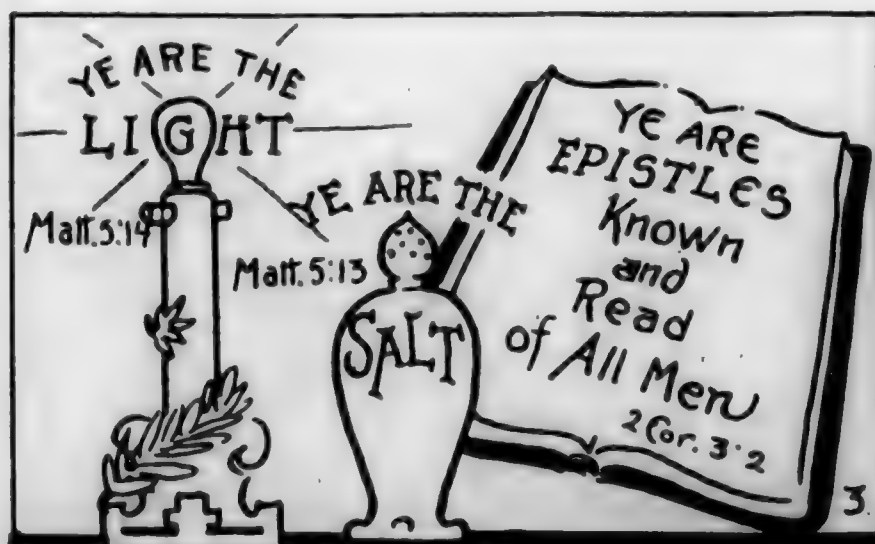
"Oh, he just has to have something to say. He doesn't mean it like it sounds."

They laughed.

After a bit he looked at the covering she still had on her head, having worn it during the children's prayers.

"Do you mind a personal question?" he began, and she assured him she didn't. "What is that little white cap you wear? I've seen you wearing it several times and naturally I'm curious."

"It's a devotional covering," she explained. "I thought you said you knew a lot of



Mennonites in Colorado. Maybe they were a different branch. Anyway, we believe the Bible teaches that a woman should have her head covered during prayer and worship, as a sign of the authority of the man—that she recognizes it, I mean.”

“Where is that in the Bible?”

“Why, I’ll show you where we get it—from I Corinthians eleven.” And she picked up the Bible lying on the table near by and leafed to the place. “Here.”

He moved to the bench behind the table, nearer the oil lamp, and Alice watched him, and drank her coffee. His black hair shone, wavy under the soft yellow glow of the lamp. She was to remember the picture a long time.

After a while he raised his head. “You believe it just like it says here?” he demanded.

She nodded.

He read again.

“I see by this,” he remarked dryly, “That I’ve been gypped again!”

“What do you mean?”

“Oh this about the man being the head of the woman.”

“Why, you mean you don’t believe, or what?”

“I mean no woman I ever knew would admit it!”

“Oh!”

“Do you?”

“Why, yes, but then I’ve been taught that from childhood, and I guess it’s pretty much a part of my thinking by now.”

He read again in silence, and then closed the book. “This light strains my eyes.” There was a difference in the look of them, Alice thought, that wasn’t caused by the light.

But presently they were talking again. Somehow they got to discussing gossip and the harm it does.

Alice said she didn’t believe in gossiping, but something a woman had said to her that day had upset and worried her.

“This woman kept trying to tell me that the other woman is a—oh, I guess you’d call it two-timer. But from what I’ve seen of the woman, I’d thought: whatever faults she might have, her **character** is clean. All that stuff isn’t true, is it?”

“The trouble with a story like that,” Steve said in his slow drawl, “is that whether it’s true or not is none of our business. Isn’t that right?”

“Why yes, it is!”

“And the way I see it, the trouble with a lot of people is that they don’t know when they’ve no right to pass on what they know, or **think** they know. Suppose someone told me something confidential, you or anyone, and it stops right there. You could tell me anything you wanted to and know that’s all the further it would go.

“If someone else asked me—wanted to know about whatever it was—the way I figure it’s not their business. See?”

“You’re right, absolutely. I guess I felt you wouldn’t pass things on or I wouldn’t have wondered aloud about what worried me. But, like you say, I was wrong to worry about it, it being no concern of mine. Maybe I shouldn’t have got it off my chest

by telling it to you, though. I hope you don’t mind my talking to you like this.”

He had risen and stood hat in hand.

“Well, like I said, you could unburden yourself to me—tell me whatever is on your mind and know that’s all the further it would go.”

“Do you feel you could talk as freely to me?” Alice asked.

“Well—mostly, I guess.” Then he hesitated, and his glance was piercing as it held hers for a long moment. “I haven’t said all I might have tonight though.”

“Haven’t you?” Alice flushed a little, but bore his glance with a straight-forward honesty in her eyes.

“No. But then I see there’s no use.”

Alice opened her mouth to say something but stopped.

“Goodnight,” he called as he stepped through the door.

“Goodnight.”

His step sounded across the porch and then there was no sound but the far-off call of an owl somewhere in the shadowy forest.

Alice sat by the stove, her eyes growing wide in astonishment. Finally she dropped her face into her hands, trembling with the enormity, the horror of the thing he had been on the verge of saying!

What had she done that this thing had come so near? Was it her fault? She had always been taught that such things didn’t



HIS GARDEN

**“Take a walk, O Master Gard’ner,
Walk within this heart of mine;
Fill it with Thy love and beauty,
Make a garden that is Thine.”**

**Ah, the sweetness of His Presence,
As He stooped to enter there;
And methought a lovely garden
Soon would grow and blossom fair.**

**For so many lovely flowers,
Climbed the trellis of my heart,
Then, I saw the Master Gard’ner
Started tearing them apart.**

**And I cried out, “Oh, my flowers!
They are mine! I love them so!”
With His look of tender knowing,
The Gard’ner said: “These must go.”**

**But I hindered Him by clinging
To my own, my willful way;
I cried and pled for the Gard’ner
To let my cherished flowers stay!**

**Then remembered I had asked Him
To plant His Garden in my heart;
I took my hands from His planning,
For He knew best—I knew in part.**

**“Plant within my heart, O Gard’ner,
Flowers that will bloom for Thee;
Scatter them along life’s pathway,
That others may Your Beauty see.”**

—Edith Lindley.

happen to girls and women who were real Christians.

With a little moan she reached for the Bible still lying on the table top. She would search for the answer.

The clock passed eleven; an hour since he had gone. Alice was oblivious to the passage of time. She **must** know, and the burning question was: Where was she at fault? Or why had it happened?

The first verse that seemed to strike home to her heart’s need was:—

“But every man is tempted when he is drawn away of his own lust, and enticed.” But **she** hadn’t been enticed. Why then had she felt as if she were standing on the brink of an abyss?

She saw that such a sin as that had never seemed a reality to her before—only a vague something that had never been nearer than a phrase to be shunned. The nearness of it, like the physical nearness of a black pit at her feet was what had given her such a shock.

But had he thought she would give herself to evil? But **he had changed his mind**. Why?

She saw again his dark head bowed over the open Bible, heard her own voice in earnest explanation of her life’s principles, her belief of the Word of God as concerned marriage, even to the surrender of a woman’s self-will as being a part of real feminine love.

She couldn’t put her finger on it, but the answer was there, somewhere in that scene.

He had known that the Bible was not just theory to her.

As the fire died, Alice’s head drooped over the open Bible, tears in her eyes.

“I was too impulsive, Lord,” she breathed. “Oh, forgive! And yet Thou hast turned my lack of judgment into an opportunity for me to witness to the power of Thy Word. Thank You for that, Lord. And for Your protection.”

As she slowly sought her bed, the words rested like a balm in her aching heart:

“Ye shall be witnesses unto me. . .”

Hammett, Idaho.

WHEN THE WAVES RISE

A little boy made himself a boat and went off in high glee to sail it on the water. But presently it got beyond his reach, and, in his distress, he appealed to a big boy for help, and asked if he could get it back for him. Saying nothing, the big boy picked up stones and seemed to be throwing them at the boat. The little chap thought that he would never get his boat again, and that instead of helping, the big boy was annoying him. But presently he noticed that instead of hitting the boat, each stone went beyond it and made a little wave, which moved the boat nearer to the shore. Every throw of the stones was planned, and at last the toy was brought within reach, and the little boy was happy again in the possession of his treasure.

Sometimes things in our lives seem disagreeable and without sense or plan. But if we wait a while, we shall see that each trial, each striking of a stone upon the quiet waters of our lives, has brought us nearer to God.

—Christian Action.

HISTORY OF ALPHA, MINNESOTA, MENNONITE CHURCH

BY MARY HARTZLER

On Sunday, August 22, 1948, the Alpha Mennonite congregation celebrated the fiftieth anniversary of its founding. The following sketch, given in part at this meeting, tells the history of this church.

In the year of our Lord, 1894, the Peter Snyder and the Samuel Shearer families from Cullom, Illinois, moved to Alpha, Minnesota. A year later, (1895) the Leonard Garbers, their small son Ernest, Chris Garbers, their small son Lewis, and the Isaac Herner family with others (non-Mennonite) also located here. Early in 1897 the John Snyders also came. He served as deacon here. Others to locate here were D. F. Lehman and Charles Bute (young single men). The James Hamilton and Lynn Bute families and others also came at this time. These people emigrated here because of lower priced land.

Sunday school was soon started in a school-house, three-fourths of a mile northeast of Alpha. The place is now known as District 19. Leonard and Chris Garber were the first superintendents. Occasionally Sunday school was held

The first death among the group here was Peter, a small son of James Hamiltons. He died on March 17, 1901. Mary Grove, who died on March 1, 1910, was the first member to die here. Her funeral was the first held in the church. She was the mother of Mrs. Chris Garber and Addie Garber.

The first wedding in the church was that of Mary Shearer (daughter of Sam Shearer) to Ed Harder. They now live at Upland, California. The ceremony was performed by C. J. Garber on November 29, 1917.

Our pastor, C. J. Garber, was ordained March 11, 1907, by Bishop Samuel Lapp of South English, Iowa. Brother Lapp was given bishop charge in 1902 by order of what is now the Iowa-Nebraska Conference, for the Alpha, Minnesota, Church, and also for his home con-

fornia, as director. Bible school has been held every summer since.

The present Sunday school meeting, held each year alternately with the Manson, Iowa, Mennonite Church, was started by Bro. J. W. Hess in 1919 when he resided at Manson.

The first district conference to be held here was in September, 1917. It is now known as the Iowa-Nebraska Conference. It was held here again in 1942, at which time a large tent was used. Many were here from other states. There were many inspirational talks and sermons by various speakers.

Mrs. Hannah Snyder started the present sewing circle on April 10, 1902. It was named Willow Dale Dorcas Band. The first meeting was held at the home of Ida Snyder with two present and an offering of twenty cents. Among some of the sewing circle goods sent to the Home Mission, Chicago, Illinois, for the poor and needy, were buckwheat flour and honey (a product then raised here). One of the barrels contained large amounts of homemade garments with five comforters, a large bundle of calico, a bundle of muslin, a home-cured pork shoulder and homemade sausage packed on top to fill the barrel. The freight charge for this barrel was only fifty-four cents. Goods were also contributed to the Orphans' Home and the Old People's Home in Ohio. Later articles were sent to the Kansas City Mission, as well as to many other places.

Our present sewing circle meets every three weeks with Mrs. Noah Landis as president; Mrs. Ed Hartzler, vice-president; and Mrs. Edd Garber, secretary-treasurer. Mrs. Marvin Garber is in charge of the junior circle which meets during the summer months.

While at a wedding at Odin, twenty-two miles northeast of Alpha, Brother C. J. Garber was asked to hold revival meetings for a group which were as "sheep without a shepherd." There were two public confessions. Through much effort and sacrifice, including traveling many miles by horse and buggy, services were continued for twenty years every third Sunday. A forty-four mile trip on one occasion was made in one day for a funeral service. Brother Noah Landis was a helper in this work near Odin.

Services also were for many years held twice a year at Lake Wilson, seventy miles northwest of Alpha.

Noah Landis was ordained as an assistant pastor on May 22, 1919, at which time also Charles Bute, our present deacon, was given charge. Brother J. M. Kreider, Palmyra, Missouri, had charge of these ordination services.

Some of the visiting ministers who served during these years as evangelists and Bible conference speakers were: J. S. Shoemaker, Freeport, Illinois (one of the first bishops to visit here); C. Z. Yoder; Andrew Shenk; A. H. Leaman; Chancey Hartzler; J. W. Hess; J. S. Hartzler; Emanuel Hartman; S. G. Shetler; Silas Weldy; Homer North; Ezra Yordy; S. G. Lapp; J. D. Charles; David Garber; Oscar Burkholder; Henry King; D. D. Miller; E. J. Berkey; Ezra Stauffer; Edward Yoder; Milo Kauffman; Norman Hobbs; and others.

It was our privilege on March 26, 1948, to have a colored minister and his wife, Brother and Sister James Lark of Chicago, Illinois, to hold a service. This service was one of the most impressive ever held here.



Alpha, Minnesota, Mennonite Church

in what was known as the Shearer School, now District No. 1, to serve the people in that vicinity.

Peter Snyder, who saw the need for a house of worship, donated the land on which our present church stands. This is located in Jackson County between Alpha and the city of Jackson, one mile north of U.S. Highway No. 16, and 19 miles south of Mountain Lake, (where there is a large Russian Mennonite settlement) on State Highway No. 11.

A church house was built on the donated land. Lou Lehman, from Cullom, Illinois, and ordained there, preached the dedication sermon, using for his text I Kings 8 and II Chronicles 6. Sixteen or eighteen members were present at the dedication service. The church was named Jackson County Mennonite Church No. 1, Alpha, Minnesota.

The first applicants for baptism were D. F. Lehman and Charles Bute. The latter now serves as our deacon. They were baptized in the Des Moines River, six miles west of the church, by Bishop J. S. Shoemaker, Freeport, Illinois.

gregation at South English, Iowa. In June, 1916, while en route here Brother Lapp was drowned in a train wreck near Packard, Iowa. After the death of Brother Lapp, J. M. Kreider, Palmyra, Missouri, was given bishop charge of our church until Simon Gingerich, Wayland, Iowa, was assigned this office in September, 1921. Brother Gingerich's first visit here as bishop was on November 3, 1921, at which time he baptized three girls and received them into the church.

In 1919 the church was struck by lightning. It was then remodeled. In 1935 another big improvement was realized (especially by the janitor), when the benches which we are now using replaced the chairs used for many years.

In 1939 another big improvement was made when the Rural Electrification made electricity available. The present lights were installed in time for the revival meetings held in November, 1939, by Bishop D. D. Miller, Berlin, Ohio. In 1941 the church building was raised, a full basement made, an oil furnace installed, and hardwood floors laid.

The first summer Bible school was held in 1936, with Brother Ed Harder, Upland, Cali-

Foreign missionaries who visited here included Amos Swartzentruber and William E. Hallman from the South American field; George J. Lapps, Mahlon Lapp, P. A. Friesens, C. D. Eschs, Wilbur Hostetlers, Milton Vogts, and S. M. Kings from the Indian field.

Members from Alpha who have gone to other areas are: Ernest Garber, Nampa, Idaho (who came to Alpha as a small boy), has bishop charge of several churches; his son Robert is also filling a pastorate at Nampa; Bonita Landis (Mrs. John Driver), recently returned from relief work in Puerto Rico; others went to California, Oregon, Missouri, Iowa, Kansas, New York, Pennsylvania, Michigan, Indiana, Wisconsin, Canada, Nebraska, and Illinois.

Prayer meeting and study class are held each Wednesday evening. We also have a youth project with James Bute and Rosalie Garber as leaders. James Bute donated three fourths of an acre of land on which sugar beets were raised this year. The proceeds amounted to \$122 for their efforts and labors. The young people have a literary which meets about twice a month. Betty Hartzler, Verna Faye Garber, and Pete Garber are the officers at present.

Sunday school, preaching, and young people's meeting are held every Sunday. The Sunday-school officers are: Ralph Yoder and James Bute, Sr., superintendents; Mrs. Elmer Landis, Sunday-school chorister; Mrs. Delmar Nafziger, church chorister; Betty Hartzler, secretary-treasurer. The primary department is in charge of Marvin Garber. Mission Board member is Edd Garber. The trustees are: Ray Garber, John Garber and Melvin Garber. The present membership is nearly sixty; a class of several persons is to be received into the church soon.

Our Sunday school uses the quarter fund and savings boxes each year.

The fiftieth anniversary of the Alpha Church was held on August 22, 1948. Charter members present were Brother and Sister C. J. Garber, Mrs. Addie Garber, Brother and Sister D. F. Lehman, Brother and Sister Charles Bute.

The Sunday-school services were held as usual, with Noah Landis, moderator; Delbert Erb, Scottdale, Pennsylvania, and Earl Greaser, Hesston, Kansas, served as choristers. Devotion (Psalm 107:1-9) was conducted by Delmar Nafziger. After the class period the primary department gave several numbers in song. The regular monthly mission offering was then taken. It amounted to \$151. The Zehr Sisters' trio (Alice, Nelda, and Florence, whose mother was born at Alpha), from Manson, Iowa, sang, "No One Ever Cared for Me Like Jesus." Brother Ernest Garber, Nampa, Idaho, brought the morning sermon, using Psalm 48:13.

Some notes from Bro. Garber's message.—"The church is located beautifully. In our most opportune natural location we must do our utmost to be open to do His will in a spiritual way as well as in a physical way. This church has been a refuge; He has given many peace and joy here. Many have gone on their way in spite of the fact that the message had been given. Nothing can tear down the foundation of this church—as long as this church is built upon the Rock. The same message is being given today as was given fifty years ago. Many fields of service are represented because of convictions born in this congregation. What will beautify this church, this congregation? (1) Remembering that God is the Source of all things; (2)

a consecrated and zealous ministry standing on the Word of God; (3) a consecrated, zealous, learning, fellowshiping, and united membership; (4) forgetting the things that are behind; (5) an aggressive membership, yielded and consistent. We must found and ground the congregation on the Word, sowing the seed, leaving the results of the sowing to God. The Gospel must be powerful in lives. Members need to be most concerned about their spiritual condition."

The closing song was, "Faith of Our Fathers."

Intermission was at 12:00, followed by a fellowship dinner which was served in the basement.

The afternoon meeting was called to order by the moderator, Noah Landis. The devotion was conducted by H. H. Dyck, Mountain Lake, Minnesota, who used Psalm 23. Reminiscences were given by charter members: D. F. Lehman, Charles Bute, and C. J. Garber. The history of the church was given by Mrs. Ed. Hartzler. A special song was sung by the Zehr trio. P. A. Friesen, Greensburg, Kansas, preached the afternoon sermon, using Leviticus 25:10 for a text. "Now the time has come when we need to stretch out into other borders in the fields beyond. If a church never scatters it never accomplishes much. We must proclaim the liberty we have in Christ Jesus. It is good to do things at home, but now proclaim liberty to the uttermost parts. If a church wants to grow it must put everybody to work. What adds to the success of a church? (1) It must be IN God the Father and IN His Son Jesus Christ; (2) it must be a missionary church—make an effort to send out laborers; (3) It must give a message of His second coming; (4)

missionary work consists of lifting—eyes, heart, feet, and hands."

Brother Friesen gave an invitation for workers. John and Bonita (Landis) Driver, and Nelda Zehr answered the call.

Evening services were called to order at 7:30 P.M. Brother Noah Landis asked for Scripture verses from the audience. He then led in prayer. P. A. Friesen had children's meeting, telling of India experiences; this was enjoyed by all. Brother Ernest Garber brought the evening sermon, "The Christian Home." The texts used were Genesis 35:2, 3 and Joshua 24:15. "The church is crumbling today because worship has been crumbling in the home. Our homes have made the church and our institutions. Parents must first have a real experience with God. We need to stand together as a brotherhood, as families, and as husband and wife. Materialism inclines us away from God. All should have a part in the home worship. Keep the Bible before the family. Learn to pray in the home. Children should be organized in a spiritual way as well as in a material way."

The benedictory prayer was led by Brother P. A. Friesen.

John Harshbarger and Delbert Erb from Scottdale, Pennsylvania, representing the Mennonite Community, were present for the occasion and took pictures.

We had visitors for the occasion from Canada (Duchess, Alberta), North Dakota, Colorado, Idaho, Iowa, Kansas, Pennsylvania, and California.

Jackson, Minn.

COMIC BOOKS OUR INTELLECTUAL NARCOTICS

We trust most of the readers are blissfully ignorant of the comic books, their real contents and influence. Aside of what we occasionally see in the "funnies" in the large papers and magazines we perhaps seldom, if ever, get a look at them. We just feel by taking a glance at them that they are too fantastic and nonsensical; and that we would not care to read any portion of them. And yet we sometimes notice how people are deeply absorbed in them; in office waiting rooms they are kept on the table as a necessary pastime for the youngsters (and older ones too); in magazine stands and drugstore show windows they appear as items in most popular demand. Even Christian parents who keep the large dailies with Sunday edition containing the comic supplement seem to take little thought as to the influence exerted when their children are often reading these funnies to the exclusion of the other substantial reading matter in them. Few seem to give any serious consideration as to what influence on mind and character they have.

Some time ago we heard an authority on current literature lecture over the radio on the comics. It was an eye opener to us and so we shall give a few facts we were able to note down.

There are according to this authority about 20 million of the comic books sold monthly in this country. However, many more than that number are readers of them, as from five to many more are reading one

copy. Not only children, but about two out of five are read by adults.

They are full of the heroic and fantastic. Many of the daring feats are so unrealistic and fantastically imaginary that any practical knowledge of life can not be expected of them. They are also full of crime. According to the usual trend of the story the good is always the strong one and he gets the best of the villain by taking justice into his hands, ignoring law and authority, and thus he gets out on top. The lecturer cited some typical episodes.

There is as a rule very little in them that can be considered valuable as a moral lesson. Attempts have been made to create also such comics as shall be harmless and instructive, as evidently the comics are here to stay. To the writer, however, the success of the attempts at reforming the movies and the dance seems a fair indication of what may be expected of the attempted reforms of the comics.

Some reasons given for the popularity of the comic books are they give an outlet for the fancy to get away from the limitations and realities of life and thus offer a form of relief. No real effort of the imagination is needed, as it is all pictured and told, so the mind need only to drift along with the scenes. No thinking, no concentration is required. They are in a sense intellectual narcotics, rendering the mind in a measure insensible to the

(Continued on page 44)

CHRISTIAN MONITOR PULPIT

THE GREAT ALTERNATIVE

BY D. EDWARD DIENER

TEXT: Will ye also go away? . . . to whom shall we go?—John 6:67, 68.

Jesus in His early ministry was exceedingly popular. People by the thousands followed Him because of the miracles He performed, because of the wonders He worked, and because of the teaching He gave. Jesus fed the five thousand with five loaves and two fishes beyond the Sea of Galilee, and returned to Capernaum early the next morning after spending the night in prayer. The eager multitude in their search for Jesus found their way back to Capernaum. Jesus used this occasion to give one of His greatest recorded sermons, in which He presented Himself as "the bread of life." John 6:32-65. As was common in the experience of Jesus, there were many things which He spoke that were very difficult for the multitude to understand. Therefore, because they considered His words as hard sayings, large multitudes of people turned back and followed Him no longer.

When Jesus saw what was happening with the people, and perhaps, also noticed the perplexed look on the faces of the Twelve, He turned to them with this question, "Will ye also go away?" Peter answered with another question, "To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God."

Jesus, as in the days of His ministry in Galilee, invited everyone to follow Him. Many have followed and many are following Him. But it is also true that many have turned and are turning away from Christ. It is easy to do as the multitude, but it is altogether impossible to find anyone else to whom to turn from whom we can receive eternal life. The Bible is not as some philosophers of religion have tried to make it appear, a story of man's effort to find God. It is a story of God, through His tender mercy, endeavoring to save fallen man. In many places throughout the world there are expressions of man's effort to satisfy the inner cravings of the soul by various means of religious activity. Rocks that once were altars, and columns that once were pillars of temples remind us that people who were misled thought they were pleasing God or their gods through external means. Jesus invited the multitude, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The same question that faced the Twelve also confronts us in many ways during life's experiences. Jesus was sinless in His character. Pilate confessed that he could find no fault in Him. Jesus was the eternal Son of God come in the flesh. He was perfect God and also perfect man. Although being bound to all the limitations of the flesh, He lived above the temptation of sin. In a meeting of one thousand two hundred men, a minister, in an effort to

uphold Christ, asked the people to give what criticism they had of Christianity. Some of the objections given were: too many hypocrites in the church, preachers don't preach the Bible, Christians are inconsistent, preachers are serving for money, and don't believe the Bible. As the objections were given, the minister in charge wrote them on the board until there was a total of twenty-seven. Then the minister said, "You have criticized the preachers, the church, the members, but you have not criticized Christ. It is Christ whom I want to preach to you."

Jesus was not educated in the rabbinical schools of His day. He was considered by the religious leaders as being unlearned and therefore not in a position to teach. However, after He spoke, the people were astonished at His doctrine, because He spoke as one having authority and not as the scribes. It was also said that the multitude wondered at the gracious words that proceeded out of His mouth. Christ's enemies confessed after they returned from their effort to trap Jesus in His words, "Never man spake like this man." Christ presented Himself as the Good Shepherd, the Door of the sheepfold, the Bread of life, the true Vine, the Resurrection and the Life, the Light of the world, and the Way, the Truth, and the Life. And further, there is no approach to the Father except through Him.

When men turn from Christ, they leave the greatest Character, the greatest Teacher, and the only Saviour. When men turn from Christ, they go away from the One who alone is able to remove the barrier of our sin which separates us from God. When men turn from Christ, they leave Him who is able to give peace of conscience through His atoning work on the cross; they leave the best possibilities for life and the only hope of life eternal with God.

Peter answered the question of Jesus by saying, "To whom shall we go?" The greatest tragedy in human experience is to leave Christ, the only Source of life. In Colossians, Paul refers to Demas as a follower of Christ. In the second epistle to Timothy, Paul said, "Demas hath forsaken me, having loved this present world." There are many things in life's experiences that stand as a constant temptation to turn us away from Christ. Peter could have turned back to Judaism with its sacrificial worship and its ceremonial cleansings. Matthew could have turned to the receipt of custom to collect taxes. James and John might have gone back to fishing. In America we don't face the temptation to turn to heathen superstitions, but the impact of the world upon our lives is becoming increasingly greater. As Christians in the Mennonite Church, we have many advantages for spiritual development that our forefathers

did not have. However, the world is also making appeals to us in many areas of life that our ancestors did not face.

Solomon set out to experience or enjoy all that the world had to offer. He tried the wisdom of this world; he tried all kinds of knowledge; he tried wine, mirth, pleasure, riches, and as he expressed it, he withheld nothing that was pleasing to himself. As he concludes the book of Ecclesiastes, he declares that "All is vanity and vexation of spirit." Therefore, "hear the conclusion of the whole matter: Fear God, and keep his commandments."

A crisis comes when a person formally renounces his faith in Christ. But often it is the result of a person's gradually losing out in his Christian life. Seldom does a person get gray over night. A tree falls in a storm. However, as you examine the trunk you will find that dry rot has been eating away the heart of the tree for years. A mother asked little Ned the morning after he had fallen out of bed if he had slept too close where he had got in. "No," was his reply, "I was sleeping too close where I fell out." The person who is tempted most to follow the course of the multitudes, is the person who endeavors to serve God, and at the same time is striving to win the favor of the world.

To whom shall we go when the burden of sin rests heavy upon the soul. On the day of Pentecost the multitude asked, "Men and brethren, what shall we do?" Peter pointed them to Christ through whom they could receive the remission of sins. Martin Luther in his early life felt the condemnation of sin bearing down upon his soul. He entered the monastery and followed a severe pattern of self-discipline. He entered college to study theology, and all the time he became more conscious of the need of his soul. Through his studies he came to a realization that of himself he was undone and that in Christ there was forgiveness for his sin. The beauties of nature often serve to lift up our spirits in time of discouragement, but Christ, alone through His finished work upon the cross, can renew our hearts by removing the burden of our sin.

To whom shall we go in times of affliction and tribulation? Many professing Christians endeavor to carry their own burden, and forget the advice of Peter. "Casting all your care upon him; for he careth for you." After Job experienced the great loss in his life, he arose and said, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Faith cannot be defeated by any circumstance, when that faith is in Christ Jesus.

To whom shall we go when we feel the inner impulse of the Spirit for a richer life of service to God's kingdom? We often come to a realization of our lack of accomplishment. Paul urges us to forget those things which are behind, and reach forth to those things which are before.

To whom shall we go when we come to the end of life's journey? What will give us faith

(Continued on page 47)

Editorials

Our Threefold Deliverance

Deliverance in its various word forms is one of the great terms of the Bible. It speaks of being freed or saved from evil, both physical and spiritual. The deliverance of the Israelites from the bondage of Egypt is referred to many times in the Old Testament as a pivotal event in the history of the people of God which constantly challenged them to thankfulness and devotion to God who wrought so marvelously in their behalf. It was a striking type and figure of the greater deliverance from the bondage of sin which God accomplished through Christ.

In II Corinthians 1:10 Paul speaks of God's threefold deliverance of the Christian: "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." The content suggests that he had reference to a deliverance from some great physical danger which had brought him face to face with death, but we can read into this statement the much deeper meaning of a threefold spiritual deliverance.

In this connection we should note the state of spiritual death which came upon all mankind when sin came into the world, following the disobedience of Adam and Eve in the Garden of Eden. God had said that they should surely die if they disobeyed His command to eat of the fruit of "the tree of the knowledge of good and evil." Down through the ages the prophet declared, "The soul that sinneth, it shall die." Paul enlarges on the implications of this state of spiritual death in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"; and again in Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins." We need to recognize this state of spiritual death which passed upon all men, "for all have sinned, and come short of the glory of God" (Rom. 3:23).

As soon as man fell God promised deliverance from his sinful state when He foretold the coming of One who would bruise the head of the serpent, or Satan, the author and instigator of evil. This deliverance is threefold, as we already noticed and as we shall consider under the following heads.

1. *God's Past Provision for Deliverance from Sin.*—This had its foundation in the prophecies and its culmination in the death of Christ on the cross. Isaiah looking forward to this time said, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (53:5). He bore the penalty of sin as our Substitute, suffering as the Just for the unjust. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. . . . That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:19, 21). Through the atoning death of Christ, God made provision to take away the sin of the world, and this atonement is efficacious to all who believe on Him as their Saviour.

2. *God's Present Provision for Deliverance from Sin.*—We live in a world of sin. We have a threefold spiritual enemy to contend with—the world, the flesh, and the devil. God is able to deliver us from the power of all these. By faith we can overcome the world with its pleasures, its pride, its materialism, and its evil practices and habits. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4). Then we also have to overcome self with its pride and self-will and self-indulgence, its lusts and evil tendencies. All its ugly spirit of envy, jealousy, hatred, and ill will needs to be denied. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The old self-life needs to be crucified and slain, or reckoned dead. The Christian by his new life in Christ is no longer dead *in* sin, but is dead *to* sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). God also assures us of victory over the temptations of the devil, and these we can overcome, even as Jesus Himself overcame by the "sword of the Spirit, which is the word of God" (Eph. 6:17). Our Lord not only gave us an example of how to overcome Satan, but gave us some very helpful admonitions. In the prayer which He taught His disciples He included the important petition, "Lead us not into temptation, but deliver us from evil." He also said, "Watch ye and pray, lest ye enter into temptation" (Mark 14:38). And as our ascended High Priest He can enter into our experiences and need and help us in the hour of temptation. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16). We also have the assuring promise in I Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." God's plan and God's grace are sufficient to meet every need in delivering us from evil in this present time.

3. *God's Provision for Deliverance from Evil in the Future.*—The third or future phase of God's deliverance is when His people are eternally delivered from the presence of sin. Paul looked forward to this and expressed it thus in II Tim. 4:18: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen." John pictured it in Rev. 21:4 in speaking of the wonders and blessedness of the heavenly Jerusalem, the holy city: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Sin and its consequences of sorrow and death are forever put away—the redeemed now enjoy eternal deliverance from all evil. All these former things are forever passed away, and all things have become new. There is the eternity of peace and joy and blessedness in the presence of Christ and the redeemed of all ages.

God's provisions for our deliverance are ample. He is abundantly able to deliver His people, as Daniel and his Hebrew friends discovered when they were cast either into the den of lions or the fiery furnace. But we have our part to do also. It is ours to believe, to trust, to yield, to obey, to watch, and

to pray, and to hold fast if we would have all the blessings of God's provisions for deliverance from sin and death.

Embracing these provisions also should elicit from us a strong feeling of praise and gratitude for what God has done in our behalf. Paul expresses it thus: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Cor. 2:14). It should also give us a strong sense of mission to those who are outside of Christ and have not yet experienced this glorious deliverance. They too need to be saved from sin and to experience the victory over sin and death. It is our task to tell them the Gospel story and to testify of the triumphs we are experiencing in and through Christ.

The Test of Our Nonresistance

Our nonresistant position is based on the New Testament Scriptures as found in the teachings of Christ in the Sermon on the Mount and other places, and the peace teachings of the apostles, particularly as given in the epistles of Paul, Peter, and John. Historians tell us that for about the first two centuries the Christian Church was nonresistant in its attitude as a whole. C. J. Cadoux says that there was no known Christian soldier in the Christian Church between A.D. 50 and 170. Later various influences caused the large body of professed Christendom to accept military service, but there were always smaller minority bodies who refused to go with the popular drift and maintained a nonresistant position through the Middle Ages.

It remained for the Anabaptists to rediscover this Scriptural doctrine during the time of the Reformation in the sixteenth century. This belief was formally stated in the Schleithem Confession of Faith which was adopted by the Swiss Brethren Conference, February 24, 1527:

"The government magistracy is according to the flesh, but the Christians' is according to the Spirit; their houses and dwelling remain in this world, but the Christians' are in heaven; the weapons of their conflict and war are carnal and against the flesh only, but the Christians' weapons are spiritual, against the fortification of the devil. The worldlings are armed with steel and iron, but the Christians are armored with the armor of God, with truth, righteousness, peace, faith, salvation, and the Word of God."

The Dordrecht Confession of Faith, adopted by a Dutch Mennonite Conference, April 21, 1632, and which is commonly in circulation among the Mennonite Church in America today, states the nonresistant position in part as follows:

"Regarding revenge, whereby we resist our enemies with the sword, we believe and confess that the Lord Jesus has forbidden. His disciples and followers all revenge and resistance, and has thereby commanded them not to 'return evil for evil, railing for railing'; but to 'put up the sword into the sheath,' or, as the prophet foretold, 'beat them into ploughshares.' Matt. 5:39, 44; Rom. 12:14; I Pet. 3:9; Isaiah 2:4; Micah 4:3."

General Conference and our various district conferences have reiterated their acceptance of this Biblical teaching, but now, as in times past, we are faced with the test of living the doctrine which we profess. World War I and again World War II brought very severe tests to the church as a whole and to her young men in particular. When we consider that somewhere around forty per cent of our young men took up some sort of military service during the last war we can see how severely our faith and our practice of this Bible doctrine were strained.

We are continuing to be tested on this issue by the present peacetime draft law and its implications. We shall attempt to give a few suggestions as to how to meet this test successfully.

1. The leaders of the church need to accept nonresistance in its positive and negative aspects as a vital Christian doctrine. Other Mennonite groups have lost out on this very point. We need to guard that our leaders do not become lax in their convictions on this great doctrine.

2. We need to keep up an active preaching and teaching program to keep this teaching before our people. One conference took action urging the ministers to preach at least one sermon on this subject every year. This is certainly a modest program, but it should help to keep ministers reminded that unless we keep preaching on Christian doctrines our people will not recognize their importance. Of recent years special Sunday-school lessons have been devoted to a study of this teaching. This too is commendable, but we must keep alert to all opportunities to perpetuate this doctrine. Special classes and meetings on this subject are also being used effectively.

3. We need to maintain an attitude of peace within ourselves as individuals, as home circles, as congregations, as a church. If we do not have inner peace in our own hearts, if we do not have peace within our homes and communities and congregations, and within our church as a whole, it will be difficult to maintain an effective peace testimony before the world.

4. Parents and young people do well to recognize the value of the voluntary service program as being provided for by the church. During the last war our young men gave service in the C.P.S. camps because they were required to do so by the government. According to the present draft law sincere religious conscientious objectors will be exempted from any government service. It is incumbent that they show their sincerity, and one way to do this, the church feels, is to give an equivalent period of time to voluntary service, under the direction of a church organization, as would have been required if they had been drafted. Young people of both sexes can serve in this way and also men older than the draft age maximum. This should serve not only to demonstrate our sincerity in living out the Christian way of love, but also make a great contribution to the cause of Christ and in the extension of His kingdom. Voluntary service consists of many different kinds of work, in missions, hospitals, church building projects, and in foreign fields. It is one way of helping to meet our present test of the nonresistant life.

5. We need to keep up a peace witness to others. Too long we have been willing to keep this doctrine to ourselves. Others need it also, especially our Mennonite brethren in Europe who have lost out in this belief and practice and witness. Our relief workers in Europe have done and are still doing a great work in giving a peace witness in word and in act. They have effectually demonstrated that there is a way of life that is based on love, the positive aspect of nonresistance. And the world as a whole today, torn by strife, hatred, and war, needs our peace witness. This is the kind of world in which we now live and in which our children will probably live, if the Lord tarries.

May we by the grace and help of our Lord meet our present-day tests of Christian love and nonresistance.

CHRISTIAN LIFE

INITIATIVE IN GOD'S SERVICE

BY RUBY P. ZOOK

"We hope, we aspire, we resolve, we trust,
When the morning calls to life and light;
But our hearts grow weary, and ere the night,
Our lives are trailing in sordid dust.

Wings for the angels, but feet for the men!
We must borrow the wings to find the way:
We may hope and aspire and resolve and pray,
But our feet must rise, or we fall again."

—J. G. Holland.

The greatest vocation under the sun is that of the soul winner, and we ought to give serious consideration to the preparation for it. One of the qualities a Christian worker must possess is **initiative**. Anyone with initiative is not afraid to make the introductory step or movement. It produces action that tends to develop or open new fields. It makes one self-reliant—not fearful to venture into the beginning of things.

This is still the beginning of a new year. There is not a better time than the present to prepare for God's service. He has distinct plans for each one in sending him into the world. Not only does He create everyone to be useful, but He designs each one for some definite place or some specific work. We are not here by chance, or to do whatever bits of work may drift our way. In God's plan every intelligent being has an allotted place and an assigned part. Therefore, God has a distinct thought and purpose for each one. Surely this is a great thought. Nothing can be trivial or common which the great God thinks about, plans, and creates. George MacDonald says, "I would rather be what God chose to make me than the most glorious creature that I could think of; for to have been thought about, born in God's thought, and then made by God, is the dearest, grandest, and most precious thing in all thinking."

It is very essential that the Christian worker be endowed with all the characteristics possible to help him to truly follow the plan God has for him, and I would say that **initiative** is one of them. God can do nothing with a coward. He tells His people, "Only be strong and very courageous," and the Wise Man says, "The righteous are bold as a lion."

If our best moods continually dominated our whole life we should all live well. We all mean to live well; we make resolutions again and again to do so. We have lofty and noble intentions. But often these intentions are merely passing and they do not become permanent among the motives and forces of our life. It ought not to be impossible to live up to the impulses of our best moods, or at least to do better than most of us do. We must not be weak. Our resolu-

tions should be definite and practical and we should have **initiative** to carry them out. If a temple is to be stable and stately, every stone from foundation to dome must be cut and set with care. If a life is to be admirable when finished, its good intentions must become strong, self-sustaining principles, shaping its every act, and ruling its days and hours.

How may one find his place—the place for which God made him? How may we be sure that we are fulfilling our part in God's great plan? It is very clear, for one thing, that we must put ourselves under God's specific guidance. Christ taught this. "I MUST work the works of him that sent me," or "I came . . . not to do mine own will, but the will of him that sent me." As for the direction itself, God gives it in many ways. The Bible is the basis of all right living. There we learn divine will and duty.

Many people sigh over their poor Christian living and farawayness from Christ, and they pray for greater nearness to the Saviour, but they have no well-defined conceptions of the better things they would like to obtain. Seemingly, they do not want to be any better or to have more of Christ, or to do more in His service. If they did, they would soon be out of their poor, unsatisfactory condition. Very much of the singing, "Nearer My God to Thee" is only a weak kind of religious sentimentalism. That song is a prayer, and if it is sung in "spirit and in truth" then one will be drawn closer to God. It is only the natural result.

The winning Christian worker feels his responsibility and realizes his duty toward God and considers it a privilege to really serve Him. Of course, he must have **initiative** and then the higher attainments longed for will

soon be reached. He must really want what he asks for in prayer or he will never get it. Then he must reach after and struggle toward what he wants. This takes courage—and **initiative**.

One must not overlook the simple things that lie within reach in a desire to accomplish great and, perhaps impossible, attainments. A noble life does not require violent, overstrained exertions or superhuman efforts, but it does require **initiative** to do the everyday duties—meager though they may be—faithfully. The Christian worker makes his years radiant and beautiful because he has the **initiative** to fill his days with everyday Christian service and believes that no ministry is more pleasing to the Master than that of cheery and hearty faithfulness.

The Christian worker never gets "rheumatism" when opportunity to help others comes his way. No man can live happily who regards himself alone and who turns everything to his own advantage. Life is a place of service, and in that service one has to suffer a great deal that is hard to bear. But these experiences bring a great deal of joy to the individual, and that joy can be real only if he looks upon his life as a service and if he has a definite object in life outside of himself and his own personal happiness.

Not only will the true worker live for others whom he loves, but he will know that the highest achievement of charity is to love his enemies. Someone has said, "To love one who is cross, perverse, and tiresome, is as unpleasant a process as chewing pills." But to do so is a real test of brotherly love. Not only will the influence of living for others be felt in the home, but it will be felt in the church, the community, even to the ends of the earth.

Did it not take initiative on the part of the good Samaritan to serve his weak brother? Certainly it would have been easier to pass on and allow the poor beaten man to die, but the good Samaritan was serving not only God and his fellow men, but he did what he knew to be his duty and was blessed for doing it. The same is true of the two faithful servants who had the initiative to do something with their talents. But the one who did not have enough initiative to do anything with his talent (except to wrap it in a napkin and hide it) suffered eternal punishment.

The Christian also needs **initiative** in his duty toward himself. "To thine own self be true, and it must follow as doth the night the day, thou canst not then be false to any man." Simple faithfulness today prepares one for the duty of tomorrow. The Christian cannot in an unexpected emergency of temptation gather in a moment all the needed spiritual power. Not to be ready in advance for great duties or great needs is to fail. It is impossible to go back today to work one neglected yesterday. Opportunities never return. Use **initiative**. Grasp these opportunities as they pass by and make use of them!

For example, did it not require initiative to go to the foreign fields of India, South America, Africa, and other countries, as many hundreds of missionaries have done in the past? Did it not require a lot of **initiative** on the part

THAT PLACE IS PRAYER

A place of refuge in the Word
Of God has been made known—
The righteous run in and are safe,
It is before the throne.
A place of quietness and rest
From toil and fret and care;
A place where promises are kept—
You'll find His children there.

A place of refuge, we are told,
For all His people dear;
A place of safety from the storm
And open all the year;
A place where He will talk with us
And plant His image there,
While we are kneeling at His feet—
O soul, that place is prayer!

—Olivia C. Campbell.

of those who first opened these new fields? Study the lives of David Livingstone, Ann and Adoniram Judson, Dwight L. Moody, Hudson Taylor, and others.

Do not think it is always easy to go ahead. Even with plenty of **initiative** it is sometimes hard. One meets with disapproval. One encounters "no" time and time again. One's purse perhaps may say, "Hold back." These arguments can be met with a cheerful "yes," and one can continue to serve daily in the name of the Lord. It ought not to be hard to live well one day. Anyone should be able to remember God and keep his heart open to-

ward heaven and to remember others in need and suffering about him, and he ought to be able to keep his hand stretched out in helpfulness and to live true to himself for just one day. That is all there is to do. We never have more than one day to live. We have no tomorrows. God never gives us years, or even weeks! He gives us only today! And, if we have the **initiative**, we will live each day well. Then our lives will, in the end, be radiant and beautiful, and finally we will hear the kind words of our Saviour, "Well done, thou good and faithful servant."

Latour, Mo.

DOING THE WORK OF GOD

BY G. H. CLEMENT

Most people will agree with you if you suggest that the only way to be sure of getting to heaven is to do God's work, or good works. But we shall find a difference of belief in what God's work is. Some tell us that we must keep the Ten Commandments if we are to do the work of God. Others direct us to the Sermon on the Mount, and the Golden Rule, and say that therein we find God's work defined. But who can say he has never broken the Ten Commandments? James tells us that whosoever shall keep the whole law, and yet offend in one point, is guilty of all. It requires only one broken link to spoil the whole chain. No one can honestly claim that he has kept the precepts of the kingdom contained in the Sermon on the Mount.

Then, there are those who say that to do the work of God doesn't mean that we are to keep the law or the Sermon on the Mount; but if we do the best we can, we shall surely qualify for heaven. All God expects of us is to go to church as often as we can, and to treat our fellow man decently.

What is the good work, or God's work, expected of us to gain heaven? One day Jesus said: "Labour [work] not for the meat which perisheth, but for that meat which endureth unto everlasting life." Then the people who heard Him say that asked: "What shall we do, that we might work the works of God?" And this is the question that multitudes of people are asking; but they are being given the wrong answer in many cases. But when the question is addressed to Jesus, and we take His Word for the only right answer, we shall not go astray. Note carefully what Jesus said: "This is the work of God, that ye **believe on him** whom he hath sent" (John 6:29). So then, to do God's work, or good work, we must believe on the Lord Jesus Christ as our own personal Saviour.

Looking back to the life of Christ, and His death on Calvary's cross, we find that Jesus fulfilled the demands of the law perfectly. He did what we couldn't possibly do. Then He gave His life as a substitute for us. On that rugged, cruel cross He said: "It is finished" (John 19:30). His task on earth was completed. He had faithfully and perfectly finished the work that God had given Him to do John 17:4. And there on Calvary our redemption was procured, so that what we must do is to accept the finished work of our Redeemer.

Paul wrote: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Note also Titus 3:5; Rom. 3:20, etc. However, after one accepts the Saviour, and the Holy Spirit enters his heart, the result of this is a manifestation of the fruit of the Spirit. Good works flow from the redeemed, Spirit-filled life. They do not procure salvation, but are the natural, or supernatural, result of the salvation enjoyed through faith in Christ's redeeming work. Rom. 6:13, 22; 12:6-20; Gal. 5:22-26; etc.

Hamilton, Ont.

TACT AND CONTACT

Herbert Lockyer

Christian workers, eager to witness for the Master, must ever remember the connection between "tact" and "contact." Some there are who do not want for contact. Scores of opportunities come their way of winning souls for Christ, but want of tact makes many a contact fruitless. On the other hand, a soul-winner with God-given tact will gather the utmost good out of the most casual contact with a lost soul.

"Contact" means to touch someone or something. The signal to start an airplane motor is spoken of as "Contact!" Tact, on the other hand, implies skill in dealing with people or situations. "Tactics" is usually applied to the art of handling troops or ships in battle. But as the English word "tact" is from the Latin to "touch," it is somewhat related to "contact."

Dr. T. T. Shields tells of an elderly acquaintance of his who was leading devotional exercises in a Baptist convention. During his prayer he became most practical: "Lord, give us tact—not tacks, Lord, but tact." Well, "tacks" serve a useful purpose when rightly employed. But in the most delicate work of witnessing for Christ, we have to guard against being too short and pointed as a "tack"! But Paul's guide in striving to influence men for the Master he loved was simply "tact." Wisely he approached the citadel of Man-soul until it was won for Christ.

The Gospels reveal how tactful Jesus was in dealing with the needy. For example, He met the woman at the well on her own level. To

break in upon her all at once, with the exalted truth of spiritual worship, would only have baffled her mind. She had come to draw water, and Jesus started right there, "Give Me a drink." And on He went, until He came to His message regarding the well of living water within the heart.

Many a soul is lost to Christ because of the unwise, tactless approach of some over-zealous Christian worker. It has been said that if we would "win some one we must be winsome." None of us are without daily contacts. We have them wherever we may live and labor. Studying our contacts, however, let us pray for tactfulness as we seek to make the utmost of an opportunity of reaching others with the Gospel. If, as the Oxford Dictionary expresses it, "tact is the delicate perception of the right thing to do or say, adroitness in dealing with others or with difficulties due to personal feeling," then we shall have to look away from ourselves for the right touch. Lacking necessary wisdom, we have only to ask God for it, and a liberal portion will be granted.—Youthcast.

BLESSED ARE MY ENEMIES

Blessed are my enemies, for they prevent all men speaking well of me. Lk. 6:26.

Blessed are my enemies, for they tell me the truth when my friends flatter me.

Blessed are my enemies, for they provide an object of love outside the small circle of my selfishness.

Blessed are my enemies, for their biting sarcasm and scathing rebukes reveal me to myself.

Blessed are my enemies, for they tell me what they do not like in me, rather than the things they do like.

Blessed are my enemies, for they rub off the artificial varnish and make me see my natural complexion.

Blessed are my enemies, for they, like the true physician, will dare expose my inward shortcomings long hidden by the deceptive coddling of friends.

Blessed are my enemies, for they ruthlessly drag out to the noonday light my many weaknesses so long covered by my deceptive and deceiving friends.

Blessed are my enemies, for they cut to the heart of my self-deceit and probe to the marrow of my sinful life, and thus lead me, if I am wise, to cleanse the impure corners of my scorn and inferiority.

Blessed are my enemies when they revile me and say all manner of evil against me truly for their own gratification. Let me rejoice and be exceeding glad, for such will make a strong man out of me, if I am wise in understanding the philosophy of One who said: "Love your enemies."—Unknown.

Selected by J. S. Wood.

OUR GARDEN

The heart is a garden and never a seed
Dropped into its fertile mold,
But grows and grows, be it thistle or rose,
Weed or blossom, its leaves unfold.
Our thoughts are the seeds that grow to be
The plans that shall live through eternity.

—M. Elizabeth Whitacre.

OUR HOME CIRCLE

WORSHIP IN THE HOME

BY MARY C. KAUFFMAN

The home, the oldest of institutions, was the crowning work of God's creation. Man fresh from God's hand received the breath of life from God Himself, and became a living, immortal soul, capable of glorifying his Maker by a kindred spirit, closely related and part of God's own Spirit.

God saw man's need for human companionship as well as for companionship with his Creator. From Adam's side God created woman to be a companion and help meet for him. This union and fellowship became the nucleus of the family and the home, which in the plan of God, even after the Fall, became the hope and the possible means of the plan of redemption for the ages to come.

God's interest and promises were needed in that dark day when Satan deceived the pair in their beautiful home. In this home they enjoyed the communion and fellowship of God without restraint, the home from which they were driven lest they in their depravity seal their everlasting doom by partaking of the tree of life in a state of sin and estrangement from God. Notice how God cherished and magnified every hope for them, His erring children.

In this dark hour He promised them a Redeemer; this promise to be fulfilled in ages to come. In her human and childish expectation, Eve thought her first-born, Cain, the fulfillment of this promise. What a disappointment when instead he became the first murderer and his brother Abel was the victim of his hand! Cain had departed so far from God that he offered a false sacrifice, while at the same time his heart was full of unbelief and hate. Abel's sacrifice pleased God because it was offered in faith and obedience.

We need to know God before we can at all "worship him in Spirit and in truth." We need to know "his Son Jesus Christ whom he has sent" and to see ourselves as sinners, lost without hope except through His redemption which He bought with His life-blood on the cross. Men of old like Enoch, Noah, Abraham, and Moses in a world lost in its own evil imagination learned to walk with Him, to yield to His guidance, and to worship Him as He revealed Himself to them, looking toward the time when His Son should teach men the true worship.

Children must first learn of the essence and spirit of true worship. A home begun on a true Christian basis is one of the most beautiful artifices of the Creator. The church and Sunday school may do what they are able to do for a child, and that is much, but unless the parents have first fulfilled their obligation and duty in his religious training, it is not likely that he will ever receive the background and teaching of true Christian

worship in as effective a way as he would have about the family altar. Where the earliest recollection of a child is the memory of Bible teaching and prayer at Mother's knees, he is as a plantling set in rich soil with sunshine and frequent showers until it is ready to develop the utmost of its powers. A home where love binds all together in fellowship and harmony; where the Bible is the textbook for every course of action or thought; where songs of praise and adoration fill the hours with happiness and peace; such is the Christian home that is growing souls for the planting of the heavenly Gardener. The plans for the future as well as the present are daily brought to God in united family prayer. The Word of God is consulted to keep fresh God's mind and will.

Nothing can take the place of family worship in the home where the father and mother, brother and sister, read together the mind of God and are drawn together in prayer in the presence of His holiness. Children need to know the attitude of parents toward this most intimate relation of love and trust in God. Parents cannot teach the truth to their children and secretly sidestep these precepts. Children are quick to see through the sham of such a course, and quick to adopt it for themselves.

Blessed is the child who hears the truth of God's Word and sees the daily application of it in the lives of parents, as well as receiving the discipline of it as administered to its own conduct. He may not appreciate all his blessings in the present testings. It may be years before he realizes the power of its influence on his life, yet it is hard for him

JOYS OF HOME

Sweet are the joys of home,
And pure as sweet; for they
Like dews of morn and evening come,
To make and close the day.

The world hath its delights,
And its delusions, too;
But home to calmer bliss invites,
More tranquil and more true.

The mountain flood is strong,
But fearful in its pride;
While gently rolls the stream along
The peaceful valley's side.

The pilgrim's step in vain
Seeks Eden's sacred ground!
But in home's holy joys again
An Eden may be found.

A glance of heaven to see,
To none on earth is given;
And yet a happy family
Is but an earlier heaven.

—John Bowring.

to depart from the way he was taught and reared.

A number of years ago a Christian mother died, leaving a young family. The youngest was a little girl not two years old. The older children often spoke with each other about the goodness of their mother. The little one who did not remember her mother understood the things which the others related about their mother. The effect of this was that she grew to have an exalted ideal of what a mother was and should be and a feeling that she had missed much in not being able to remember a mother's love. As she grew to womanhood, wifehood, and motherhood, her ideal never faded and she became such a mother as she believed her own mother to have been. In this way this Christian's mother's life became immortalized. Around that family altar, from Bible story and songs of worship and praise, these memories followed her young family to leave its impress of power on the lives of her children and grandchildren as they endeavor to relive her life in theirs.

Young parents, and older ones, too, you cannot afford to have a home without a family altar. Your own lives will become stunted and unfruitful and you will be doing an injustice to your children and others under the influence of your home. The servants in the home; the by-chance lodger; the visitors, as well as the neighbors who happen to be your guests, or the minister and his family, have a right to the inspiration of your family worship when they are at hand in your season for family prayers. If you are a true worshiper of God, that true spirit of devotion will manifest itself in all your family life in your home and its environment.

It may cost much to be faithful and regular in keeping up the family altar. Most things that are worth while require effort and persistence. The blessings in fellowship and worship will far outweigh the value of the time and energy expended in continuing worship in the family circle. It is a bulwark against Satan and his work, and he is not content to let you have the ground unchallenged. God may allow Satan to assault you so that you may awaken to more determined efforts to stand your ground for the Lord. You cannot hope to meet the opposition of the godless or the god of this world without this fortification of strength for the home. Surely our homes are in the gravest danger unless they are fully fortified by prayer and instruction of the Word. Let us "watch and pray!"

—Family Almanac.

Scottdale, Pa.

COMIC BOOKS

(Continued from page 38)

disagreeable realities and requirements of reason. Everything about them is stupid.

It is estimated that about 50 million Americans, or more than one third of our population, are reading the comics. Pupils are reading them on a sly in the class rooms and they constitute a large portion of the reading material in the homes. So narcotics instead of food are fed to the mind just as narcotics, cigarettes and alcohol are squandered in drugging instead of feeding the bodies of millions.

—Selected.

LITTLE FOXES

BY ROSA M. BENNETT

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (Song of Solomon 2:15).

From time immemorial the fox has been to us an embodiment of speed and cunning, and these, incorporated with endurance and resourcefulness, made him a worry, a plague, a pest and a downright nuisance to man. We excuse his depredations as long as he stays away from us, saying, "Oh, well, he is just a fox and has to live." However, when he gets into our own chicken coop he becomes not just a fox that has to live, but a menace, something evil, a threat to our property and peace of mind.

The old foxes out for food for themselves and their young are harmful, we know, and we do something about them, but the little foxes in their play either escape our attention or are dismissed with a smile, or just ignored. They seem little and attractive, so why worry about them? Why do we never stop to realize that small evils given the proper nourishment grow and in time become big evils?

It is the little foxes that spoil the vines. In the church we generally do something about it when a big fox threatens to gobble up a bunch of grapes. But do we stop to consider what happens to all the bunches of grapes if the little foxes are allowed to romp and play and destroy the vine?

The destruction of property, the taking of human lives and the destruction of the bodies of men, women, and children, we think to be terrible, and they are terrible to the highest degree; but there can also be devastation, even carnage, within our own lives and souls—a devastation that has been caused by the little foxes that so delight in spoiling the vine, the little foxes that crawl into our lives so unobtrusively, that stayed hidden so cleverly, that slowly and surely have taken nourishment from our souls and minds, that now have become so incorporated into our very existence that it is hard to distinguish between the foxes and our own souls.

Just because they seem harmless, how many of these little fellows are we feeding in our own back yard, hoping that the fence of our supposedly good works will keep our neighbors from seeing them! The little foxes are sly and crafty. They sneak in when we are off guard, yet sometimes we even open the door, making the way easy for them. There are so many of them—mental and spiritual laziness, malice, discord, slander, backbiting (that is the scriptural word), vindictiveness and many others. Feed any of these in your back yard even a little while, and before you realize it they have entered your house, your home, your heart.

Probably one of the most sneaking and soul-decimating little foxes that can come into our lives is hatred. It may be hatred of those we have wronged—wronged maybe only in our minds. It may be hatred of those who we feel are in some way our superiors, hatred of those possessing attributes we ourselves lack, hatred of those in positions or

offices we feel we could fill quite efficiently; but no matter how it starts, hatred can grow into an all-consuming fire that burns out of one all the good impulses he ever had. It can become a wall between man and God, a wall that he, not God, has erected. It can start as a very small thing and quickly and surely grow large, and finally become the dominant factor in one's life. Feed hatred all the vile things ever heard; feed it gossip; refuse to entertain the idea that possibly and quite probably we ourselves are wrong, that the other fellow under no circumstances could be right, and you have let a little fox into your life. Is it possible that we fail to see, or perhaps refuse to see, that the little fox of hatred can become a big fox and within us a terrible corruption? Do we, while having this corruption within us, look with disdain on him who sold his birthright for a mess of pottage? If we do, we are not realizing that we have sold our birthright and failed to collect even a mess of pottage!

We know we would be foolish to hold a hand in a flame of fire until the whole hand was consumed. In fact, we would not and could not do it. Are we then any the less foolish to allow a hatred, or any other destructive force, to consume or destroy within us all the good and true that should be used in the glorification of God, in the support of the church, and in co-operation with our fellow Christians?

Are we as Christians letting our crusade against all that is evil, our striving to elevate all that is good, beautiful, sublime, and righteous, come to an ignominious defeat just because we tolerated a little fox, let him enter our lives and therefore destroy the vine?

If we entertain evil ideas, nurse and coddle pet peeves or shortcomings, and feed hatred, suddenly the whole spiritual structure, a work of years, tears, struggles; and sacrifice, comes tumbling down.

If the little foxes are allowed to spoil the vines, what becomes of the vineyard?—Gospel Messenger.

ONLY A WEEK

"She knew him only a week when they married," Mrs. Willard remarked excitedly.

"How horrible for a life decision!" murmured another.

"A week is plenty long enough," and the young widow shook her curls. "We never know them anyway."

I was with a group of women, with different outlooks on life. I had only a short acquaintance with the young widow but knowing your husband after marriage is not the present problem. Should a girl know the man she marries—with whom she expects to spend all her days, sharing life with its varying experiences? Should she marry a stranger and be introduced to him after marriage? Yes, that happens. Sometimes it is an introduction and a good-by because divorce is so easy, for only one in six marriages holds.

Juanita Moore is a beautiful girl, a college graduate. Her family is cultured and Christian. Mr. Stanton was a traveling man. He spent week ends in the little town and the days were halcyon ones for Juanita. He was manly and debonair and older than she. Juanita rather liked it. For five months it was a perfect friendship, with affection just budding. One day a visitor came to town. "Why, hello, Fred? What are you doing here? How are your wife and the kids?" Juanita did not know him after five months. It was a heart-breaking experience and a terrible humiliation.

Then there was Frank Sloan. He was active in the church, had a local preacher's license. Was bookkeeper in a wholesale dry goods firm and had a room with one of the members. No one asked any questions about Frank, for it was so common for young men to leave the country or small town to find employment in the city.

Frank began to hold evangelistic meetings and was successful. In the second week of these meetings it was noticed he was very attentive to Otilia, daughter of the hotel manager. No one was surprised when their engagement was announced. It was to be a church wedding and every detail had been arranged. Otilia had her wedding gown and tulle veil when the blow came. It was in all the city and town papers.

Frank Sloan was a married man. It was a shock to the community that this man they believed in had practiced a terrible deception and had kept from the confiding girl the secret of his life. Otilia felt bitter and shrank from the disgrace.

Do you know his past, his family, his religion? Better find out rather than have a broken heart.—May Genevieve McGee, in *The Watchword*.

THE WAYSIDE PULPIT

There are no traffic cops on the road to character.

You cannot think through a prejudice but only with it.

One truth in the heart is worth a dozen in the head.

Certain of being right is no ground for intolerance.

Happy is he who substitutes the Golden Rule for the rule of gold.

Sin is a dangerous speculation; righteousness a safe investment.

An investment in character pays dividends forever, and the principal remains intact forever.

But give God a chance, and He will demonstrate His existence.

Life is a swiftly flowing stream, but there is yet time in which to do good.

The point in being a Christian is in being one.

Christianity never fails, but men often fail being Christians.

Sin is the tamest thing in the world; the Christian adventure holds the real thrills.

Half the difficulty in being a Christian is in trying to be but half-Christian.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXVII. The Kingdom—The Kingdom of Israel (Concluded)

BY THE BIBLE STUDY EDITOR

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). "Also the Lord telleth thee that he will make thee an house. . . . But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever" (II Samuel 7:11, 15, 16).

"Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, *hast spoken it*: and with thy blessing let the house of thy servant be blessed for ever" (II Samuel 7:29).

It is difficult to reconcile the covenants of God with the changeable history of the people Israel. Yet, the history of Israel is the revelation of the constancy of God toward His covenants and toward His people. "For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said" (II Samuel 7:24, 25). The people and the kingdom were united in this prayer and declaration of David. The covenant of Israel and the covenant of David's kingdom were joined together in one covenant of God. David's seed or son, is included in the fulfillment of the covenant of the house of David and the kingdom of Israel. Both are to be established forever.

The Vacillating Kingdom of Israel

The throne of David was not established until about seven years after he was anointed king by Samuel. During those early years he was a king without a kingdom. During a part of that period he dwelt in the home of King Saul, whom God had chosen to be king over His people. David endured the displeasure of the king and fled from the presence of this jealous ruler, whose heart had departed from the Lord and whose kingdom was to be taken from him and given to another. David was a king, but he was a fugitive from his own kingdom. When Saul was dead, David inquired of the Lord as to his going up to Hebron, and it was there that he was anointed the second time, as king of Judah. "And the time that David was king in Hebron . . . was seven years and six months" (II Samuel 2:11).

The second stage of David's reign and his position as king of all Israel occurred when he

was invited to go to Jerusalem. Then it was that he was anointed for the third time, when he was acclaimed king over all of the tribes of Israel. He reigned thirty-three years in Jerusalem. I Kings 2:11.

One may see in this experience of David a similar experience of our Lord, who was born a King, of the seed of David. He was in exile during the period of His life in Judea and Galilee. He was persecuted by him who sat on the throne of David. He remained uncrowned unto the time of His departure from the world. He will come again at the Father's bidding to assume what is his by right, and the time will come when His supremacy as King of kings and Lord of lords will be acknowledged by all men.

The reign of Solomon, David's seed, and one approved of God, extended over a period of forty years. In the fourth year of his reign, he began to build the temple which David had planned for the house of the Lord. It was completed in about eight years. There was no interruption in this building as we find the case in the later temples. Herod's temple was forty-six years in building, but there were many interruptions. The remaining years of his reign Solomon used in extending his domain and in manifesting his greatness among the nations of the world about him. His estrangement from the faithful devotion to the Lord led to the isolation of ten tribes from the jurisdiction of the house of David. For only seventy-three years did the kingdom of Israel remain under the administrative power of the house of David. There may have been those in the northern kingdom, Israel, who remained faithful to the Lord and to the worship of the Lord in the temple at Jerusalem. It required the subtlety of Jeroboam to devise means of keeping the people of his kingdom within the borders of his domain, even for worship. The golden calves in Bethel and Dan had their influence. Israel was estranged from Rehoboam and from God. The covenant of David's seed and Israel, as continuing entities, was seemingly annulled by the lewdness of David's son, Solomon. This separation was declared before Rehoboam had challenged the tribes of Israel to come under the sway of his power and endure the hardships which he proposed to place upon them. For the prophet of God met the man Jeroboam before the death of Solomon and promised to him the kingship of the ten tribes. I Kings 11:26-39.

But one must note the circumstances of the separation of the kingdom from the house of David. The sins of Solomon and of his house after him were not passed over. The covenants of the Lord do not include the permission to sin,

but they include the mercies of the Lord. The prophet Ahijah declared unto Jeroboam, "And I will for this afflict the house of David, but not for ever" (I Kings 11:39). Only one tribe was left to the son of Solomon. "And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there" (I Kings 11:36).

Some have included the tribe of Benjamin as also belonging to the tribe of Judah in the separation from Jeroboam. Only the tribe of Judah remained to Solomon's son. There were twelve divisions of the land in Canaan, two of which belonged to the tribe of Manasseh, but there were only twelve tribes. The priestly tribe, Levi, was not included in those separated, for they were scattered among all of the tribes. When Jeroboam took ten tribes under his domination there remained only one tribe to the house of David, to become the kingdom of Rehoboam, the son of Solomon, and the seed of David. Did the covenant of the kingdom of Israel cease with the disruption of the tribal union? Did the covenant with David terminate with the sin of Solomon?

One may follow the history of the two kingdoms down to the times of their captivity, and the time is not long for either kingdom. The northern kingdom which began under the reign of Jeroboam the son of Nebat, which caused Israel to sin, continued for a total period of two hundred and sixteen years (Ussher). During that period there were nine dynasties of kings which occupied the throne and none of them were in the line of David's seed. There were a number of alliances between the northern and southern kingdoms when the kings went to battle against a common enemy. But there was no reconciliation and no union ever effected between the two kingdoms. Frequently the Lord warned the kings of the north against their wickedness, yet the Lord refrained from the destruction of the kingdom. In the days of Jeroboam II, at the word of Jonah, the Lord saved the nation. "For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper in Israel. And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash" (II Kings 14:26, 27). The Lord heard the prayer of Jehoahaz, the son of Jehu, and delivered Israel out of the hand of the Syrians. II Kings 13:4, 5. Even the ungodly Ahab showed some spirit of repentance when he saw the power of the Lord revealed and the victories granted him over his enemies. I Kings 20. The mercy of the Lord was granted to him that he should not see the evil coming on Israel in his day. I Kings 21:29. Israel was still a nation that belonged to the Lord.

The kingdom of Judah was constantly under the rulership of a son of David. No king ruled over that nation except one who was called David's seed. One who was left as the light of David in the city which the Lord had chosen

for His name continued to fulfill the covenant which the Lord had made with His chosen king, David. Not every king of Judah was faithful to the Lord, for many of them turned to idols and made allegiances with the nations around them. On one occasion the king of Judah married a daughter of the King of Israel. Jehoram of Judah married the daughter of Ahab, Athaliah. Through this marriage the house of David was almost exterminated, but God kept the seed to be revealed in due time. One cannot say that the nation of Judah was spared because of the faithfulness and loyalty of the kings to the worship of the Lord. Nor can it be said that the nation was loyal when the kings were not.

It was about three hundred and seventy-seven years after the division of the kingdom that Judah was taken captive to Babylon. Only one hundred and twenty-four years after Israel was taken to the eastern countries and scattered among the cities of the Medes, their brethren from Judah were also planted in some of the same cities. Both were suffering for the same character of sins. They had forgotten the Lord who had brought them up out of the land of Egypt and restored to them the land promised to them through the covenants of God with Abraham, Isaac, and Jacob.

The whole term of years as covered by the history of both the northern and southern kingdoms was less than four hundred years. From the days of David to the end of Judah's kingdom was but a little more than four hundred years. Did the covenant of the Lord to grant David an everlasting kingdom come to an end because of the faithlessness of the kings and people? Is there no outlook for the kingdom beyond the period of their unfaithful attitude toward the Lord? By the prophets who warned them, the Lord also gave them some hope. "This whole land shall be a desolation, and an astonishment: and these nations shall serve the king of Babylon seventy years" (Jeremiah 25:11). The fact that there was a time limit set for the separation of the people of Judah from their land is evidence that the Lord had not ended His covenant with the kingdom of Judah and with the house of David. The same may be said concerning the kingdom of Israel, the ten tribes of the northern kingdom.

The Kingdoms in Exile

The taking captive of the kingdom of Judah extended over a period of years. The captivity began in the reign of Jehoiakim and continued through the reign of Jehoiachin, and ended with the captivity of Zedekiah and the destruction of Jerusalem. This covered a period of about twenty years. The king of Babylon had requested that captives of the best families be brought to be his servants, sons of the royal seed and of the princes. Daniel and his friends, with Ezekiel, the prophet, were among those captives. In the writings of these men may be found references to the captive people in the eastern lands. Ezekiel records a time when the elders of Judah sat before him. This was in the early part of the captivity when there yet remained of the people in Jerusalem. The prophet's message to the elders of Judah was that Jerusalem would be destroyed because of the continuing sins of the people remaining there. Ezekiel 8. In later chapters the prophet tells of the elders of Israel sitting before him. Ezekiel 14 and 20. These prophecies seem to

have been uttered at a time previous to the destruction of the city of Jerusalem, but the words of the message are particularly directed to the nation of Israel and not solely to the tribe of Judah. The promises concerning the land are not alone the land of Judah, but the land of promise which was made to the tribes of Israel who came out of Egypt.

These facts, as gathered from the words of the prophet Ezekiel, established the existence of certain men of the ten tribes located in the eastern country. These men were interested in the affairs of the kingdom of Israel. They desired to know what the prophet might say concerning the land and the hope of returning again to their former homeland. A new nation of people had arisen since the days of Israel's captivity, yet there remained elders among them. But their devotions had been estranged from the Lord, and they worshiped the gods of the lands where they sojourned. "When ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone" (Ezekiel 20:31, 32). In the following section, verses 33-39, the prophet declares that those who continue to serve their idols shall not return to the holy mountain of the height of Israel. But in that mountain, "There shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things" (Ezekiel 20:40). The prophets in their captivity were able to witness to both the people of Judah and to the former captives who left the land of Israel.

Daniel was interested to know the time of the promised return of those who had left the land of Judah. He was one of those who had

been taken prisoner and who served faithfully in the court of the rulers of Babylon and of Persia. But Daniel never returned to his homeland as did other men of note. In the days of Darius, the Median, Daniel, by reading the words of the prophets, knew the time to be near for the promised return from captivity. Daniel 8:1, 2. The man who had received revelations from the Lord was convinced that the prophets of God spoke the truth. Seventy years, mentioned in the prophecy, were seventy years to Daniel. The time was at hand.

Daniel was not indifferent to the fulfillment of the promised return. He prayed for himself and for the people, confessing the sins which had brought them into captivity, and the sins were being committed by the people in the land of their bondage. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (Daniel 9:19). This prayer of Daniel is the expression of the hope which remained in the hearts of God's people in the strange land. It was not a prayer alone for the people of Judah. It was an intercession and expression of the faith of all that loved the Lord and waited in hope for their return to their own land and to the hill of the Lord where He had placed His name.

God had not departed from His covenants with His people. Their captivity was a punishment for their transgressions, that the righteousness of the Lord might be magnified. But the mercy of the Lord remained to forgive their transgression and renew to them the covenant which was made to the house of David and to the people whom the Lord had chosen for His name to be an everlasting kingdom.

The people returned to the land of Judah, and to Jerusalem, where they erected again a place of worship. The Lord was with them, for they had returned to Him. The sins of Judah were no less than the sins of Israel. There was forgiveness for both nations, and His covenants were kept for the sake of Abraham, Isaac, and Jacob. They were established to David and his seed. The faithfulness of God to His people in the past is the proof of His faithfulness to His people in the present time. His Word shall never pass away.

(Next month, The Church and Kingdom in Prophecy)

BROKEN LOAVES

**Broken loaves, a beautiful sight,
For the hungry could be fed,
With eager eyes they waited for,
Those pieces of broken bread.**

**A multitude of hungry folk,
Sitting there, row on row,
Waiting in wonderment, to see,
What Jesus was going to do.**

**Hungry and faint, they had traveled far,
To list to the Nazarene,
The tender, loving, and patient Christ,
Whose miracles they had seen.**

**So few the tiny loaves He had,
The lunch of a child so small,
But God did bless and it multiplied,
It satisfied them all.**

**We, too, can share in God's great plan,
A channel of blessing today,
If we but leave ourselves in His hands,
To be broken and used away.**

**For bread-corn must be bruised He said,
Ere its sweetness we can know,
When God does take and bless and break,
His sweetness we will show.**

—Lora L. Howe.

THE GREAT ALTERNATIVE

(Continued from page 39)

when we pass through the valley of the shadow of death. Outside of Christ, death means only sorrow, disappointment, and suffering. In Christ, death is a release from the burden of this life and the entrance into the presence of God in glorious bliss. Paul said that for him "to live is Christ, and to die is gain."

There are many religions, but only one way of salvation. There are many philosophies, but only one faith. There are many great men, but only one perfect Man. There are many theories, but only one hope. It is easy to turn away, but to whom shall we go? Christ alone is our Source of life, hope, and immortality. Christ alone has the words of eternal life.

Clarence, N.Y.

MISSIONS

CHRIST ON THE EUROPEAN ROAD

BY C. WARREN LONG

This is the first of a series of articles on the need and opportunities for mission work in Europe. Bro. Long, recently returned from a term of relief and spiritual ministry in Europe, writes from both observation and experience.

Christianity as it moved westward in Europe was besmirched with the sins of the western nations. Some of the first missionaries to Europe were Christians of a beautiful saintliness and given to self-sacrificing service. As Christianity spread over Europe there are incidents in which it was propagated by an ugly, selfish, unchristian movement. Many of the evils of the western nations came into Christianity. Several examples will suffice to show some of the great unchristian things that lie back of the present European civilization.

At the time that Vladimir was Emperor of Russia, he wanted to become a Christian but hesitated, for he thought it beneath his dignity to be baptized by a local clergyman. He wanted the Patriarch of Constantinople to perform the ceremony that would give the desired dignity. But to ask him to come and perform the ceremony would be receiving a bounty at the hands of another. He decided the only thing in harmony with his honor was to conquer Constantinople and then force the Patriarch to baptize him. This was done and then Russia became a Christian nation. From such a background is there any wonder European churches are saturated with materialism and insist on domination in spite of Christianity? These things came in with it. With such a background is there any wonder the clergy baptize people without a change of heart? This came in with it.

In the second example we wish to look at the Saxons who were a warring tribe in western Europe. These Saxons were practically compelled by Charlemagne to become Christians. They consented on one condition, that would only be known at the time of their baptism. When these warriors were to be put under water as a symbol that their old life was dead, they went under all except their right arms. They held them out lifted above their heads. These were their fighting arms. They were never Christianized. With such a background is there any wonder that war flourished in the western European countries in spite of the teachings of God's Word against war? With such a background is there any wonder that families will feud and war with each other, then settle their differences and bury the battle-ax and let the handle stick out as a marker in case they need a resurrection of the old quarrel?

Can there be a true Biblical Christianity in Europe without the evils that have come along with it? There are no alliances between our Lord and the devil. They have nothing

in common. No secret agreements between them are to be announced to the world at some later date. Certainly we can have a pure Biblical Christianity without the evils of the world. Luke writes: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Such a universal message includes the European nations. It is my firm conviction that we American Christians have a definite responsibility in bringing the Gospel to the European people. Daniel Webster was asked with regards to the most important thought that ever agitated his mind. He replied, "My individual, personal responsibility to man and God." I sincerely hope that this can be said about every one of us. The Old Testament gives us some guidance here in these words, "So the service was prepared, and the priests stood in their place, and the Levites in their courses." The Christ of the Bible will become the Christ on the European Road if we as God's people are willing to stand in our place. A number of Christians are standing in their place, and as a result the Gospel is shared and people are being saved.

A recounting of a few incidents of the Lord on the European Road may be a blessing to us. One of our relief workers in Poland, after a number of interviews with a Polish farmer, gave a Bible to him. Some six months later this truth-seeking farmer wrote a most inspiring letter to the relief center telling of his experiences with the Lord and of his great appreciation for the Bible that was given to him.

One day I had boarded a train in Warsaw. Due to the overcrowded condition, many of us were forced to stand in the hall of the coach for some distance. Later I managed to find a seat in one of the compartments. Upon entering the compartment I noticed one of the occupants was an accomplished-looking young Polish woman, who was crying. In due time we engaged her in a conversation in which she told this story. Her father, who was a small business man, had several months before succeeded in securing a Bible. He became a great reader and then a believer in Christ. She then related how she and her mother were not ready to believe as her father did. But with many tears she told how her father had been warned several times not to become too much interested in his cherished Book but instead to use his time and influence to advance the ideals of the Communists. She

told how he repeatedly refused to go along with the Communist program. As a result that day he was taken to a concentration camp and she had boarded the train to flee for her life. With expressions of great anxiety she would frequently say, "I know God will be with my father in the terrible things he is experiencing now." Finally I asked her, "How do you know that God will be with your father?" She replied, "My father enjoyed his Christian life so much and loved God so much that I just know that God will not let him down just now."

In central Czechoslovakia is Rose Warmer who is a believer in Christ. She is a Jewess who endured many of the horrors of the concentration camp where people were marked for extermination. Rose was released from the torture camp at the end of the war with her health broken. The Lord's blessing was on her and she regained her health, after which she opened a mission for the Jewish people. She tells us of the leading of the Lord and of the Jewish people who have accepted Jesus Christ as their Lord and Saviour. Her recounting of blessed experiences in Christ and of the sacred fellowship with fellow believers is most inspiring. For Rose, the Christ of the Bible must become the Christ of the European Road. As we pray let us remember her in her great ministry to her people.

In the little country of Luxembourg is a small company of believers, shepherded by a hard-working pastor by the name of Joseph Oesch. These dear people are Mennonites who have an evangelistic missionary zeal. They suffered greatly during the closing weeks of the war. Out of that suffering has come a zeal and fervor to serve our Lord. Bible conferences have now become an annual part of their church program. The pastor is leading his brethren in giving personal testimonies to the people in their community. To us who have accompanied this pastor in some of his calls in his church homes, as well as in non-Christian homes, it is refreshing to share in that most spiritual fellowship with him and his people.

In south central Belgium is Philippe Verniers, a great man of God, who has spent over three years in prison because he is a strong believer in Biblical nonresistance and lives what he believes. Today he is working among Belgian coal miners and many displaced people. His great joy in the Lord is reflected in his congregation, which is made up of many nationalities. To Philippe the Lord Jesus must, regardless of cost, be the Christ of the European Road. To carry out his conviction in this goal he has organized an all nations men's chorus. This chorus of coal miners uses its week ends to give Gospel programs in song in many cities in Belgium. We have known of a number of occasions where Philippe has taken the destitute into his home for days at a time and has given to them his own personal clothes besides the food and shelter that his small income permitted. He today stands out as one of the greatest voices for Biblical nonresistance in all Europe. While visiting with him one day we asked him, "When do you think the Belgian government will make

some provisions for the conscience of the believer?" Quickly he replied in these words, "Not until some more are first thrown into prison for conscience' sake."

In Italy a Catholic friar said a few years ago, "If we had the freedom in Italy which you enjoy in America and if we had your factories, 25,000 of us would leave the church of the Pope tomorrow." Was he expressing a private wish or something that may soon be a reality? One of the Waldensian pastors related to me how he and some of his associate pastors would rent theaters or some other large public halls in various Italian cities and conduct one-evening evangelistic services in those rented auditoriums. These services are frequented by a number of priests and occasionally a bishop from the Roman Church, besides six hundred to three thousand people. In July, 1947, a group of ex-priests and priests met in a secret place in Florence, the city which Lord Byron called "the cradle of civilization," because of the many liberal movements originating there. This group of leaders at the end of their conference decided that, "the Italians must be led to rediscover the essential truths of the New Testament Christianity which Romanism has long obscured. The church of Rome, in taking over rites and practices, idols and feasts, robes and vestments, bells, candles,

incense, and other paraphernalia from paganism, has appealed to the senses, but starved the soul." To combat this deplorable condition, the delegates saw only one solution and that was to call for, "a new Protestant reformation," to clean away man-made dogmas, superstitions, and traditions. The long-delayed religious reformation in Italy has its beginning.

In Russia are devout believers in Christ with a great passion for the lost. Here is a testimony of a Russian D.P. about his mother. "I often saw my mother in sorrow and tears, suffering in soul and body for our salvation. There are times I know of her spending all night on her knees under the starry sky praying the heavenly Father for us. She frequently spoke to people about repentance, even though it brought her much persecution from the government and unbelieving people. After seeing my mother in tears, I inquired as to the reason of her weeping, saying I would gladly do or give away anything in order to cheer her. She would answer, 'My dear . . . , I do not weep because of material or other difficulties, but because all the members of my family are unbelievers.'"

A young Russian soldier who was taken a prisoner during the war was released after the war came to a close, and then he deserted his country and migrated into western Europe.

There two young believers met and told him about God and read the Scriptures to him. As he listened repeatedly to these two believers he said, "My conscience was awakened." Then he began to read the Scripture for himself. He then relates his experiences like this: "The farther I read the clearer I saw I was lost. I could not continue to live in sin. By the grace of God a complete change was effected in my heart. I followed Him who had sought me all along the way. Since the moment I decided to follow the Lord my life was completely transformed. Now I do rejoice in the wonderful love of my Lord. He lives in my heart and I live with Him. I know that I am saved to eternal life. My desire is to consecrate my life to His service. If necessary I am ready to lay down my life for Him."

What can we do today to help make the Christ of the Bible be the Christ on the

European Road? The Apostle Paul spoke of an experience of his in these words, "That by the space of three years I ceased not to warn every one night and day with tears." This is a preaching ministry that does not have room in it for a coward. It is a ministry for real red-blooded men. To make Christ known in Europe it takes this kind of ministry. Our church is in need of young people who are willing, like the Russian young man, to dedicate their lives to His service and, if need be, lay down their lives for Him. The second thing we can do is to pay the expenses of those who can go and preach. Let the love of Christ constrain (lead out) you, as you give of your finances to make it possible for our church to send missionaries to Europe. The third thing you can do is pray. Prayer is the believer's strongest weapon. "The effectual fervent prayer of a righteous man availeth much."

"Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come,
May pray, or give, or go.

"He needs them all—the open hand,
The willing feet, the praying heart
To work together and to weave
A threefold cord that shall not part."

—Annie J. Flint.

To bring the Gospel to the nations of Europe, that the Christ of the Bible may become the Christ of the European Road, is our task. This task demands blood, sweat, and tears. I cannot imagine a greater missionary opportunity that is open to us at this identical moment. It is my candid conviction that our church and all Protestant churches just now have a greater opportunity than might come to them for another whole century. Just now is the opportune moment, even the God-given hour to launch a most aggressive missionary program in Europe. A Polish citizen, as he spoke of the United States political opportunities in Europe today, said, "America is at present asleep and unaware of her opportunities." May it never be said of the Mennonite Church that she is asleep and unaware of her opportunities in Europe.

Goshen, Ind.

THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the ease in meeting his own obligations with the nine-tenths.
3. At the deepening of his spiritual life in paying the tithe.
4. At the ease in going from one-tenth to larger giving.
5. At the prudent disposal afforded to a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.—Selected.



Workmen Sitting in Front of a Ruined Church in Warsaw

THE BEGINNING OF PROJECT 483

BY PETER J. DYCK

Bro. Dyck accompanied the "Volendam" on her first trip carrying Mennonite refugees to South America, in February, 1947. He now graphically tells the story of her second voyage to the same continent on a similar mission, known as "Project 483." Between these two trips the "Volendam" carried a group of European Mennonite refugees to Canada.

"Please go to bed now," I told him at two o'clock in the morning.

"But the Volendam sails . . ."

"I know. The Volendam sails in thirty-one hours. Did you sleep last night?"

"No."

"The night before?"

"Two hours."

"Any cancellations?" It appeared that there had been some by telegram, letter, and also by telephone. Twenty-two in all. The "Reserve" group was large, we had the exit permits and all necessary documents for these people, but they were free-living refugees in the British and U.S. zones, not resident in our M.C.C. camps. They would be ready to move on the shortest notice and be only too happy for the opportunity, but with travel conditions in Germany as they are it was a physical impossibility to get to Gronau, our staging area, in time. Our own M.C.C. truck was keeping two drivers in shifts on the road day and night.

"Go to bed now and don't come back until you are called." He went and the night watchman was told to waken him two hours later.

Somebody was working on the breakdown. The total number of passengers must not exceed 1700. Of this number 1270 must be adults and the rest made up of children under 12 years. For lifeboat purposes children are to be counted as half an adult and babies under one year are not to be counted at all. For billeting purposes, however, children are to be counted a full passenger and the number of babies must not exceed 40. The important thing is that it has come out just right for both lifeboat and billeting purposes. And just when he thought he had the correct figure of the present position of our group, neatly arranged horizontally and vertically on a chart, he was told of the 22 cancellations, which, because it involved men, women, and children as well as one baby, threw the whole thing out of gear again. Having watched his graphs and charts faithfully for days, showing us at a glance when and in which category we had too many or where we needed more, he now drew his pencil wearily across the page and . . . "Never mind," I comforted, "when the Volendam is gone your headache will also disappear." A case of scarlet fever was reported from one of the schools where he had temporarily billeted several hundred of our Mennonite emigrants. That meant the whole family would have to stay behind, their names taken off the lists, the breakdown altered, their baggage removed from a pile numbering some 6000 pieces, another family of exactly the same size found to take its place, etc., etc. A lad of nineteen years ran away the last day, leaving his family to wonder whether to go along without him or stay too. A young mother left her seven-year-old boy with friends in the British Zone and

went into the Russian Zone to fetch her last worldly belongings—she never returned from behind that iron curtain. A child of three fell out of a double-decker bed landing with his head on the cement floor. A mother had to be rushed to the hospital because the little one decided to be born on German soil rather than under the Dutch flag on the ship. All of them were on our lists and we counted on their going along on the Volendam. All of them were last-day cancellations. And then somebody came into the office radiating joy and waving a letter in his hand. It had come "just in time" and was from his uncle who wrote that he would sponsor his and his families' migration to Canada and that he should not go to Paraguay.

These are unforgettable moments. A post card of the Volendam lying on my desk reminds me of the alarming fact that if we are not on board with the full complement of passengers within 36 hours it will cost the M.C.C. \$8,000 for each day of waiting. Time flies like a shot and October sixth sees us all on board the good ship. Every man, woman, and child necessary to meet our obligation was there. We had the correct numbers and every emigrant was in possession of the necessary documents permitting him to exit from the old and battered world and giving him entry into the new and promising one.

Somebody sighed with relief and I thought I heard him say that if ever this would have to be repeated we would start three months sooner and get everything lined up for the final day so that there would be no rush and no night work the last week. Poor man, little does he know that the longer the time between the now-I-am-ready day and the final day of embarkation the more the changes and cancellations will be and the greater the muddle in which he will surely find himself with all his going and not-going passengers. Two factors of prime importance have to be taken into account when staging a group for emigration—time and size. Both need to be watched very closely, because the larger the group the surer are the changes, right unto the last minute. To underestimate the importance of good timing and the fact that an increase in numbers means increased problems of changes, cancellations, etc., may not only result in an exceedingly embarrassing situation but cost thousand of dollars as well.

But we were all on board, happy and smiling. Only a few select faithfuls had been behind the scenes and knew what it took to make that simple statement a reality. Fifty nominal rolls with breakdowns and thirty baggage manifests lay in a stack. Elfrieda had been at the bottom of the gangway checking each passenger as he embarked. Marie and Maggie had checked once again at the top. Bro. C. F. Klassen moved about

between passengers and ship's personnel supervising and checking on the more important aspects of the undertaking. Presently he appeared with the Uruguayan consul and asked for a Spanish interpreter.

Our Susie Peters had arrived according to plan with her group of 284 Danzig Mennonites, bringing them directly from internment in Denmark. Freedom, like bread, is appreciated most when one has had to live without it for a time. More than three times 365 days and each day beginning and ending with barbed wire had made some of these people weary. However, as the group left the train and single-filed onto the ship they felt a new world of opportunities and possibilities open up to them and with sure feet they walked the gangplank. It was not as easy for this group to leave Germany as it was for the Mennonites coming from Russia. After all, Germany, or Danzig, had been their home for these many years. In it they had been happy and also profoundly unhappy. The failure of Germany they felt in part as their own failure. Now they resolved to make good elsewhere.

The Uruguayan consul was well pleased with them and with their relatives who, although not coming from internment in Denmark, were nevertheless allowed to leave the British Zone of Germany. He had been instructed by his government to issue 700 visas. Stamping these into each holder's passport would require much time, so for this and other reasons he asked for a separate Nominal Roll listing in Spanish the names, ages, occupations, etc., of all those who were to go to Uruguay. Once again typists volunteered and by working in shifts all through the night they had it ready for him by 11 o'clock next morning. In the course of the morning a farewell meeting was held. Bro. Klassen and others spoke. He had also spoken at some length the evening before, when a special meeting had been arranged for with the passengers going to Uruguay. At this time the consul, in the name of the Uruguayan Government, had bidden them welcome to enter that country, saying that it was prepared to receive those immigrants who knew the meaning of hard work and were ready to live a life according to democratic principles. But not only was the consul pleased with the immigrants, the people too were happy and very grateful that Uruguay had opened its doors to them in the last hour. Originally they had been processed for immigration to Paraguay.

As soon as the lists were made available to the consul and he had visaed them the familiar sounds of lifting the gangway and getting ready to sail were heard. At 12 o'clock noon, October 7, 1948, the Volendam left the quay, the same quay which it had left once before on that eventful day of February 1, 1947. Then as now hearts beat high with joy and hope, notwithstanding the fact that eyes glistened and tears rolled. Then as now Bro. Klassen and a few other M.C.C. workers waved a last farewell as the ship moved away from its mooring and slid into the distant blue. Water soon surrounded us. Water and the love of God, for surely God had again been very good to us. We had

prayed and worked for this day, and He had crowned human efforts with success.

For Elfrieda and myself, who know the Volendam well, it was like coming home; for the refugees who had spent years of hardship and privation in Germany or Austria, or who had come out of internment from Denmark, it was like a fairyland. They marveled at the white beds and wondered why each had one all to himself. They never tired of talking about the good food and how kind the ship's personnel was. They wondered whether all ships were as spotlessly clean as "our" Volendam. Like children at Christmas, they passed from one wonder to the other—until they wondered why they had to leave the table so suddenly and make a bee line for the nearest railing. There was, however, very little seasickness during the entire voyage. Most of it occurred when we

conference and the work divided among them. We were fortunate in having with us this time three fully trained doctors and nine nurses. Preacher Legiehn had consented earlier to holding a three-week's lecture course, entitled "From God, to God," so that provision for his daily hour in our time-table was now made. Soon we had drawn up and printed the apparently indispensable "Schiffsregeln," which were posted on bulletin boards throughout the ship. The gears began to synchronize and a pleasant round of play, work, and worship caused at least one passenger to exclaim after the first few days that everything went so smoothly and without a ruffle that he thoroughly enjoyed his new "world" and wished it would always stay that way.

The devotional periods conducted each night on both decks simultaneously were al-

starboard until the ship listed quite noticeably. There being few other ships in the harbor we were served at once. No sooner had the huge pipes been laid on, pumping oil into the tanks of the Volendam, than men and women of all descriptions began displaying their wares on the quay below, shouting barter prices up to our people and attempting to get their string-and-basket conveyer belt going. The police had trouble with the natives down below and I wondered what would happen up on deck. Only once, however, during the course of the morning was the loud speaker used, reminding all passengers of the sober fact that they were M e n n o n i t e s.

The day had passed quickly and pleasantly and by evening we were again on our way with no land in sight anywhere. Someone came to me and said that he now understood what I had said the evening before and that he was glad that they had all been warned. It had been a good day and we had no reason whatsoever to be ashamed of our passengers; in fact, they had shown a great deal more sales resistance than we had expected and given us cause to be proud of them.

The day after Las Palmas Santa Claus usually comes. He came again this time. Coming from North America he brought with him treasures of rare beauty and sterling quality so that women and children gasped when they beheld them and men wondered whether the bales and boxes which they were asked to bring up on deck from the holds below would never end. The thing next difficult to conducting a fair clothing distribution is to describe one adequately. It ought to contain as many chapters as there are people receiving clothing, not only because each person gets something different, but because each one reacts differently. On our first Volendam trip we called up the passengers alphabetically in family groups, but Elfrieda had found on her "Heintzelman" and "Charlton Monarch" trips that it is more satisfactory all around to call them up in age groups. We therefore agreed on the age-group method this time and began with the school children, who were called up according to classes, first the girls and then the boys. The older boys, 15 to 20 years, followed. Then came the girls of the same age group. The kindergarten must not be forgotten. How sweet! The mothers responded instantly to the call. The single men came next, hoping to find socks which would never need darning and trousers that would wear like leather. The expectant mothers received their layettes. Every family received at least one blanket or quilt. And then we all heard Elfrieda through the loudspeaker: "We are calling to the clothing distribution on promenade deck all men between the age of sixty-five and one hundred years." There was much laughter as they made way for the grandpas and gladly assisted those walking with the aid of a stick. One group after the other came to the heaped tables and left with an armful of useful garments lovingly donated by an unknown friend "in the name of Christ." In His name it had been given and in His name it was surely being received. Time and again, both privately and in meetings, we were asked to convey to our churches in North America the heartfelt



The Good Ship "Volendam," Which Has Made Three Trips Carrying European Mennonite Refugees to the Americas

were in the Bay of Biscay, but even there it barely reached the second degree of intensity, never the third. (First degree: The patient is afraid he might die. Second degree: he doesn't care whether he lives or dies. Third degree: he is afraid he won't die!) Needless to say, nobody died of seasickness and happily not of any other cause during the 24 days when we were afloat. In fact, we arrived with two more passengers than we had started out with; that is, two more infant Mennonites, not counting the two non-Mennonite stowaways.

1693 people congregated together in close quarters is a town in itself, and problems which arise must be dealt with on the spot. Our attention was first given to the organizing of various work parties in kitchen, dining rooms, on deck, etc. The teachers responded to the call and a school was born. Girls with experience gladly volunteered for kindergarten duties, and the ministers were encouraged and led in the preparation of a plan for the evening devotions and Sunday morning services. The hospital staff had to be brought together in

ways well attended. It was following one of these on the night of the twelfth that I announced to all passengers that the next day would bring a surprise, Las Palmas. This meant little more to them than the fact that next day they would see the outskirts of a city, they would not be allowed to leave the ship, oil would be taken on board, and we would be on our way again just as soon as we had taken on enough fuel to get us to South America. What I had to say about trading and bartering, about oranges and bananas, about a new kind of black market, about conducting oneself at all times, including the once-in-a-lifetime stop at the Canary Islands, as civilized people, as Mennonites and as Christians seemed a mystery to them. Why did they have to be told these things the night before landing at Las Palmas?

Early next morning everyone was on deck peering into the distant blue, searching the horizon for hills. It was a wonderful morning, and as the misty shapes slowly came into focus, until hills and a city lay in clear view before our eyes, the passengers crowded onto

appreciation of these people. Some tried to express their feelings in verses of poetry, others wrote letters to such names and addresses as they had found in coat pockets of the gift clothing. Many quietly pressed our hand and whispered a sincere "Vergelt's GOTT."

Crossing the equator on the night of October 18 and 19 we were surprised the next morning to find instead of sweltering heat a steady and cool breeze from the south. This breeze lasted for the rest of the journey and made our voyage as cool and comfortable as we have ever experienced it before. Incidentally, there was no "dipping" and no pagan ceremony while crossing the equator. Had it not been for the fact that the bulletin board next morning displayed a "radiogram" received from King Neptune of the Seven Seas who, because he "knows and loves the Mennonites," gave them permission to cross unhindered, most of the passengers would not have known that they had passed from the Northern to the Southern Hemisphere.

As a remembrance and reminder of this historic event each passenger received gratis two colored picture post cards of the Volendam, one with a blank back side for sending to a friend or relative, the other with the following printing, to keep as a souvenir:

"Truëmmer, Schrecken, Flucht, und Nacht—
Dann ein Daemmern.
Gott hat alles wohl gemacht!

"Lager, Zuege, Volendam—
Und ein Landen.
Herr, geheiligt sei Dein Nam'!

"Huetten, Doerfer, Kolenien—
Und Gemeinden.
Gottes Reich soll neu erbluehn!"

"This post card is dedicated to you by the M.C.C. with Deuteronomy 8,11-20 as a remembrance of the journey from Europe to South America in October, 1948."

"IN THE NAME OF CHRIST"

Prior to embarkation the Volendam had taken on such supplies for its canteen as pencils, paper, chocolate, lemonade, combs, soap, thread, and other useful articles which were displayed but remained beyond reach of the passengers. They had no money. The goods were available and there was a definite demand for them, but the third essential factor in a balanced economy, the purchasing power, was sorely lacking. This had been foreseen and, in fact, prearranged. On the first calm day after Biscay each passenger received in Dutch Gulden the equivalent of \$1.75 for board money. This was a gift to him not charged against his account. The opportunity thus given to old and young to make a trip or two to the canteen every day was oil on the wheels of a great machine.

One day the chief purser told us that several boxes and cartons had been loaded onto the ship in New York when it had called in that port some time ago and that he had been asked to deliver these to us on the journey to South America. Puzzled as to what those boxes might contain and not less as to who had had such a "brain wave," we followed the baggage master into one of the

holds. One look at the little red label and we knew! Good old . . . Come boys, help us carry them upstairs! But how should we distribute the gifts? Simply hand them out to the children? No. Let's have a children's party! Teachers were called, the deck was cleared, tables were put up, the contents of the boxes displayed, and at 2:30 P.M. the program began. Rather than start as planned with the opening song as soon as the more than 300 children were assembled, we had to give a good five-minute pause for them to drink in all that which their popping eyes beheld and to allow their excited spirits to regain its equilibrium. Horses and dogs, balls and books, scissors and pencils, and a host of other goodies unknown to most of them were handed to eager little hands after an impromptu but really appropriate and fine program of song and recitation. We had just begun when the Captain arrived and to all our joy and surprise stayed with the little ones right to the finish. His eyes glistened when they sang, as only several hundred children's voices can sing, "Weil ich Jesu Schaefflein bin, Freu ich mich nur immerhin." In closing we thanked God for all the good things of life and for having given us friends in far-away North America who sent so many gifts to make refugee children happy.

Speedily the journey neared its end. A thanksgiving and farewell service seemed indicated. On the open deck in the soft evening breeze two choirs sang song after song, violinists and other musicians rendered appropriate music, a recitation made specially for the occasion was given and a few words of appreciation and good wishes were addressed by myself to the captain and his senior officers. His reply was brief but packed with meaning and filled with warmth. It had indeed been a good trip for passengers, as well as for Captain Klijn and his staff.

Before daybreak on Wednesday, October 27, and before anyone could shout "Montevideo" (I see a mountain) we had already docked in the harbor of that city. Soon government officials appeared and we got ready for the usual inspection of documents, baggage, and also the passengers by the doctors. The brethren Warkentin, Andres, and Litwiller were there, with the minister and some members of the Montevideo Methodist Church, to give us a welcome and receive the 700 passengers. Everything went smoothly and satisfactorily during the course of that day and we had much reason to be grateful. Firstly, because it had not been certain at the time when we left Bremerhaven whether the ship would be able to dock at Montevideo. It had. Secondly, the Uruguayan Consul in Europe had received authorization to issue visas to 700 immigrants only, but the group interrelated and desirous of settling in Uruguay numbered 751, and until we arrived in Montevideo we did not know whether the additional 51 could also disembark or not. They did. Thirdly, it seemed quite impossible that we unload any of the baggage of the Uruguay group because it was all mixed up in the holds of the ship with baggage of the remaining passengers going to Paraguay. They began unloading at once, however, and when we left for Buenos Aires at midnight, all but

50 pieces of baggage had been found and unloaded at the quay of Montevideo. Brother Klassen had pressed for this concession in Europe and when the Holland America Line had agreed to the first significant request, to stop at Montevideo, they also yielded to the second concerning the baggage. Our representative, together with the Mr. Gattinoni, minister of the Methodist Church, had had a busy time prior to our arrival, obtaining the necessary landing permits, finding sites suitable to receive the immigrants, at least for the time being, arranging transportation, and attending to the many time-consuming details. For a while they waded knee-deep in problems, but when we arrived all was ready for the landing and reception.

October 27, 1948, marks a milestone in the history of Mennonites. It had been a full and a good day and the first of our coreligionists had set foot on Uruguayan soil.

The Argentine Government officials had boarded the Volendam in Montevideo in order to check the passengers, documents and baggage en route to Buenos Aires. Thus when we arrived in Buenos Aires on the twenty-ninth we were ready to debark the passengers and begin with the unloading of the baggage at once. Ernst and Ruth Harder together with Bro. Litwiller, missionary in Argentina, had made arrangements for a river boat and a special train to transport the remaining 944 passengers to Paraguay. Loading the baggage onto the river steamer "Berna" took a long time, and we were unable to load both baggage and passengers simultaneously. The train group of 415 passengers was therefore sent off first. Our Homar Martin escorted this group to Asuncion, from where they were to proceed directly to the Mennonite colonies, most of them to Colonia Volendam, some few to Colonia Friesland and some to Colonia Fernheim in the Chaco. When at last the "Berna" had loaded its capacity of baggage we began with the transfer of passengers. This did not take long and by 5 P.M. Elfrieda and I were left alone on the Volendam. Ernst and Ruth Harder escorted the River group which reached its destination safely, although not without the "Berna" losing its rudder and being stranded for a time on the river sands, and a little child dropping overboard to be rescued by the father and the presence of mind of Ernst Harder.

When they were all gone and the Volendam lay deserted and quiet among other ships in the harbor, it seemed at first like a forgotten house left by some family never to return. But as we stood there by the railing and walked once more through its familiar passages this strange loneliness and sadness gave way to infinite joy and gratitude. The ship has played its part in the history of a people seeking new homes and greater freedoms. It had brought them safely out of darkness into the light. Another moment yet we lingered on the threshold of a closing chapter, realizing that those who had made Project 483 possible by their contributions and prayers were indeed children of Light.

October, 1948.

At present on the Rio Parana, between Buenos Aires and Asuncion.

EDUCATIONAL

EDUCATIONAL STANDARDS—ACADEMIC AND ADMINISTRATIVE

II. Standards of Administration

BY ERNEST E. MILLER

This is the second and final installment of an address given by Bro. Miller, president of Goshen College, at a session of the Mennonite Board of Education, held at Kitchener, Ontario, October 21-23, 1948. Bro. C. F. Yake, secretary of the Mennonite Board of Education, suggests that members of the Board and interested persons file this as an official copy for reference.

Administration is only a means to an end. It is not an end in itself. It is only a tool to be used. The purpose of administration is to facilitate the achievement of the purpose of an organization. This definition of administration holds whether it relates to the administration of a school, or a farm, or a church, or an industry.

The *scope* of administration differs, however, depending upon the thing to be administered. It is not the same thing to administer the construction of a building, or the operation of a farm, or the handling of a poultry business, or to manage a publishing house or a college. The method is comparable but the items are different.

North Central Association Procedures.

If an outside agency should be called in to make an appraisal of the administrative procedures of a school they should first give some attention to the constitution and the activities of the board of control. They would also see the over-all general administration of the school itself and then they would certainly pay some attention to the administration of academic matters, such as curriculum, faculty, personnel, and instruction. They would see the business administration of the institution. In doing this they would take account of the financial accounting, the arrangements made in the institution for the setting up of a budget and the controlling of that budget. They would also ascertain what arrangements had been made for the purchasing of materials and how well this was centralized. They would even pay some attention to the arrangements made for the supervision of the finances of student activities. It is clear that in this paper it is not possible to go into detail in relation to the correct administrative standards in each one of these areas. There are manuals and many articles that deal well with such detail.

So it seems best to limit my discussions this morning to certain general principles which are applicable in the administration of any school of whatever size. It is reasonable to suppose that precisely the same administrative procedures will not work equally well if tried at Eastern Mennonite College, or Goshen College, or Hession College, or the school at Kitchener. There are, however, certain general accepted procedures which are in line with a good understanding of human relations, and it is to some of these that I now wish to give my attention.

(a) The first of these principles is that administrative machinery should be kept as simple as possible. Administrative procedures should be so simple that no unnecessary road need be traveled in the performance of a particular act or duty. The eighth deadly sin, someone has said, is to waste someone's time on a busy college campus. I could give a good many illustrations as to how efficiency doesn't operate in our schools, particularly at Goshen. But perhaps it would be better to take my illustration from an adjacent field. The Sunday-school class I teach decided some six months ago to give every other monthly missionary offering toward the support of Pyarelal Malagar, one of our Mennonite young men who was coming to study at the College. We raised the money and have been trying to get it where it belongs. Our class treasurer after taking the order from our class president gave the money to our Sunday-school treasurer. The Sunday-school treasurer in turn has given the money to the treasurer of the church. The treasurer of the Church I understand is now in the process of transferring it to the treasurer of the Mission Board who lives in another part of the state. As I understand the procedure, the treasurer of the Mission Board will then after he gets due clearance send the money to the treasurer of the General Board in Elkhart. The treasurer of the General Board will then according to plans send the money back to the business office of the College. Pyarelal will then be told that the gift which was given to him some months ago has now made the circuit and is actually available for the payment of his bills. Unnecessary red tape is a deadly weapon, killing the spirit of initiative and constructive thought.

(b) Another principle of good administration is that lines should be direct and clear-cut. It is my experience that most folks can be counted on to do their duty if they know what that duty is. Hesitancy to execute or to co-operate arises when it is impossible to demonstrate clearly that one has or has not been able to carry through one's assignment. Administrative organizations may be classed in one of two types on the basis of the number of executive officers responsible directly to the board of control. In the unit type of control only one officer, normally the main officer, is responsible directly to the board and all other administrative officers are subordinate to him and are responsible to the board through him. A multiple type of control is when two or more officers are co-ordinate in authority

and each is responsible direct to the board. The unit type of control is the most desirable. A multiple type of control very commonly results in friction and inefficiency in the administration organization.

To keep administrative procedures clear cut it is necessary to have an accepted body of practice indicating the usual procedure in the administration of the various functions of an organization. This body of common practice is formulated in what we commonly call a *constitution*. I hasten to add that it should be remembered that a constitution is only a servant. The best constitution can only serve as a directive to point up what is commonly accepted as good practice. When it does not do that it quickly becomes obsolete, and people, having found a better road, one where the traveling is easier and quicker, make a highway out of the footpath. However, a good constitution can do very much to avoid misunderstandings in procedures.

A further help in the clarification and proper assignment of duties is the preparation of an *administrative chart*. On such a chart the various major areas of work to be done are put in picture or diagrammatic form. This helps not alone the administrator to see what the various aspects of the total task are and to make sure that no portion of that task is left without some provision for performance, but such a chart in the hands of a brother administrator also helps that person see the relation of his job to the total work and purpose of the organization. Such charts range all the way from very complex total patterns to very simple diagrams of the particular functions in some small areas of work in the institution.

I have recently examined in some detail an administrative chart prepared by the placement service of the University of Pennsylvania. This chart had plotted not only the different things to be done by the entire placement bureau but it also indicated the titles and the exact names of the persons who were to do the job. It was to be effective October 1.

Any such chart needs to be revised periodically and almost continuously. It needs to be clear that such a diagram is only a man-made tool and that it serves in a good way only if it is revised regularly in the light of new experience or the addition of new personnel. It is a very good practice to have one's administrative associates make rather detailed and complete charts of the various subareas of their total assignment indicating the specific individuals who are responsible. Such procedures serve as a basis of good administrative relationships.

The necessity of a clear delineation of procedure is important not alone to good inter-faculty and interboard relationship but also to good faculty-student understanding. It is annoying to a student not to know where to go to get permission for a particular thing, such as a week-end leave, a change in courses, or making application for scholarships. And in terms of the purpose of the institution it is a serious failure if it is not clear where a student may get advice on filling out his draft questionnaire or even where he may get help to find opportunity to get a type of experience he particularly wants. In our own personnel staff we hold that this delineation of responsibility should be so clearly set up and understood by ourselves and by our students that a student need not make

more than a single contact to get the information he or she desires.

We all know that a good many of our student discipline problems rise out of the failure on our part to have such clear-cut procedures. A good average behaved student may become frustrated by a haze of red tape until he throws up his hands and says, "In this institution it is every man on his own."

(c) A third principle in good administration is that although an administrator should have the constitutional right to review and reverse the work of his associates he should use such authority sparingly. Not to do so is not in accord with good practice. There are three ways to get things done. The first is by executive order. That means the chief executive sends out a memorandum saying this is the way the particular function is to be executed. This is not a good way. The second way to get something done is by majority vote. This is a much better way. It is the way we usually operate and we call for a show of hands because the time for action has come. Majority votes, however, always leave the problems of minorities and so this, although a good way, is not the most desirable. The third way is the best way of all. This way is arriving at a decision and proceeding to action by common consent. That type of decision is reached slowly and because of that we practical-minded people do not always find it a good way to use. But when time permits it is the best because each one participating in the decision is convinced that the decision is right and feels responsible to help in the execution of the decision and for its consequences.

A good administrator does a good deal of thinking of the type the psychologists call imagining. He projects the elements of a situation. He thinks ahead of his students and faculty and has a mental blueprint of the possible things that may be done together with their possible consequences. If more advance counseling could be given to new faculty members and freshmen students there would be less pickup work to be done afterwards. A good administrator will challenge all persons who are a part of his organization with tasks equal to their ability and so direct their energy in constructive channels. This type of procedure is a good deal better than reviewing an episode or an undertaking after it is completed and therefore making it necessary to reverse or reprimand.

(d) *Another principle of good administration is to make provisions so that all persons connected with an organization may be adequately informed on what is happening.* A big part of good administration is only to see that the persons expected to work together are constantly informed about each other's tasks and have opportunity of getting and remaining acquainted. With our larger number it is even more difficult than before to get and stay acquainted with each other. Indeed, group relation problems grow with the size and complexity of the school and its organization. In a faculty of forty it is essential that we meet periodically to share our interests, and discuss our failures and achievements. We need to plan together and even to get acquainted with each other's families. There are many agencies which can be utilized for this purpose. There is the regular weekly faculty meeting. In my experience I have found this

to be an indispensable way to the good co-operative undertaking of the task of education in an institution. There are many other aids, of course, which need constantly to be utilized to retain this same acquaintanceship and understanding of each other's duties. A student directory, a college paper, even regular interoffice exchange of copies of letters and a variety of other things are valuable aids which help the entire group to work together intelligently.

Having now pointed out these several administrative procedures which I feel are helpful to good organization, may I yet say a word about the administrator himself. First I should like to say that *a good administrator will support his associates in time of special stress and trial.* Although this should be done in connection with all matters, it is especially necessary on items of discipline or in the execution of some unpopular task. A very human tendency is to push the subordinate in a position where he or she needs to take the unhappy repercussions of an unfavorable incident. This is hardly good administration, and it, indeed, is not the correct attitude to take toward one's own brethren. To take the helpful attitude toward one's brother also has its compensations. An associate helped, under such trying situations responds with greater efficiency and well repays the administrator for the time and support given him.

Not only does a good administrator give help to his associate in time of special difficulty or in the execution of some unpleasant task, but he *also is ready to give recognition to the help which comes to him from his associates.* Particularly should an administrator be mindful to recognize the good ideas which come to him from his associates. Dr. N. E. Byers, who worked for many years at Goshen and later at Bluffton, used to say that the president of a college gets blamed for a lot of things he does not deserve, but, he said, it is equally true that he gets credit for a lot of things which he does not himself do.

Robert M. Hutchins, president of the University of Chicago, has written an excellent article under the title, "The Administrator." The article was first published in the *Journal of Higher Education* in November, 1946. It has since been republished in pamphlet form. If you have not read that article you should take the time to do so. He has suggestions for people who do administrative work. It deals, of course, primarily with the administrative responsibility of a college president, but the points are applicable all along the administrative line. Dr. Hutchins says, "The minimum qualifications of an administrator are four: they are *courage, fortitude, justice, and practical wisdom.* When I say that the administrator should have courage, fortitude, justice, and prudence I am only saying that he should be a good man." The minimum function of the administrator is to decide, and since he has to make more decisions than most men, he has the chance to be either an especially good or an especially bad man. It is doubtful, says Dr. Hutchins, whether these virtues can be exercised without divine aid. The strain on the character is very great. The administrator who is afraid of anybody or anything is lost. The administrator who cannot stand criticism, including slander and libel, is lost. The administrator has many ways to lose and hardly any way to win. For almost every decision an administrator

makes is a decision against somebody. This is true even of decisions that look as though they were for somebody, like a decision to raise a man's salary. The administrator quickly learns that such a decision is really a decision not to raise the salaries of other men.

Dr. Hutchins concludes his discussion by saying that the only way an administrator may know whether his decisions are right or wrong is that he must make these decisions on the basis of whether they help or hinder the institution in its efforts to achieve the ends. In other words, *he points out that the chief function of an administrator of a school is to have clear in his own mind the purposes of his institution and to move in all his administrative matters in line with that purpose.* He must, "conceive of himself as presiding over a continuous discussion of the aim and destiny of his institution." This brings us back, my brethren, to the point from which we started, namely, that the most important part of good administration is to have set before us a clear goal and to comprehend something of what it takes to move ourselves and our associates in the direction of that goal.

Conclusion.

I read some time ago in the summer bulletin, *College and Church*, an article by Kenneth Scott Latourette on "The Christian College and University: Why and What It Is." In that article I found this striking paragraph. It came to me as a challenge. It was very humbling and led to a good deal of meditation and introspection. I pass it on to you because you too are responsible if not for the major administration of an institution, at least for some part of it. "In many a college and university the key to the situation is the president or chief administrator. If the president is warmly and intelligently Christian and resolute in his purpose of maintaining or strengthening the Christian character of the institution, and if at the same time he is an able and trusted administrator, progress toward the goal is fairly well assured. On the other hand, if he is lukewarm, or if he puts endowments, buildings, and academic prestige above the Christian character of the institution, or if, while earnestly Christian himself, he is lacking in wisdom and does not have the confidence of his student body and faculty, ground is fairly certain to be lost."

There are two main tasks before the Christian Church. The one consists in calling out from the world and maintaining a body of believers who will live together in a Christlike way. The other task consists in the commitment to the service and salvation of the unsaved world on the part of those so called out and maintained. It is the duty of our schools as institutions of the church to help carry out that program. To the extent to which we succeed in doing this we may be considered worthy. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2:15, R.V.).

Goshen, Ind.

Sympathy, when expressed in words, soothes the troubled heart; but sympathy, when expressed in action, takes the trouble away from the heart.

—Sunshine Magazine.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSON

BY JOHN F. BRESSLER

JESUS FACES OPPOSITION

Mark 2:1-3:6

Lesson for February 13, 1949

Golden Text.—Be not overcome of evil, but overcome evil with good.—Romans 12:21.

Mark 2:1-12. Conditions in the world occasionally are such that it is necessary to arouse opposition before society's wrongs can be righted. It seems that there was such a time in the days of our Lord. In the several cases before us in this lesson the Master could have done the acts of mercy that He did without arousing the antagonism of those to whom the established order was the final word on religion and as rigid as the laws of the Medes and the Persians. But rigid formalism is a bar to growth and a sign of senility.

Then also, the popularity of a public man will arouse the opposition of those who crave the limelight, even though he never tries to expose the follies of the has-been's or would-be's. Jesus was very popular both as a teacher and as a miracle worker.

After His first rejection at Nazareth, Jesus made the city of Capernaum, and probably the home of Peter, the headquarters for His activities. Matthew also mentions this incident but does not mention the fact that the friends of the palsied man tore up the roof to bring this man to Jesus. Peter told Mark the Gospel story, and he no doubt would emphasize the work he had to do to repair the roof. But couldn't the friends have waited a little while? Surely they could and likely would have had they been phlegmatic Dutch, but they were Jews, and who ever heard of a Jew being able to wait his turn? It is this immediateness that has always been a characteristic of those people and has made them a force in the world far above what their numbers would indicate. Those in the building and about the doors were no different—each wanted to hear and see all that could be heard or seen, regardless of the others. Consideration for others is not a prominent characteristic of the crowd anywhere; viz. Christmas shoppers or automobilists. This man and those men had faith. They believed that Jesus could and would heal their friend. The paralytic probably had saving faith. The forgiveness of sins is always much more important than the healing of the body. A healthy soul can dwell in a feeble body, but a sinful soul can not have communion with God, nor a home in heaven. These last two are worth exceedingly more than a healthy body in any language. But Jesus apparently said the words that He said with the definite

purpose in view of proclaiming for Himself the attributes of Deity. Only God hath power to forgive sin. Therefore if Jesus can forgive sin, He must be God manifest in the flesh. And this was one of the things that not even Nicodemus was willing to believe as yet.

Nothing makes a critic more angry than to fail to get the crowd to agree with him.

Mark 2:13-17. In society a man is known by the company that he keeps, but the success of a physician is shown by the number of patients that throng him for treatment. Christ was no social climber; He was a physician. Genuine Christians follow in His footsteps.

The world is desperately ill. And many within the church are far from healthy. If you are a Pharisee, you will insist on a quarantine for your own protection, but if you have the spirit and love of Christ you will forget the danger to yourself in the desperate need of those for whom Christ came and died.

Mark 2:18-22. While the Pharisees in many cases were captious critics, it is not likely that the disciples of John were. I prefer to think that the question concerning fasting was an honest one. And Jesus gives a fair and kindly reply. Fasting is not supposed to be fitting for a wedding, but many of us ought to mourn at the wedding matches that are being made by our children. We feast instead.

The Old Covenant was ready to be put away. It had served its purpose, but was now to be put away. In its place was to come a new era for the kingdom of God with the virility and energy of youth. Old rags repaired are still old rags, and old wine bottles are incapable of standing the pressure of the new ferment of the Spirit. That explains the difference between the senile Old Covenant and the virile New Covenant.

Mark 2:23-28. The truth must sometime be told, and the sooner the better. Jesus made three claims for the Sabbath. First, it was made for man's benefit; second, it is good and right to do good on the Sabbath Day; third, Christ is Lord of the Sabbath Day. He ordained it for the good of man, and He only is in position to know how He intended that it should be kept.

Mark 3:1-6. The man with the withered hand had probably been suffering from this ailment for a long time, and he could easily have waited until the morrow. It may be that Jesus' critics had him come there on purpose so that they might find occasion against Him. That is doubtful; but Jesus, knowing

what would happen, deliberately rebuked them for their meanness and healed the man, but in such a way that they could do nothing but rave at the futility of their efforts to hurt Jesus before the multitudes. But where is the man today who has equal courage in attacking the lion in a pit in time of snow? Like Samson, Christ knew no fear of His enemies, unlike him, He never played the fool.

JESUS CHOOSES THE TWELVE

Matthew 4:18-22; Mark 1:16-20;

3:13-19; Luke 6:12-16

Lesson for February 20, 1949

Golden Text.—Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.—John 15:16.

Matthew 4:18-22. The evangelization of the world was and is the biggest single job ever undertaken. For such a stupendous effort, leaders of vision who can direct the activities of multitudes are needed. Our Lord had the vision and the message to be declared, but where could He find those capable of carrying out His orders? He called humble fishermen. There are many reasons, a few of which you and I could guess. Trained men are generally trained wrong, and they know so much in their own estimation that they refuse to allow themselves to be taught. But if you have an untrained man you can teach him from the very beginning, and a training that does not begin there will never be right. Then, too, common men are plodders. Brilliant men seldom are. Brilliant men have wonderful dreams of what should be done, but they will not bother with the small details that are absolutely necessary to the success of any venture; and just when they get started, they get another will-of-the-wisp dream and are off on another chase. You can think of other reasons.

Mark 1:16-20. The account of the call of the foremost four of the apostolic band here is similar to that in Matthew. In the case of Simon and Andrew we see just a little more persistence than we do in James and John. And persistence is a quality that ranks high among the graces. They two were still fishing after the rest had quit for the night. "Just one more throw, we may catch another one," was their motto. Is that a good quality in a fisher of souls?

James and John also had good graces. They began getting ready for the next catch as soon as the day's work was over. They were mending their nets while others loafed. The best farmer for whom I ever worked tore the hoisting rope while hauling in his crop. We spliced it and used it until all the harvest was in, then he went to town, got a new rope, and put it up. He was ready for the next season. He would have been a success anywhere.

To succeed you must be a man of decision. These disciples made up their minds without any ado. Reuben was a failure because he could never come to a definite decision, and ended by missing the inheritance of the first-born. These four were leaders in their profession before they were chosen to become leaders in an entirely different field of labor.

Mark 3:13-19; Luke 6:12-16. There are several reasons why the Gospel ship is in the doldrums today. The body of workers partake of the spirit of the captains. The church does not pray enough, if at all, at the calling of workers to positions of leadership in the kingdom of God. Instead we are more likely to practice politics to get our man in. We look for men who can meet the challenge (how I hate that word when applied to a call of duty) of paganism abroad. And to enable them to do so we train them in paganized schools in the homeland. We spend millions for training in the arts and sciences, but the secret closets are swept and hung with cobwebs.

It was some months from the time that the Master first called certain of the Twelve to follow Him before He finally chose the Twelve. Didn't He do any thinking and praying about this during all that period, but just got down on His knees the last night before He made the final choice as we do at watch night services? The blue under the eyes on January 1 does not resemble the shining face that follows a night of communion with God. No, this was His burden for months. The destiny of the church depended on His choices. But He made one mistake! No, He didn't. A Judas was needed too. It was Judas who made the mistake, not Jesus our Saviour.

The purpose of the call was threefold. They were to be with Him as eye-witnesses of His Majesty. He craved their fellowship. True religion results in fellowship on the highest possible plane. There is the fellowship with the Father and with the Son, and with the Holy Spirit. And all who enjoy that fellowship have a fellowship with each other which Paul describes as heavenly. Second, they were to be co-workers with Him in the proclamation of the Gospel. He sent them wherever He Himself would come. And He still does. Wherever there is a heart that He would save there He sends His messengers to prepare the way. Third, they were to be miracle workers together with Him. These works were works of mercy and grace, as well as demonstrations of the fact that they were workers together with God and that God was working with and through them.

The stronger the hold the devil has on the lives of men, the greater the power needed to break the shackles in order that the oppressed might go free. All power belongeth unto God. The fission of the atom has released unbelievable power for the misuse of man. The power has always been there. Paul was an atom. When his proud spirit broke, God released a power for good that is still potent after nineteen centuries. We, too, need to become broken that the power of God may be revealed in us.

THE STANDARDS OF THE KINGDOM

Matthew 5-7

Lesson for February 27, 1949

Golden Text.—Seek ye first the kingdom of God, and his righteousness.—Matthew 6:33.

When I first began to preach I could have delivered this sermon in less than nine minutes, but I could not say as much in a lifetime as He said in these 2576 words. Here is a sermon beyond comparison with anything that ever fell from human lips. Without exaggeration or flattery we can truly say, "It is the voice of a God, and not of a man."

The principles here enunciated would be unenforceable if used as the law of the land. Laws cannot affect the heart; they do not go deeper than the act. To live in the spirit of this sermon in human relations requires a heart change so complete that you are called a "new creature." I am not surprised that certain schools of religious interpretation think that this sermon is intended for a future age. But I would ask, even though Satan were bound so that his activities in human affairs would cease for a time, would these principles appeal any more to an unregenerate heart? And if you are a new creature in Christ Jesus now, the teachings of the sermon are just as applicable in **your everyday life** as they can ever be in any other age. Satisfactory obedience to the teachings of the Lord is possible to all who have the mind of Christ.

Matthew 5:1-12. In these twelve verses we have the introduction to the sermon, and in that introduction a description of the individual to whom the rest of the sermon is a present living reality.

"Blessed" means more than "happy"; it describes a condition in which there is a peace that passeth understanding, overflowing with a joy unspeakable and full of glory.

The first step towards riches of grace is to get the sense of poverty. As long as you have that sense of poverty you will be getting richer. As soon as you think yourself rich you are on the toboggan going towards real poverty.

In Luke's Gospel the message is made applicable to the disciples, "Blessed are ye poor." The kingdom is for them now for theirs is the kingdom. There will be a time when His saints will have an entrance into the everlasting kingdom of our Lord and Saviour, but that does not preclude your enjoying citizenship therein now.

And as poverty of spirit is the base from whence all must start if they would climb the heights, so the grief at the knowledge of our own unfitness and unworthiness acts as a goad to drive us into the arms of a loving Saviour. And as we bemoan our past failures and present state, He holds us close and wipes the tears from our eyes as He speaks words of forgiveness and grace. The returned prodigal in the father's arms is an illustration.

An unrepentant Absalom can be forgiven and reinstated in the father's graces, but he will just hatch up some more devilry. When you are really sorry for your past, you will be meek as a lamb, and the seductions of the flesh and the world will not draw you away from the Saviour. Godliness pays. It has promise of the life that now is and of that

which is to come. As it took time for the young prodigal to waste his all in riotous living, so it will take time to restore the years that the locust and the caterpillar and the cankerworm have eaten. But it is guaranteed if you rend your hearts and not your garments. The things of earth that are guaranteed are not fame and fortune according to the standards of a God-forsaking world, but the things that make for life and godliness are **yours**.

Hunger and thirst are signs of health. Unless your appetites have become perverted, your soul as well as your body will only crave for that which is healthy and upbuilding. God will fill such a soul and such a life. This satisfaction will result in growth and increased strength.

But how many of us hunger after righteousness? Are not all of our appetites perverted to a greater or lesser degree? Oh, we would be righteous, but we are not really hungry; we would be holy too, but not now. But now we are famished for what the world offers us. Is it any wonder that we are so sickly?

Only the proud and carnal condemn others for their weaknesses and sins. The meek who have undergone the consequences and experienced the joys of sins forgiven will take the same attitude toward their fellows that Christ took toward them. It is only those who have been forgiven but little, according to their own sense of values, who have no mercy on others. The man who was forgiven ten thousand talents did not think that the sum was as big and important as the hundred pence another owed him. Some of us are foolish enough to think that we are honoring God by joining the church. What would the church do without me? and how could God get along if I didn't give my reputation and standing to the church? As long as you are of such a mind, the church will be far better off without you. A humility so profound that you will look up to the least in the kingdom of God is what you and I need.

Is there such a thing as a man with a pure heart? Yet, if I am ever to behold the face of God, my heart must be pure. It is possible through grace. The child of God not only lives in peace, but he strives to bring peace where there is strife and discord. Trouble makers have no right to call themselves children of God.

Matthew 7:24-27. Christianity is more than a philosophy of life; it is a living vibrant reality. If you do not want your house to be swept away in some violent storm, you must have a life of works as well as an orthodox creed.

PARABLES OF JESUS

Mark 4; Luke 15:11-24

Lesson for March 6, 1949

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

A parable is an illustration taken from nature and laid alongside a spiritual truth to interpret it. The things we do see are needed to make clear to us the things that we cannot see. The Master had also another purpose. There is nothing that deadens our sense of perception as a deliberate refusal to perceive

the self-evident. If you do not use the senses that God has given you, you will soon find them useless as far as their original purpose is concerned.

When you have crawled into your shell and sealed it to all sensational perceptions from without, then even that which makes truth plain as day to others will still be to you darkness, for you have sealed yourself to the spiritual world about you.

But to him that hath shall be given, and the more you exercise yourself in beholding and examining the things of God, the clearer the truth will become to you.

Mark 4. In the parable of the various kinds of soil the trouble is not with the seed nor with the sower and the time of seeding, nor yet with the weather which often spells crop failure, but with the soil.

And that soil is the entire human person. Some people are like the pavement of the street, others like some rocky ledge, others like a field given over to thorns and noxious weeds. Once in a long, long while you find a field that will produce abundantly. Can the soil help its being what it is? Of itself it can help but little, but I have seen barren soils made productive, rocky soils converted into gardens, and noxious weeds exterminated in others. But I have seen some soils that looked hopeless to me. I do not know how they looked to God. The lesson teaches me that if I want to raise an hundredfold for the Lord, I must do many things before I sow the seed. Before the wayside can produce it must cease to be used for a wayside. And then it must be broken up and tilled. It would be a good idea to shoot some of the fowls of the air that gather there. The old crowd left undisturbed will not let a sinner alone long enough for the truth to spring up in his heart. Get that sinner into another environment.

The thinner the drum case, the more it booms, but also the quicker it leaks. Whether you use the figure of the thin drum or the stony soil, the idea is that if you are quickly responsive to outside influences you will pray and shout with them that pray and shout while you are in their company, and curse and drink with those who curse and drink whenever you happen to be in their crowd. Such people have no root in themselves, but get all their nourishment from the influence of their momentary environment. Had they root in themselves, they would grow, rocks or no rocks.

If too many plants try to live on the same acre, none of them can thrive. For every weed stalk that is allowed to grow, a stalk of good grain is starved.

Weeds are much harder than the plants you want to grow on your field. They need neither planting nor cultivation, but will grow more rapidly when the ground has been tilled, unless it has been tilled to the point of extermination. But till your fields ever so carefully, some roots of evil remain unkilld, and some seeds wait to sprout and to grow up with the grain. Then if you have enemies that sow evil seeds in your field it makes the problem much worse.

There was a time when we sowed seed by hand. That day is gone forever. Today over the radio, the press, the theater, and the

everenlarging home neighborhood, there is so much evil sown in the minds and hearts of both young and old that the little good that they get semioccasionally has hardly one chance in a thousand of bringing forth fruit. You buy clover seed that is 98% pure, but that 2% may infest your whole farm with weeds brought from distant states.

If you want the persons of your sons and daughters, as well as your own, to be good soil bringing forth abundantly to the glory of God, you will succeed only as you wage an unending battle against the encroachments of the evil jungle that would smother all the good in the world.

And in that jungle all the wild beasts of hate

and lust have their dens. Move far away and stay far away.

Luke 15:11-14. It requires neither smartness nor effort to make a fool of yourself. I have noticed that the child that uses tobacco is always near the foot of the class. And a question arises in my mind, is he a fool because he uses tobacco, or does he use tobacco because he was first a fool? There is no doubt about it that the young man of our parable was first a fool. The rest followed as a consequence. But he was not a hopeless fool. When he began to reap the bitter dregs, he came to himself and changed his course. I wonder about young America. Will we learn before it is too late?

PARENTS AND TEACHERS

BY C. H. WIEDERKEHR

The three fields of Christian education are the home, the Sunday school, and the church. The character of children is molded by religious and moral standards which exist where they live, eat, and sleep. The church and Sunday school contribute much to the making of a child but the firm religious foundation must first be laid in the home.

The Sunday school is a work of God, designed to the saving of men and women in every walk of life. Parents and teachers are closely associated in the religious training of youth. The Sunday school derives its function and purpose from ancient days. "Gather the people together, men, women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known any thing, may hear, and learn to fear the Lord your God" (Deut. 31:12, 13).

The great difference which the Sunday school finds existing between itself and the home is indifference. The Scriptures warn, "Do not sin against the child." Some parents sin against the children by neglect. You may sin against your children physically, educationally, socially, and materially but to neglect them spiritually is inexcusable. Do not neglect your children in the home; conduct family worship, and personally teach them to know God and to serve Him. This is the sacred duty of all Christian parents. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6, 7).

The best example children can have is God-fearing, Christ-loving, churchgoing parents. This will help children to form strong habits of reverence and respect which no evil force can shake. Many children are won to Christ by what they have seen in the religious life of their father and mother. Nothing can surpass the example of a godly life.

Do not neglect the children by allowing them to go where they please, say what they please, and live as they please. Saying to

a child, "Be yourself," or, "Be natural," might prove a very dangerous thing. The standard is not "be yourself"—it might be a sinful self, but follow carefully the teachings of the Word of God, which will produce the Christ-like and Christ-centered life which God requires.

The Sunday school has many home-reaching agencies. Next to the pastor the most influential representative of the Sunday school in the home is the teacher. The teacher's acquaintance with the pupil and parents should always make her a welcome visitor. There is nothing so effective as a personal call in the home. Dr. Frank L. Brown said, "The inside of a pupil's parlor or living room should be as familiar to the teacher as the teacher's parlor or living room should be familiar to the scholar." No teacher can do effective work if there is a distant feeling between the teacher and pupil. We teach a little by what we say, more by what to do, but most by what we are.

The cradle roll is a most effective agency in securing interest and influence in the home. Few are aware of the far-reaching possibilities of influencing the home through the cradle roll. There are few parents so indifferent to religion as to object to having the names of their children placed on the cradle roll. The baby is the king and the queen of the home, and once let the Sunday school take an interest and place the child's name on the cradle roll and you have gained an opening into the home and heart of the parents. The interest shown and the prayers offered in the home by the pastor and cradle roll superintendent are not soon forgotten.

There must be close co-operation between parents and teachers in the religious training of boys and girls. They must work together and be in agreement as to what to expect of the pupil. Let us note a number of things in order of their importance:

Sunday School and Church Attendance. Parents must see the necessity of having their children in Sunday school regularly. No child should have the privilege to do as he pleases on the Lord's Day. It is the sacred duty of the parents to see that they are in the Sunday school. The teacher must

(Continued on page 63)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

Unit II of our topics for 1949 began in the last month's issue in the topic for February 6. This Unit is **Reverence for God**. The topic for February 6 was **Reverence in Loving Obedience**. It is vain to claim reverence for God when we refuse to obey His commands and wishes. That obedience is not true obedience which is not prompted by highest motives of a loving heart. The second topic for February is **Reverence on the Lord's Day**. It takes time and thought to be reverent toward God. If our time and thought are occupied with the things that concern self and earthly affairs we are not apt to give expression to a feeling of reverence for God. This has led our Creator to provide a day of rest and worship for the express purpose of taking time off from secular affairs to give to thoughts about God and our service for Him. The Lord's Day provides in the Christian dispensation this need which God expressed in the Ten Commandments.

When we pray or praise or receive instruction from God's Book and from His servants, there is need of a spirit of reverence if we would receive the greatest blessing and if we would obtain the approval of our Lord and Creator. **Reverence in Times of Worship** is that act on our part of humbling and quieting ourselves before Him when we enter into any act of devotion or come into a place where others are doing so.

Complete reverence is more than thoughts and words and forms of worship. True reverence surrenders the entire will and life into the hands of the Creator and Giver of all that we have and are. We recognize that we could have no life or being or possessions of any kind without the beneficence of the Creator and His kindly gifts. Reverence will turn these over to Him for His glory and service. Reverence in our **Stewardship of Possessions** gives God full recognition and devotes our all to glorify Him.

Unit III. Why We Have Missions

We have the first subject in this unit in the topic: **The Love God Has for Man**. This is the great foundation cause of the plan of salvation.

God's love for man caused Him to give His only begotten Son. The love of Christ for man made Him willing to be the sacrifice for man's sin so that lost men could find forgiveness and salvation. This same love desires that the way of salvation be made known to all men. This love, moving in the heart of the saved one, goes out to his fellow men who are unsaved or do not know of the Gospel of salvation.

The remaining topics under Unit III will come in the March number of the Christian Monitor.

Let the young people make a study of these topics so that they can fully enter into the purpose for such a study and that their lives may be filled with such things as will make them useful and pleasing to God. May God bless you all.

REVERENCE ON THE LORD'S DAY Genesis 2:1-3; Luke 6:6-11; Colossians 2:16, 17

Topic for February 13

MOTTO

"Remember the sabbath day, to keep it holy."

MEDITATIONS ON THE TOPIC

I. The Lord's Day and Reverence.—God taught Israel to keep the Sabbath Day holy. He incorporated this law of keeping the seventh day holy in the Ten Commandments delivered from Mt. Sinai. Along with this Sabbath law there were laws regulating the observance of the day given through Moses. To these regulations the Jewish people added many minor laws and observances which made the keeping of the day very burdensome. When Jesus came, He observed the Sabbath in its true spirit and taught and practiced what its true purpose was to be, and taught against the vain regulations that destroyed the true spirit of its observance.

When Jesus rose from the dead, He rose on the first day of the week. While the Jewish Christians observed the Sabbath as they had been taught under the Old Testament, they also observed the first day of the week as a day of assembly similar to what the Lord Jesus had done in meeting with them after the resurrection. Jno. 20:19, 26; Acts 20:7; I Cor. 16:2; Rev. 1:10. The Lord's Day became a day of assembly and worship, not

after the spirit of Jewish legalism, but after the spirit of reverence for the Lord who had risen on this day of the week, and had met with them before His ascension on this same day. He sent the Holy Spirit upon the waiting, praying disciples on the day of Pentecost. Lev. 23:11, 15, 21. This "morrow after the Sabbath" was the "first day of the week" in the Jewish reckoning and is typical of the "first fruits" in the believers who became the bread or wave loaves as the first fruits unto the Lord. Lev. 23:16-21.

The Lord's Day has been a day of blessing to the church. Those who love the Lord do not feel that it is burdensome to set apart this day as a day of worship and service specially unto the Lord. To do this it is needful to lay aside our secular duties and cares that we may more fully give our thought to His worship and to the service of edifying others in the way of the Lord. We need to have this day kept by the whole body of believers if we would have a gathering together with one accord. It becomes to those who highly reverence the Lord, a great day of opportunity and blessing and spiritual refreshing.

II. The Text.—Gen. 2:1-3.—This refers to the institution of the Sabbath after six days of creation. God blessed the seventh day in which He rested from all His work which He had created and made.

Luke 6:6-11.—Here we have our Lord hal- lowing the Sabbath by teaching the things of God and working the works of God by heal- ing. He ran counter to the inventions and

restrictions of the Jews who had perverted the purposes of God in setting apart the Sab- bath.

Col. 2:16, 17.—Here Paul asks to be clear of the judgment that Judaizers were making against those who failed to keep the ordi- nances of the Mosaic law for the observance of meats and drinks and days, including the Sabbath. These were only shadows of things that have their spiritual fulfillment in Christ.

OUTLINE STUDY

I. The Hebrew Sabbath.

1. Hallowed by God (Gen. 2:2, 3).
2. Observed before the law (Ex. 16:25).
3. Commanded in the law (Ex. 20:8-11).
4. Desecration punished (Num. 15:32-36).

II. Christ's Regard for the Sabbath.

1. Observed it for worship (Luke 4:16).
2. He is Lord of the Sabbath (Luke 6:5).
3. Sabbath made for man (Mark 2:27).
4. Lawful to do good on Sabbath (Matt. 12:12).

III. The New Testament Lord's Day.

1. A memorial of the resurrection (Mark 16:2-9).
2. Kept by the Apostolic Church (Acts 20:7).
3. A day for giving (I Cor. 16:2).
4. A day for worship (Heb. 10:25).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Sabbath."
2. The Fourth Commandment.
3. What Jesus Did on the Sabbath.
 - a. Went to the synagogue.
 - b. Taught the people.
 - c. Healed the sick.
4. What We Should Do on Sunday.
 - a. Go to church.
 - b. Tell others about Jesus.
 - c. Do good.

For Seniors

1. The Jewish Sabbath.
2. What We Can Learn from Christ's Ob- servance of the Sabbath.
3. How We Should Observe the Lord's Day.

PERSONAL THOUGHT

Let us not neglect the assembling of our- selves together. The Lord's day of the resur- rection, the first day of the week, is an accept- ed time among believers from Pentecost until now for rest from secular cares and to wor- ship and serve the Lord in matters that are spiritual and uplifting to the soul.

SEED THOUGHTS

Why Keep the Lord's Day Sacred

1. It is God's will that we should.
2. It is a day dedicated to a sacred cause.
3. The laws of the land command us to do so.
4. It is a day of needed rest and worship.
5. It is of divine origin, sanctified by the Lord of heaven and earth.
6. It is one of our greatest opportunities to keep in touch with God and His Word.
7. Neglect of the Lord's Day observance means a speedy lapse into heathenism, as manifest in every community where that has been done.
8. Faithful Lord's Day observance means recuperation for the body, rest for the mind, refreshment for the soul, strength to meet the issues of life.

9. It keeps alive the institutions of God among men, affords an opportunity for Christian fellowship and associations, and helps to bring saint and sinner under the influence and power of the Gospel.

10. The fondest memories of Christian people are associated with the thought of past experiences in fellowship with God and man. Faithful Lord's Day observance means a Gospel message in every church.

11. History proves that more people are saved through the influence of Lord's Day activities than through all other agencies combined. There is not an enterprise in the church that is not strengthened through Sunday Gospel sermons and other Christian services.

12. It fosters development of that which is noblest and best in man, enjoyment of that which contributes most to the soul, and furnishes the most effective antidotes to a sinful, careless, God-dishonoring life. Get people interested in a faithful observance of the Lord's Day—in fact as well as in theory, Sunday morning, afternoon, and evening—and most of the perplexing problems in church affairs will be solved.—Doctrines of the Bible.

REVERENCE IN TIMES OF WORSHIP

Psalm 145; John 4:19-24

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Topic for February 20

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MOTTO

"Ye shall . . . reverence my sanctuary."

MEDITATIONS ON THE TOPIC

I. Reverence in Times of Worship.—When others bowed the head in giving thanks at meal time, he did not bow the head and give expression of respect. When the family knelt to pray, he sat upright and looked around or got down and played on the floor. When the Bible was read, he did not listen but looked out the window and made fun with some one like himself. When the minister preached, he carried on a conversation or did something to attract the attention of those about him. This was an outward manifestation of irreverence. It would be easy to prescribe the opposite of this conduct as an act of reverence in worship. But it may be possible to go through the forms of reverence in worship which the above suggests and still inwardly be in an attitude of irreverence. When we entertain thoughts far from the Lord while outwardly acting as if in worship, when we fail to apply our hearts to the knowledge of what we ought to do that our worship may be accepted, when we act in hypocrisy to make others think we are right when in our hearts we are harboring some sin—these are inward acts of irreverence which God regards as sin.

There are many who are forming habits of irreverence who have not thought seriously as to its effect upon themselves and upon others. In song and in prayer or in the reading and preaching of the Word of God, it becomes most effective and accomplishes most in our souls when we both outwardly and inwardly observe everything that gives respect to the service: **Promptness** in our place; **quietness** and **attentiveness** during the service; **wakefulness** instead of sleep. That may mean that we attend to our bodies before the day of worship in consecrating some time for rest and refreshing so as to be our best in time of worship. To worship in spirit and in truth means to realize the presence of God in our own spirit and to do Him homage in our thoughts and words and deeds.

II. The Text.—Ps. 145.—This psalm is full of praise and adoration for the Lord and gives expression to reasons for real worship.

Jno. 4:19-24.—Here Jesus taught the difference of devotion to a place and superstitions as to acts of devotion, and the real worship of God in spirit and in truth wherever we are.

OUTLINE STUDY

I. In Private Worship.

1. Jesus' example (Matt. 14:23).
2. Close the door (Matt. 6:6).
3. Confession and repentance (I John 1:9).
4. In spirit and in truth (Jer. 29:13; John 4:24).
5. Meditation (Ps. 1:2).
6. Trust (Deut. 33:27).
7. Walk humbly (Micah 6:8).
8. A feeling of wonder (Ps. 8:3).

II. In Family Worship.

1. Teaching (Deut. 6:7).
2. Maintaining Scriptural relationships (I Cor. 11:3; Eph. 5:22-6:4).
3. A sense of dependence (Matt. 6:11).

III. In Public Worship.

1. In singing (Ps. 96:1, 2).
2. In praise (Ps. 107:31, 32).
3. In reading of the Word (Neh. 8:3).
4. During the preaching (I Cor. 1:21).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Worship."
2. We Worship God:
 - a. Because of His power.
 - b. Because of His wisdom.
 - c. Because of His love.
3. We Worship Christ:
 - a. In song.
 - b. In prayer.
 - c. In Bible reading.
 - d. In preaching service.

For Seniors

1. Characteristics of True Worship.
2. Results of True Worship.
3. How We Can Improve Our Worship.

PERSONAL THOUGHT

Do our hearts go out in love and adoration to God when we sing and pray and listen to the Word or silently wait before Him? Do we lift up our hearts with our hands unto God? Lam. 3:41.

SEED THOUGHTS

They who would grow in grace, must love the habitation of God's house. It is those that are **planted** in the courts of the Lord who shall flourish, and not those who are **occasionally** there.—John Angel James.

When I go to the house of God I do not want amusement, I want the doctrine which is according to godliness. I want to hear the remedy against the harassing of my guilt and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to have light upon the mystery of Providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial; how I may fear God all the days of my life and close them in peace.—J. M. Mason.

Cold prayers shall never have any warm answers. God will suit His returns to our requests. Lifeless services shall have lifeless answers. When men are dull, God will be dumb.—Thomas Brooks.

Oh, worship the King all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.
—R. Grant.

REVERENCE IN THE STEWARDSHIP OF POSSESSIONS

Matthew 25:14-19; II Corinthians 8:1-15.

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Topic for February 27

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MOTTO

"Lay up for yourselves treasures in heaven."

MEDITATIONS ON THE TOPIC

I. Reverence in Stewardship.—What do we possess? How came it to be ours? For what purpose do we have it? How can we use it to express our obligations to Him who has entrusted to us all that we have? These questions will guide us into the thoughts that should lead us reverently to do our duty to God who gives us all that we possess.

What have we? "In him we live, and move, and have our being" (Acts 17:28). "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). Our natural being is a possession as well as the food we eat and the material things we enjoy. God made man in His own image and gave him "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28; Ps. 8:5-8).

Our possessions are ours because God gave them to us in our creation and in the providential working of God in our lives through the laws of His creation and by His direct hand in dealing personally with us.

God had a purpose in the creation of man and in endowing him with blessings. It should be our deepest desire to discover from God what His purposes are in all that we are and have from Him. By an earnest study of His Word we can discover that we ought to glorify Him in our body and in our spirit which are God's. I Cor. 6:20. We are dependent upon Him for "life, and breath, and all things" (Acts 17:25), and even for His providence in a place to dwell. Acts 17:26. God seeks to get man to know Him and to become awake to his responsibility toward Him. We should recognize the stewardship of our life and all that we possess in life, of time and talent and material blessings, and should receive them thankfully and use them according to His directions and purpose.

We feed ourselves and our own according to His plan. We seek to use our lives to the greatest efficiency in His service, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). We live for God most expressively when we give ourselves fully in the service of God toward others in the world, in helping the needy in body and in spirit about us through our material gifts and talents. All we have and are belong to Him, and we may show our reverence most fully in our stewardship for Him by seeking to discern how we may most profitably spend what powers and possessions we have to bring greatest honor to Him and His cause.

II. The Text.—Matt. 25:14-19.—This parable of the talents was spoken by Jesus to reveal the responsibility of stewardship which His servants own to the One who has entrusted them with life and its powers.

II Cor. 8:1-15.—Here Paul is using the example of the churches of Macedonia to inspire the spirit of giving in the church at Corinth. It was not a giving occasioned by necessity and the pressure of solicitation, but a willingness born of true brotherly love and kindness wrought in their heart by the Holy Spirit. Giving **themselves first**, they pled that their gift for the brethren be received and delivered.

OUTLINE STUDY

I. Old Testament Teachings.

1. The earth is the Lord's (Ps. 24:1; Lev. 25:23).
2. God gives the power to earn (Deut. 8:18).
3. The tithe is the Lord's (Lev. 27:30, 32; Mal. 3:8-10).

II. New Testament Principles.

1. Material things a test (Luke 16:11).
2. Provide for needs of self and family (Acts 20:34; I Tim. 5:8).

3. Importance of motive (I Cor. 13:3).
4. Giving willingly (II Cor. 8:12).
5. Giving regularly and proportionately (I Cor. 16:2).
6. Unchanged by material circumstances (Phil. 4:11-13).
7. We must give an account of our stewardship (Matt. 25:14-19).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Stewards."
2. Why We Should Give.
 - a. Because everything belongs to God.
 - b. Because giving honors God.
 - c. Because giving proves our love.
3. How We Should Give.
 - a. Willingly.
 - b. Regularly.
 - c. Proportionately.

For Seniors

1. The Folly of Trusting in Wealth.
2. The Witness of Stewardship.
3. The Blessings of Right Use of Possessions.

PERSONAL THOUGHT

I am the Lord's, with all that I have. Use me and mine, dear Lord, in whatever service you find fitting.

SEED THOUGHTS

The ready, earnest heart that asks, "May I do this for Thee, Lord?" not "Must I do it?" has a blessed reward moment by moment.—Sel.

Ability involves responsibility. Power to its last particle is duty.—A. Maclaren.

Give of your best to the Master;
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have.

Give of your best to the Master;
Give Him first place in your heart;
Give Him first place in your service;
Consecrate ev'ry part.
Give, and to you shall be given;
God His beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that you have.

Give of your best to the Master;
Naught else is worthy His love;
He gave Himself for your ransom;
Gave up His glory above;
Laid down His life without murmur,
You from sin's ruin to save;
Give Him your heart's adoration,
Give Him the best that you have.

—H. B. G.

THE LOVE GOD HAS FOR MAN

John 10:1-18; Luke 15:3-7

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Topic for March 6

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MOTTO

"God is love."

MEDITATIONS ON THE TOPIC

I. **God's Love for Man.**—Human love may be selfish and sinful and be moved only by natural instinct. Selfish love is directed to those who love us. Sinful love may be directed toward lust. Instinctive love follows only what is implanted in the natural man. But when we try to fathom the love of God for man we are made to exclaim with John, "Behold what manner of love the Father hath

bestowed upon us that we should be called the sons of God!"

The Father loved us while we were yet sinners, giving His Son to die for us. Rom. 5:8. His loving favor is bestowed without any works which we have done to deserve it. Eph. 2:4-10. He made a great sacrifice to express His love. I Jno. 4:10. He secured a great place of honor for us in His fellowship. I Jno. 3:1-3. His love is expressed toward the unthankful and the evil as well as toward the thankful and the righteous. Luke 6:35.

We do not need to fear that God's love shall fail. He is not subject to pettish whims like changing man. He declared to Israel, "I have loved thee with an everlasting love" (Jer. 31:3). Nothing shall be able to separate us from such a love which has been secured to those who lay hold on Christ. Rom. 8:35-39. His love is willing to bear much in the face of the ignorant unbelief of mankind. I Tim. 1:16; II Pet. 3:9.

God's love does not withhold that which works for the best and greatest happiness in the end. He chastens whom He loves. Rev. 3:19; Heb. 12:5-7. His love is past understanding. Eph. 3:19. It is so great and so good that it cannot be expressed.

God's love is consistent with righteousness and truth. It does not take pleasure in the death of the wicked (Ezek. 33:11), yet it requires a consistent attitude of repentance toward sin if the sinner escapes His wrath. He always remembers mercy in His wrath and will change the verdict when conditions are properly met. Hab. 3:2. He will not let sin destroy the peace and blessing of heaven by allowing the defiled and sinful to enter it and mar it. Rev. 21:27. We can rely upon God to preserve His good name and to hold to the standards of righteousness forever. Ezek. 36:21; 20:14-22.

We need to keep ourselves in His love (Jude 20, 21) after we have been made children of God through regeneration. I Jno. 3:3-7. It is ours to dwell in God while we dwell in love. I Jno. 4:16.

II. **The Text.**—Jno. 10:1-18.—This passage reveals Jesus as the Good Shepherd who lays down His life for the sheep.

Luke 15:3-7.—This parable reveals the love of God in His joy over the rescue of sinners. It rebukes those who in self-righteousness would cut off the opportunity of sinners to come to the Saviour who is seeking to save them.

OUTLINE STUDY

I. The Nature of God's Love.

1. God is love (I John 4:16).
2. Mercy and grace (Ex. 34:6; Eph. 2:4).
3. Passes knowledge (Eph. 3:19).
4. Like a father's (Ps. 103:13).
5. Everlasting love (Jer. 31:3).
6. Manner of love (I John 3:1).

II. The Expression of God's Love.

1. Gave His Son (John 3:16).
2. Sent His Son to be the propitiation for our sins (I John 4:10).
3. Christ gave Himself for the church (Eph. 5:25).
4. He laid down His life (I John 3:16).
5. God commendeth His love toward us (Rom. 5:8).

III. The Purpose of God's Love.

1. To save the world (John 3:17).
2. To seek and to save the lost (Luke 19:10).
3. Not willing that any perish (II Pet. 3:9).
4. Will have all to be saved (I Tim. 2:4).
5. Reconcile the world (II Cor. 5:19).

SUGGESTIVE ASSIGNMENTS

(May be drawn from the Questions)

Questions for Study

To what extent is love a part of God's nature? How does He differ in this from false gods of the heathen? How does His love reveal Him to us? How do some expressions

of His love reveal something of His nature to us?

Who is God's love for? What are some of the Scriptures that show the extent of God's love? How lasting is it? What are some of the things Paul has to say of the love of God and Christ?

How does Christ draw men to Himself? Why is love so powerful? How does He reveal His love to us? What are some examples of the drawing power of God's love?

PERSONAL THOUGHT

Have we tasted of the love of God? Then we have also received a compassion for the lost like to that of our Redeemer.

SEED THOUGHTS

Such was the original love of God for man, that He was willing to stoop to any sacrifice to save him; and the gift of a Saviour was the mere expression of that love.—A. Barnes.

You have nothing to do but to receive the everlasting love of God in Christ His Son, which was without you, which began before you, which flows forth independent of you, which is unchecked by all your sins, which triumphs over all our transgressions, and which will make us—loveless, selfish, hardened, sinful men—soft and tender and full of divine perfection, by the communication of its own self.—Sel.

God's mercy is a holy mercy, which knows how to pardon sin, not to protect it; it is a sanctuary for the penitent, not for the presumptuous.—Reynolds.

This is the love that does all things; that brings to pass even the evils we suffer; so shaping them that they are but instruments of preparing to good which, as yet, has not arrived.—Fenelon.

ONE THING LACKING

Homely experiences frequently teach the profoundest truths. The Lord Jesus often illustrated heavenly things from homely things. The other day we prepared to shave. The face was well lathered, and the safety razor held ready to perform its morning work. The razor looked all right. Apparently it would do its work as effectively as on previous mornings. It was applied to the face, and the usually sweeping strokes performed. The lather was disturbed—but there was no shave. The real purpose was not accomplished. What was the matter? A quick glance and the problem was solved. We had omitted to fix in the blade. At first sight it was not clear that the blade was missing. But closer scrutiny revealed the vital lack.

So it is in our service. There may be the outward show—apparently all is well. But if the power of the Holy Ghost is missing, and if the cutting edge of the Word of God is absent, then our service will be in vain. Every Christian worker needs at times to closely scrutinize his service, and ask whether the power of the Holy Ghost and the strength of the Word of God are operating in that service. Effort for God is mere waste of time if the Spirit of God is not using the Word of God in connection with that effort. To the unbeliever the Lord may say, "One thing thou lackest," but He also uses the same words to believers who are not filled with the Holy Ghost.—The Elim Evangel.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

FIRE! FIRE! FIRE!

Not slothful in business; fervent in spirit; serving the Lord.—Romans 12:11.

It is possible that today three or more church buildings went up in smoke and fire. The average is three churches daily. Last year there were 2000 plus fires, with more than \$7,000,000 damage as the bill paid by insurance companies and the members of the churches where the buildings were burned. Constantly the per cent of fires is raising higher and higher, until it is time to cry, "Fire! Fire! Fire!" It is alarming that across the length and breadth of America, more than two thousand church buildings go up in smoke annually, as columns of smoke rise to the skies, roofs topple in, and glowing embers make desolate both pulpit and pew. It is not a fantastic picture. It is based on hard facts. It is not propaganda conjured up by fire insurance companies. It is based on matter-of-fact actuarial statistics, compiled by fire underwriters.

Above the huge financial loss towers the loss of life. Sometime ago, the members of a church in Baltimore, Md., had gathered to celebrate a successful church year. The people in the hall complained about the heat for some time, before discovering a fire which had been burning undetected in a blind attic.

Panic seized the crowd. There were enough exits for them to get out safely, but they did not. Eight people lost their lives.

H. E. Warren puts it this way:

As reported in the daily papers, the stories of church fires in the U. S.—there is an average of three a day—usually begin with a grimly significant phrase: "Fire of unknown origin completely destroyed the Blank Church early today." The story is nearly always the same—a passer-by looks up and sees a wisp of smoke curling out from under the eaves or possibly from some part of the spire. Within a matter of minutes the alarm is given and the fire apparatus comes clanging to the scene. But by that time the fire, feeding on the tinder-dry framework of the interior and fanned by drafts in concealed wall spaces, is racing out of control through the church.

The National Fire Protection Association observes with a dig of irony that churches, by and large, seem principally to rely on Divine Providence for protection against fires. Our text counsels Christians against being slothful in business. Many church buildings are shamefully neglected; for this the Almighty is not to blame. Lately, someone observed that in 400 fires, only one had an automatic alarm system.

At first glance it would seem that a church, by the very nature of its functions, should be fairly safe from the danger of fire. This is one of the chief causes for the shameful neglect. Because churches, compared to homes, schools, and factories, are infrequently occupied, and are not slept in, there is a feeling that they are reasonably free from the inveterate carelessness of human beings. This is not so. There are some negative factors which, sad to say, apply to too many churches: inferior construction, defective heating and lighting installations, lack of lightning protection, and sometimes indifferent supervision and maintenance. Some of this carelessness springs from the fact that the church building is owned by a multitude. That is, "everybody's business is nobody's business." The home is looked after by the

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

owner, the factory is constantly inspected by the watchman, but the church for long periods at a time is left unattended.

The worst church fire in the city of Toronto, Ont., was the burning of the beautiful Metropolitan Church, with a loss of \$500,000. Twenty hoses in operation failed to save the cathedral. Paradoxically, only a few hours before, the minister had preached a sermon, "The God That Answereth by Fire." Later, the same church, rebuilt, again suffered a blaze. This was detected in time to save the building because the pastor came to his office to search for some sermon notes.

Known Causes of Church Fires

The Heating System. This accounts for one third of all church fires. In older buildings the hot-air furnace is the chief offender, perhaps because of being located close to some old wooden partitions. Betimes the chimney is located a long distance away. Defective heating systems usually get along quite well, until some cold Sunday morning in midwinter, when the janitor "forces" the heating plant to warm up the church in time for the services. Check up the heating plant and examine what is near by, or close to, the pipes.

Defective Chimneys and Flues. This is the second offender. This firebug is dangerous. It is advisable to check the flues once a year and be certain that they are not corroded. Sparks can escape through holes caused by rust. Chimneys should also be examined yearly. Good advice is this: "Take time to heat your church." It may pay in huge dividends.

Defective Wiring. Obsolete wiring systems are a common hazard in older churches where electrical installations have been adapted to old-fashioned construction and consequently are not as safe as modern, fireproof systems. In many such older systems the wire has deteriorated, and sometimes circuits are overloaded. Frequently, someone has tampered, and put in some temporary wiring. This may not have been inspected. Check. Check again; it may save the checkbooks of the entire congregation. Have a competent electrician inspect at least once a year.

Incendiaries. The human firebug is the fourth offender. This hardly seems possible, but our common humanity has some strange characters. There is the firebug who likes to see the flames blaze to the skies. Another firebug enjoys the thrill of seeing the fire engines operate. Others take this as one way to spite some members of a church by whom they may have been offended. It hardly seems possible that members would set fire to procure a new church building. To prevent these thugs it is good to keep the building locked. Also, it is good to have someone keep a good watch of the building when open.

Lightning. The fifth offender is lightning. In Mennonite churches the absence of steeples makes for fewer fires. It is nature's prank to aim its bolts at high spots, trees, and sharp

points. However, some buildings are destroyed by lightning where there happen to be no steeples. Two preventives are available. First, the tried and trusty lightning rod. This can be placed on spires, roof ridges, and chimneys. It's not the Almighty that makes the churches a prime target for thunderbolts. The buildings are often isolated. Often there are few trees around the buildings. Lightning goes its way whether it is near a towering New York skyscraper or on the plains of Kansas. It is not a lack of faith in God to properly attend to such matters. Second. Keep fire extinguishers ready.

Smoking. Insurance companies tell us that the next offender is smoking. What a shame, that there is smoking inside buildings dedicated to the worship of God! What a tragedy that so many church buildings go up in smoke to worship the god Nicotine! This makes the hazard in Mennonite churches somewhat less. That is—as yet? It may be the part of wisdom to watch small boys. Church basements are good hiding places for young smokers.

Ignition of Rubbish. This "Old Man Carelessness" causes many fires in churches as well as homes. Somebody called this hazard, that is the accumulation of rubbish, "bad house-keeping." The writer concurs with the opinion. It needs only a spark in a pile of rubbish to send a mass of masonry to the ground in rubble, with the woodwork a flaming torch. It's better to burn the trash and rubbish soon, than to burn the whole structure later. Too much rubbish is like being penny-wise, and pound-foolish.

Spontaneous Combustion. The writer nearly lost his home, before moving into a new house, when the painter left rags in a keg. The loss was one thousand; it could have been seven thousand. It was only a matter of less than thirty minutes. Extra precaution must be taken while a church is being repainted and re-decorated, because of the presence of highly inflammable material. Watch the blowtorch of the plumbers and painters. Sparks may smoulder for several hours, until fanned by a current when they burst into flames. This cost one church in our city \$50,000.

We have named eight offenders. These must suffice. Insurance companies list about twenty major and minor causes of church fires. It is news when millions of dollars go up in smoke annually. It is news when from three to six churches burn daily on the American continent. It is not a sensational cry when we shout, "Fire! Fire! Fire!"

Protection of churches and church properties, demands eternal vigilance, modern fire prevention and detection equipment—plus common sense. Mostly, the latter. How about the board of trustees taking a walk and making a close inspection of the whole building? How about a good electrician inspecting the whole building? Individual members have a right to make a checkup. This building is part of your property; it houses the institution that teaches your children. It houses the "Church of God," where you receive many of the ministrations of the "Grace of God."

It is no lack of faith in God, to place within the church building good fire extinguishers. It is part of "not being slothful in business." It is just good, old-fashioned "common sense." If you ever see smoke curl from a church building call the fire department, then rush to assist in saving the building. One of the worst catastrophes in Canada, in the Province of

Quebec, which took 46 people to death, could have been averted had the fire department been called first, rather than last. The smoke was first seen at 1:30 A.M. The fire department was only called at 2 A.M. What carelessness? Finally, "Use your head," is good counsel to all of us.

The story is told of a man who habitually refused to attend church but was seen running to a church on fire. A member of that church remarked: "This is the first time I ever saw you running to church." To which the man replied: "Yes, that's right! This is the first time I ever saw this church on fire!" Yes, we want our church to be on fire, but we most certainly do not want to see so many church buildings burned to the ground in a flaming blaze.

PSALMS, HYMNS, AND GOSPEL SONGS

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.—Paul.

Throughout the world today, among many denominations—in the Christian Church at large, there is considerable discussion about the types of hymns, songs, and music fit to be employed in the worship of God. Much of this discussion is timely. Altogether, too often worship may become shallow and unworthy of the dignity of the Creator, to whom these songs are sung. Also, they may not even minister to the spirituality of the worshipers. Others, insist just as emphatically that the church of today must go back to the "Psalms" of the Scriptures exclusively, because they are inspired. Another group are willing to add to this inspired list of Psalms, some of the stately hymns written during the ages, but taboo Gospel songs. There are still others who seldom sing any hymns, and practically ignore all the Psalms.

Undoubtedly, the best method is not found in either camp. The Word of God, in the New Testament speaks clearly thus: First, **Psalms**. That is the Psalms of David, most probably introduced into the church in the city of Ephesus by its Jewish members. Eph. 5:19. Second, **Hymns**. Devotional poetry. That is the direct praise of God. Acts 16:25; I Cor. 14:26; James 5:13. Third, **Spiritual Songs**. The general term for lyric pieces; "spiritual" is added to mark their being restricted to sacred subjects, though not merely to direct praise of God, but also containing exhortations, prophecies, etc. Christians will undoubtedly find their best aid in worship, their best edification, their best testimony, in blending the three kinds wisely. However, to add to the discussion, allow us to include the following discussion, "The Evolution of Hymnals," by Paul Kerr, Los Angeles, California.

In tracing the development of Christian songbooks, it is necessary to first note the definite distinction between **psalms**, **hymns**, and **Gospel songbooks**.

A **psalter** is a collection of David's psalms, metrically arranged.

A **hymnal** is a collection of "humanly composed" songs of praise and worship.

A **Gospel songbook** is a collection of songs of testimony and exhortation. (A **Gospel song** is a testimony or exhortation set to music, as distinguished from a **hymn**, which is a prayer set to music.)

It is also necessary to understand that for three hundred years (sixteenth, seventeenth, and eighteenth centuries) a fierce battle raged between the proponents of **psalm-singing** and the proponents of **hymn-singing**.

The former firmly contended that nothing but the Psalms of David should be sung in Christian services; they maintained that it was as sacrilegious to allow "humanly composed hymns" as to allow "adding to the Scriptures."

The latter group contended that God could, and would, inspire New Testament Christians to produce new songs just as He inspired New Testament preachers to preach new sermons;

they maintained that the Psalms were Old Testament writings containing nothing about Christ except prophetic references, and that the New Testament dispensation needed hymns which were centered on Jesus Christ.

Calvin's Psalter

The two great leaders of the Protestant Reformation, Martin Luther and John Calvin, were sharply divided on this question. Luther favored the singing of "humanly composed hymns"; Calvin strongly advocated the exclusive singing of psalms.

The first congregational hymnal ever published was issued by the **Bohemian Brethren** in 1504, before either Luther or Calvin had risen to prominence. John Huss (leader of the Bohemian Brethren) had said shortly before he was burned at the stake in 1415: "We preach the Gospel not only from the pulpit, but also by hymns."

Under Calvin's direction two famous Paris poets, Marot and Beza, translated the one hundred and fifty O.T. Psalms into the French language, and arranged them metrically, using tunes which were currently well known. This collection was published in 1541 under the title "Metrical Psalms"—the first psalter ever issued!

"Our need is for psalms that are not only pure, but holy," Calvin wrote to a friend in 1543, "but none can write them save he who has received the power from God Himself. When we have searched around, here and there, we shall find none better, or more suitable, than the Psalms of David which the Holy Spirit dictated: therefore, when we sing them we are sure that God hath put words into our mouths as if He Himself sang with us."

Calvin's original psalter enjoyed such wide distribution in France and Switzerland that sixty-four editions were necessary in the first four years. (The art of printing had been developed shortly before the time of Luther and Calvin). A few years later it was revised and enlarged and became known as the "Genevan Psalter."

Most of the psalters used in England and Scotland during the past three hundred years have been based on English translations from the original "Genevan Psalter." It is interesting to note that the famous "Old Hundred" tune, to which we sing "Praise God From Whom All Blessings Flow," made its first appearance in the "Genevan Psalter."

Calvin's churches made psalm-singing an important part of their services. In their 1559 Synod meeting, the Reformed Churches of France decreed that "every worshipper must bring his own psalm-book to church, and must uncover his head as he sings." A traveler, having visited a town in which the majority of inhabitants were Calvinists, wrote: "As soon as the first sound of the bell is heard, all shops are closed, conversation ceases, business is put to one side, and from all parts people hasten to the nearest church. Arrived there, each one draws from his pocket a small book which contains some psalms with meter, and then the congregation sings before and after the sermon, while everyone testifies how great consolation is derived from this custom."

Luther to Watts

Martin Luther was quick to see that his followers needed the Bible in their own language, and **Christian songs** in their own language. (For a dozen centuries the Latin tongue had been the official Bible, and hymn language, of the Catholic Church.) He encouraged the writing of hymns by his followers, and in 1545 published a collection of more than one hundred fifty hymns. He kept four printers constantly busy, publishing tracts, hymnals, and Scripture portions.

Protestants in England accepted Calvin's doctrines in favor of **psalm-singing**, rather than the Lutheran **hymn-singing**. In 1562 the "Sternhold and Hopkins Psalter" made its appearance, being an English revision of the French "Metrical Psalms." A few years later this edition was reissued, with music harmonized in four parts, under the title, "The Whole Psalmes in foure parts, which may be sung to al musical instruments set forth for the increase of vertue, and the abolishing of vayne and trifling ballads." The "Sternhold and Hopkins Psalter," through varying editions, was the leading Christian songbook in England for a century and a half, until the time of Isaac Watts.

William Hunnis, an official of the King's court in London, published one of the first **hymnals** in England (as distinguished from the **psalters**) in 1583, consisting largely of his own hymns. His collection is historically important (although none of his hymns are now in use) be-

cause it was the first book to place an "Amen" at the close of each hymn.

In 1592 another English Psalter appeared, under the title, "The Whole Booke of Psalms, with their wonted tunes, as they are song in Churches, composed into foure parts; all of which are so placed that foure may sing each one a seuerall part in this booke. Wherein the Church tunes are carefully corrected, and thereunto added other short tunes usually sung in London and other places of this Realme. With a table at the end of the booke of such tunes as are newly added, with the number of each Psalme placed to the said tune. Compiled by sondry authors, who have so labored herein that the unskillfull with small practice may attayne to sing that part which is fittest for their voyce."

The first important hymnal in England (following Hunnis' hymnal) was compiled in 1623 by George Wither, a famous soldier-poet. He secured King James' official sanction, and the King ordered that every book of Metrical Psalms issued by the Church of England should contain Wither's hymn-collection also. But there was such fierce ecclesiastical opposition against "humanly composed hymns" that the King's decree was hastily rescinded.

Wesley and the Moravians

A "New Version of Metrical Psalms" appeared in 1696, arranged by Tate and Brady. Its literary merits far exceeded the "Sternhold and Hopkins Psalter," but it encountered opposition, especially in rural regions where the "old version" was held in as high esteem as the Scriptures themselves. The Church of England finally adopted the Tate and Brady Psalter, and in 1789 it became the official Psalter of the Protestant Episcopal Church in America.

The influence of Isaac Watts lent decided impetus to the cause of **hymn-singing**. He boldly advocated the right of Christians to sing "humanly composed hymns." In 1707 he published a collection of his own hymns set to the old psalm-meters—an act which was deemed sacrilegious and heretical. He thought that the Psalms of David should be rewritten as David would have written them if he had been living in the New Testament dispensation. He wrote 150 hymns, patterned after the 150 psalms, and published them in 1719 under the title, "The Psalms of David Imitated." Our famous Christmas song, "Joy to the World," first appeared in this edition—it was Watts' imitation of the 150th Psalm!

Watts eventually published a combined **hymnal-psalter** which he called "Psalms and Hymns."

When the Wesley brothers set sail for America, John to be an Anglican priest and Charles to serve as Governor Oglethorpe's secretary, they took with them a copy of Watts' "Psalms and Hymns," which was a strange act, considering the fact that the Wesleys at that time were rigidly faithful to Anglican doctrine, and Watts was a **dissenter**. A company of Moravians were on shipboard also, and their spirited **hymn-singing** made a profound impression upon the two brothers.

The combined influence of the Moravians and of Watts' hymnbook caused John Wesley to publish a small collection of hymns while he was in America, and it is interesting to note that this was the first hymnal ever to be sanctioned by the Church of England.

In 1738 the Wesleys returned to England, and shortly thereafter they were converted through the influence of the Moravians, Charles on May 21, 1738, and John three days later. Eager for more light John crossed the Channel and journeyed to Herrnhut, the center of the Moravians' activities. There he heard their enthusiastic singing (in the German tongue) and he became thoroughly convinced that congregational hymn-singing merited an important place in Christian service.

Upon returning to England, he translated many of the German hymns into English, and Charles began writing original hymns which finally numbered more than six thousand. Space forbids enumerating the many hymnals published by them for use in their meetings.

Sacred Music Brought to America

Early American settlers were God-fearing people who were careful to bring their Bibles and Psalters to the New World with them. Mayflower passengers spent much of their time singing psalms, according to Governor Winslow: "Wee refreshed ourselves with singing of psalms, making joyful melody in our hearts as well as with the voyce, there being many of our congregation very expert in music, and in-

deed it was the sweetest music that mine ears ever heard."

The Puritans revered the "Sternhold and Hopkins Psalter" as much as the Bible. They sternly refused to accept "humanly composed hymns" or new tunes.

The first printing press ever to reach the New World arrived in 1640, and the first book printed thereon was the "Bay Psalm Book," a Puritan revision of the "Sternhold and Hopkins Psalter." It was small in size, seven inches by four and one-half inches, and was substantially bound in leather covers with brass clasps. Of the seventeen hundred copies printed in 1640, only ten are still in existence. There were twenty-seven editions printed between 1640 and 1740.

The first eight editions of the "Bay Psalm Book" were printed without tunes, containing only the words. In 1698 the ninth edition contained fourteen tunes. "The tunes were printed in two parts, the bass and the treble, and the music was without bars except to divide the lines. Under each note was placed the initial of a syllable denoting the tone to be applied when singing by note, and careful directions were given for the setting of the tune so that it could be carried through, 'without Squeaking above or Grumbling below.'"

It is interesting to note the metrically versified arrangement of the Twenty-third Psalm, as it appears in the "Bay Psalm Book";

The Lord to mee a shepheard is,
Want therefore shall not I;
Hee in the folds of tender-grasse
Doth cause mee downe to lie;
To waters calme me gently leads,
Restore my soule doth hee;
Hee doth in paths of righteousness
For His names sake leade mee.
Yea though in valley of death's shade
I walk, none ill I'll feare,
Because thou art with me, thy rod
And staffe my comfort are.
For mee a table thou hast spread
In presence of my foes;
Thou dost anoint my head with oyle,
My cup it overflows.
Goodness and mercy surely shall
All my days follow mee;
And in the Lord's house I shall dwell
So long as dayes shall bee."

Early in the eighteenth century the Wesleyan influence began to be felt in the American colonies, and certain religious groups took up the singing of Watts' and Wesley's hymns. The revival under Jonathan Edwards, beginning in 1734, and Whitefield's visit to New England in 1740, lent a great impetus to hymn-singing.

In 1729 Benjamin Franklin published an American edition of Watts' "Psalms and Hymns." Christians in America were sharply divided into two opposing groups, those who used the psalters exclusively, and those who used Watts' and Wesley's hymnals.

When the Colonies broke away from England it became necessary to revise many of the English hymns. Several collections of "accommodated Psalms" made their appearance, the first being published in 1785 by Joel Barlow, a brilliant lawyer who had been a chaplain during the War and who later became United States Minister to France. A few years later another similar collection was published by Dr. Timothy Dwight, president of Yale College and grandson of Jonathan Edwards.

Early American Writers

Up until the time of the Revolution, American Christians had almost exclusively used the tunes which had been brought across from England. Gradually, against fierce opposition, American composers began setting original music to the Metrical Psalms and to the hymns of Watts and Wesley. American hymn writers then began producing hymn-poems which were forced to wage a bitter fight for their position in the hymnals.

William Billings, an eccentric tanner and tunesmith, published the "New England Psalm Singer" in 1770 and many of his tunes came into general use. He was partly responsible for the origination of the "singing schools" which have been so popular in America for the past century and a half.

The "Hartford Selection of Hymns" was published in 1799 by Dr. Nathan Strong (1748-1816), containing 378 hymns.

An unique hymnal was published in 1815 by Dr. Samuel Worcester, a Congregational minister; because it contained largely the hymns of Watts and other "selected authors" it became widely known as "Watts and Select." Two innovations were introduced by Dr. Worcester.

His book included a section of hymn-tunes; previously hymnals and psalters contained only words, the tunes being printed in special tune-books which carried such names as "The Chorister's Guide," "The Sacred Minstrel" and "The Worshipper's Assistant." The second innovation was the placing of letters before each hymnline, indicating the expression to be used, a meant "very slow," o meant "loud," e meant "slow," and so forth.

The next important hymnal was "Village Hymns," compiled in 1824 by Rev. Asabel Nettleton, a Connecticut Congregationalist. In this book "From Greenland's Icy Mountains" appeared for the first time in America.

As an illustration of the fact that many hymnal compilers failed to give proper credit to authors and composers, it is interesting to note that Nettleton ascribed the authorship of Wesley's "Jesus Lover of My Soul" to Cowper, and Wesley's "Love Divine All Loves Excelling" to Whitefield. Many songs, such as "Hark! The Herald Angels Sing," were left anonymous.

The "Gospel Song" Era

About the time of the Civil War, Sunday schools came into prominence and scores of talented writers began composing Sunday-school songs and publishing Sunday-school hymnals. And with the coming of the great Moody-Sankey campaigns came a host of "revival songs" and "Gospel hymnals."

Such writers as Bradbury, Bliss, Sankey, McGranahan, Bilhorn, Stebbins, Crosby, and many others, established the modern "Gospel song" era. Strange to say, there has been much opposition in many quarters to the singing of "Gospel songs."

Where there formerly had been a battle between "psalms" and "hymns," there latterly developed a conflict between "hymns" and "Gospel songs."

In the twentieth century, very few Christian songbooks can be accurately classed as either "hymnals" or "Gospel songbooks." Most of them contain both hymns and Gospel songs, and rightly so; for there is an important place in the church today for the singing of all three—psalms, hymns and Gospel songs.

PARENTS AND TEACHERS

(Continued from page 57)

show a keen interest in the absence of any pupil of the class. The story is told of a boy who was very regular in Sunday school and suddenly dropped out. The teacher simply marked "Left" in the class book without seeking the cause of the absence. The superintendent noticed the word, and not satisfied, called at the home of that boy. He found him in the delirium of a fever calling the name of his teacher. The superintendent wrote after the word "Left"—"by an indifferent teacher to die by an accident at No.—Street."

Home Instruction. There is much religious instruction that parents should give to their children, but where it has been neglected they should at least co-operate in making effective the efforts of the Sunday school. If parents are as diligent in helping them to get their lesson for the Sunday-school teacher as they are for the public-school teacher, all will be well. The fact that the Sunday school is taking a keen interest in the spiritual welfare of the children, should be a real incentive for the best co-operation on the part of the parents.

Children Must Learn the Art of Worship.

No amount of moral and religious instruction can be substituted for worship, for morals come from religion and not religion from morals. Children taught worship in the home will have little difficulty falling in line in church. There is but one way to teach children the art of worship. True worship is not taught; instead it is caught from some one whose worship of God is real, warm, and vital. For this reason the parents can best

co-operate with the Sunday school by strictly observing two things:

First, family worship. When children hear the Word of God read, and see father and mother on their knees in worship, they will soon also form strict habits of prayer. Parents must observe family worship when the children are small, as they will find it difficult to introduce it when the family has reached the teen age. The family altar is the best of all home teachers.

Secondly, how the Lord's Day is kept in the home will have much to do with the attitude in which the children approach the Sunday school. When the Lord's Day is a day of rest and worship it will be easy to interest the boys and girls in the activities of the Sunday school. Sunday should always be different from other days. "Remember the sabbath day, to keep it holy."

Parents should co-operate with the teachers in discipline. The house of God, when the Sunday school is in session, is a place that commands strict reverence and respect. Parents who are offended when informed of the ill behavior of their children in the Sunday-school class are sadly lacking in wisdom and foresight. Discipline in the Sunday school must be substantiated by discipline in the home. Discipline in Sunday school is seldom necessary when there has been adequate discipline in the home. There is no discipline so effective and advantageous as home discipline. It is both merciful and constructive, and administered by proper authority.

Parents and teachers should unite in an all out effort in winning every boy and girl for Christ and building strong Christian character. "Save the children and save the world."—The Missionary Worker.

BOOK REVIEWS

The Faith that Wins, Roy T. Brumbaugh; The Bible Institute Colportage Association; 1929; 125 pages; 75¢.

In short biographical studies of several Bible characters, as Noah, Abraham, Enoch, and Stephen, the author depicts some practical phases of the faith life. The author has apparently made quite a study of the Bible characters to challenge the reader to launch out and give the world a ringing testimony of a faith that is grounded in the love of God.

There is particular appeal to young people in the chapters entitled, Faith Adventuring, Faith Choosing, and Faith Overcoming. It stirs the soul to read a statement as follows: "Aching and storm-wrecked souls are crying for help amid the gales of this world. The winds of criticism, the high waves of indifference and the antagonism of the world, would hinder, and, if possible, halt the endeavor of any Christian, or church, to launch the life boat of salvation. But souls are being lost. 'We may rescue, we may save.'"

The author assumes to support evangelical faith. In giving an unqualified approval of a certain radio evangelist on page 20 and in making this statement on page 79, "Those who believe and have been baptized by the Spirit into one body are eternally saved," the author shows definite Calvinistic leanings. There is a bit of confusion also in the separation of church and state on page 96.

Apart from these adverse criticisms on the part of the reviewer, this book will prove refreshing and stimulating to the general reader. The Christian worker and minister will find good material in the preparation of messages that are different.—Russell J. Baer.

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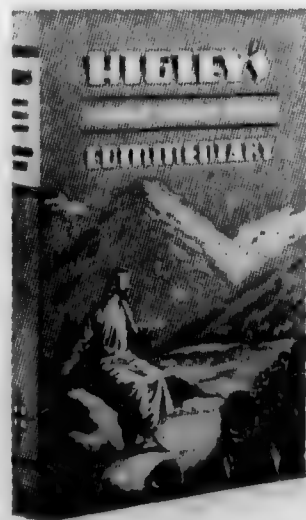
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March 1949

CHRISTIAN MONITOR



Flowering Dogwood, Harbinger of Spring

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JUST ANYTHING DOES NOT DO

BY SILAS HALVORSON



HE noon meal was over, and Dad had already left for the office. Mother and Marla stacked up the dishes and prepared to wash.

"You look so unhappy, Marla," said Mother. "What is the matter?"

"I had planned to work during summer vacation, and now I cannot find a job," answered Marla.

Mother smiled. "It is nice of you to think about that, but do not worry if you do not get a job," she said. "Dad and I do not expect you to start working yet."

"I know that," said Marla. "But I would like to be able to pay for some of the things that I need. A lot of your money goes to help Dick through college; he cannot possibly earn all of the money that he needs. It would help everyone if I were able to make some."

"That is true," said Mother. "But the situation is not so serious that we need to worry about it—not yet, anyway. Dick is earning good wages this summer in the factory at Melton."

No more was said about the matter just then, but Marla could not put it out of her mind. Dishes done, she went out to the front porch and sat down in the swing, determined to think the problem through until she had it solved.

It was not that there were no openings in town. In fact, she had been given several offers of jobs without even asking for them.

First there had been an offer from Mr. Kensett, owner of the Tasty Eat Shop.

"Marla, I need an extra waitress in my restaurant this summer," Mr. Kensett had said to her one day. "Would you be interested in the job?"

"No, I am afraid not," she had answered.

"What?" Mr. Kensett had looked puzzled. "I thought that you would like to earn a little extra money during vacation."

"I would," Marla had said. "But I could not accept work in your restaurant. You serve beer. I do not feel that, as a Christian, I could work in a place that sells something that is detrimental to the customers."

Then there had been Mr. Drews of the Drews Drug Store. Marla had refused his offer, too.

"But why?" Mr. Drews had asked.

"I would have to sell magazines which, I am convinced, fill the minds of the readers with harmful thoughts," Marla had answered.

She had also turned down Mr. Fox of the Wonderland Theater for much the same reason. He had wanted her to sell tickets to the movies.

Marla heard a voice and looked up. It was her friend, Joyce.

"What are you so sober about?" asked Joyce.

"I do not want to loaf all summer, and I cannot find any job that I can conscientiously take," answered Marla.

"Have you tried for any clerking jobs?" asked Joyce.

"Yes, I have," answered Marla. "But all of the grocery and variety store owners

either already have all of the help that they need, or else will only consider people who will take a permanent job."

"How about secretarial work?" asked Joyce.

"Same story," answered Marla. "Business men like to get permanent help. They do not care to spend time training secretaries who will stay only a few months."

"I guess that you will have to work down at the canning factory, then," said Joyce.

"I would like to," said Marla. "But the canning does not begin until August or September. By that time most of the summer will be gone, and I will have to get ready for high school again."

"Then I guess that you will just have to give up, and loaf," said Joyce. "And loafing is kind of fun at times."

WHY?

**A tiny plant was twisted by the storm,
It seemed unfair that it should suffer so,
But when I saw the oak's majestic form,
I knew that only thus the plant could grow.**

**A piece of ore was thrown into the fire
And melted by the fierce and burning flame,
And why intensest heat did it require?
I knew when from the fire pure gold it came.**

**A piece of clay was whirled upon the wheel
It seemed to be the plaything of mere chance,
But when the Potter's hand the clay could feel,
I knew the way to honor and advance.**

**The loving Master wants to have you reach
The heights there are for character of soul,
And so by pain and hardship does He teach,
The way that brings achievement and the goal.**

—Sylvanus M. Gillam.

"But loafing soon gets tiresome," said Marla. "And I would like to earn some money."

Joyce thought a minute and then said, "You are right. Loafing does get tiresome. I am already tired after just one week end of it."

Marla laughed. "Do you want to sit down and think with me? I have heard that two heads are better than one."

Joyce sat down in the swing.

An hour passed, and still the girls had not arrived at any solution. Joyce had to leave.

"Let me know if you get any ideas," Joyce called back as she ran down the street, waving good-by.

Just then a taxi came around the corner and stopped in front of the house. The cab driver grabbed a couple of suitcases and carried them up to the porch. Then he walked back to the cab and helped a young man out of the back seat.

"Dick!" cried Marla as she recognized her brother.

"Yes, it is I, Marla," answered Dick as he laboriously climbed the steps and walked over to an easy chair. He heavily sank into it.

"But what has happened to you?" asked Marla. "Those crutches! What do they mean?"

Mother, hearing the voices, came running out in time to hear Dick say, "I was in an accident at the factory. Something went wrong with my machine. My legs got cut and burned pretty badly."

"Oh!" cried Mother. "How did you get home?"

"It is a week since I had the accident, and I can walk a little now," answered Dick. "But I did have help, and I had a hard time getting the doctor to let me go. A friend took me down to the depot at Melton, and I hired a taxi driver to take me home from the depot here. You saw the driver, Marla. He was kind enough to carry my luggage for me."

"I should think he would be!" said Mother. She began examining her son's legs. "I do not see how you even dared to try to come home."

Dick managed a grin. "It would have been hard to keep me away from here."

"But what about your work?" asked Marla.

"That is the worst part of the whole business," said Dick. "The doctor told me that I could not return to the factory for two months."

"I see," said Mother.

"The factory pays my doctor bills, but I will get no salary for two months," said Dick. "I guess I will have to stay out of college this year to earn some money."

"No," said Mother. "You will not have to stay out of college a year. Dad and I will help you."

"But—" Dick began.

"There are no but's about it," Mother said. "Put all of your worries out of your mind. Just concentrate on getting well."

An hour later, Mother and Marla helped Dick upstairs to his room so that he could rest awhile.

Afterwards Marla returned to her seat in the porch swing. She tried to think. Now that Dick was hurt and could not work for two months, she wished all the more that she could find a job. Mother and Dad would never complain if she did not find one, but they would have to sacrifice more than ever if Dick were to go to college in the fall and not be able to meet a good share of his expenses himself. If she could only help out in some way she would be very happy.

Marla noticed a church paper in the magazine rack. Could it possibly . . . ? She ran and got it. Paging through it, she found a column headed "Church Placement Service." Jobs! Jobs a Christian could conscientiously take!

She quickly glanced down the list of miscellaneous things for sale and various job offers. She came to a place which read, "Wanted: Six waitresses for ten-week session at Fair Havens Bible Camp."

That was it! A job in a Bible camp. A chance to work and chum with fellow Chris-

(Continued on page 70)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLI

SCOTTDALE, PA., MARCH, 1949

No. 3

I PREFER SIMPLE WORSHIP

ANONYMOUS

It was 8 o'clock on Sunday morning. The telephone rang noisily. Could I come over to Saltsburg and substitute for him? His mother had died the night before, and he needed someone to fill his pulpit. Dr. Andrews of Kemperton had referred him to me, suspecting that I might be available.

Yes, I believed that I could help him on this occasion. The church service was to begin at 10:45.

My notes were in my working office and since the building was locked, I scurried over to the secretary's house for a key. Entering my office, I hurriedly looked through my notes. Finally, I came across something which I felt would be suitable for this occasion.

I needed to take the Kemperton-Saltsburg interurban railway to get to my destination. At about 10:20, I alighted at Saltsburg. Then began a wearisome, mile-long walk up a steep grade to the top of the hill where the church building was perched.

As I entered the front door, a woman bounded out through the same doorway. She probably had heard that the pastor was to be away this morning, and so why stay to hear the substitute?

"Where are the wraps placed?" I asked a woman standing near by.

"Right up there," she said, pointing to the upstairs.

"How does one get up there?"

"Just follow the steps."

I reached the top steps, out of breath, and looked anxiously about me, suspecting that I was late.

"When will the church service begin?" I asked a man at the door.

"It's time to begin."

"How does one get to the front of the building?" I was becoming excited, as I noticed about a dozen doorways.

"Right up there," he replied, pointing to the center aisle.

"Shall I walk up there?" I asked.

"I'll take you up."

Perspiration was beading down my face. I had walked up a long, steep hill. The congregation was waiting on me. Who was this tardy fellow? Shall we go home or stay for the service this morning?

With all the dignity I could muster, and yet panting underneath, I followed my guide to the front of the church.

"Rev. Boone, meet Mrs. Whoople. She'll show you the program."

"How do you do?" I smiled.

"We're so glad to have you this morning. I'll introduce you to the choir."

"Oh, that's all right. What is the schedule for the morning?" The congregation, I simply knew, was becoming frantic at the delay in beginning the service.

"Here is a printed schedule. You just follow this."

"Where do I come in? There it is—the sermon." I felt relieved.

"You'll be substituting for the pastor during the entire program. First we'll have a prelude, then the choir will sing. Then you have a sentence prayer."

"Do you mean by that a short prayer, or simply one sentence?"

"Yes, just a very short one-sentence prayer."

I asked myself, Is that all they prayed here? "All right, I'll have a sentence prayer."

"You see, you give it following the call to worship by the choir."

"You mean the choir sings and then I pray."

"Yes. Then after you pray, the congregation will sing."

"Does the congregation stand or sit during this time?"

"They sit."

"Say, I believe it would work better if I simply gave the message and you would have someone else take care of all the rest."

"That's all right. You can do it. It's very simple. You just follow the program."

"I would much prefer someone else to take charge."

"No, no, you'll be all right."

"I prefer not." I saw visions of the audience standing and me sitting, and vice versa, both synchronized like a smashed Ingersoll.

"I'll just give the message. How'll that be?"

"No, you take all of it. You'll do all right."

After all, the pastor's mother had died the night before, I thought. Well, I guess I could try if she insisted.

"Now, let's see, I come in here. Do I follow the choir in or go before?"

"You follow the choir."

"Slowly the choir filed past me. They were all dressed in an exquisite maroon-red garb. I was to follow the last member.

I stepped down and walked around to the rostrum. Every eye was upon me. The choir stood at attention. Looking neither to the right nor to the left, I stepped upon the rostrum. And then—was I to sit down immediately, or was I to follow the action of the choir? Why were they standing?

I slumped into my cushioned seat. I heard the rustle of the choir gowns behind me. They had also seated themselves.

"Sweet Peace, the Gift of God's Love," a beautiful tune, came from the organ. The prelude had started. Then the choir sang, "The Lord is in his holy temple; let all the earth keep silence before him."

I stood up, and began, "Our Father," knowing that it was to be a one-sentence prayer. Quickly I finished and then sat down. Then the congregation sang a number.

Next I was to conduct the responsive reading, taken from page 579 of the Hymnal. The Gloria Patri followed.

Next my printed program called for a Scripture lesson and pastoral prayer.

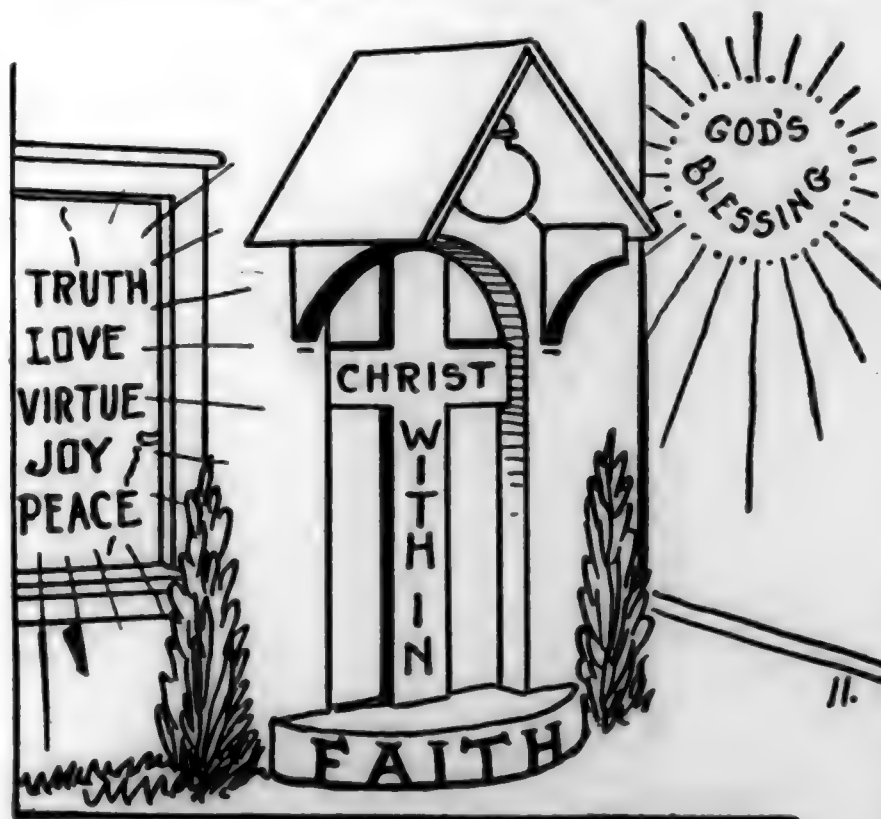
I stepped behind the pulpit, and in a distinct voice said, "I shall read from. . . ." I didn't finish my sentence. The organist hadn't known that I was going to read. I stood there. The organist stopped. And then I swung into the 136th Psalm, "For his mercy endureth forever." I finished the reading and then prayed, prayed for guidance in this meeting. The acoustics of the church were perfect. My voice carried well.

I had lost my program. It was in the back of my Bible. Was I to stand or sit? I decided to stand.

"Four hundred and thirty-one years ago, a man walked. . . ." Again the organ cut in. After about ten quarter notes, it stopped abruptly.

"Four hundred and thirty-one years ago," I repeated, "a man walked the streets of Germany, crying, 'Do you want your sins forgiven? See me. For ten cents, a dollar, or two dollars, I'll extract your friends from purgatory.'"

For twenty minutes I told them about the Protestant Reformation and how it affects us today. There was rapt attention. Interest was evident. "The just shall live by faith," I reiterated. "But there is more than that," I added, "Christians must live the Gospel."



I remembered that I was to offer a prayer at the close of the message, but I didn't recall whether it was to precede or follow a short chant by the choir. I prayed, and then sat down.

There was an excruciating silence. I sat and the rest sat. The organist mercifully came to the rescue, and for three minutes we listened to a number, the name of which I didn't get.

But now the organ number was over. I had found my program sheet, and there it said that an offertory was to precede the sermon. Also, I had been instructed specifically on how to walk down around the rostrum, offer a prayer and then give the collection plates to the ushers. I was then to return to my seat, and when the ushers returned, walk down to them, take the plates from them, and while the organist played a tune, we were to stand there. Then I was to take the plates and place them on the table before me.

The young men soon had the offering taken and as they walked to the fore of the church, I stepped down to take the plates. Reaching out my arms, I meant to take the plates, but the ushers did not give them. Something was wrong. I stood there, awaiting the organ number. None was played. Finally the two ushers kindly handed me the plates, turned and walked to their seat.

I slowly climbed the steps to my seat. As I touched my seat a member of the choir beckoned me. The choir had prepared a number especially for today. Would I mind if they sang it, even though I had accidentally not given them the chance?

Of course, I didn't mind. He smiled a sincere, thank you, walked to his position. I sat down.

The choir's selection was the beautiful anthem, "The Child of the King." A beautiful tenor voice sang the solo part, and the choir chimed in.

Examining the listed program again, I noticed that a pastoral prayer was to follow the song, and that this prayer was to be the benediction.

For three verses the tenor sang softly and tenderly, "The Child of the King." At the end of this third verse, I stepped behind the pulpit, extended my hand over the audience as a signal for all to rise, and began praying, "Our Father . . ." I had to stop. Of all things, the choir was singing another verse, and the tenor was again singing. What was I to do? I had signalled the congregation to arise. Thinking that it perhaps was a refrain of some sort, I bowed my head, placed my hand on my forehead, and as if praying stood there behind the pulpit until that tenor would finish his words! It was too late to sit down now.

Until he had finished the remaining part of the song I stood there holding my head. Whether the congregation held theirs, I never discovered.

Finally, the tenor stopped. I raised my voice to God and said, before the whole audience, as I prayed: "God, in our human bungling we are reminded of Thy forgiving attitude in our bungling, sinful ways, and how Thou dost forgive us for our many mistakes. . . ."

The prayer ended, I stood there, nervously handling my notes, not knowing whether to descend from the rostrum or to crawl into a hole.

Soon a lady reached for my hand. "That was a wonderful sermon. Don't you mind those mistakes one bit."

"Thank you. I'm sorry. Thank you."

Another woman stepped forward. "You did all right. I enjoyed your message. Come back again. Forget about the mistakes."

"Thank you. I'm sorry, but I just got mixed up."

"Don't you mind the mistakes."

"Don't worry about us. We didn't mind the mistakes."

One, two, three, a dozen, twenty people shook my hand—and what a consolation they gave me. Victor should have been present with his phonograph: "What a wonderful message." "I enjoyed the message."

On the way home, a kind old grandmother came to me and said, "I felt embarrassed for you up there."

"Oh, did you? Thank you."

Next Sunday, I'm going to a Mennonite Church.

WINDOWS OF WONDER

A little child stood by his mother's side, looked up at the beautiful nocturnal sky and prattled carelessly, "Twinkle, twinkle, little star, how I wonder what you are."

In due time, the child became a man and he eagerly absorbed the learning offered by the professor and the book. As he looked at his favorite star, he declaimed, "Twinkle, twinkle, little star, now I know just what you are."

The years passed. The student became a teacher of astronomy. And always he learned as new discoveries were made and more powerful telescopes were built. As new knowledge was added to his meager store, he beheld greater areas of the unexplored. Fame came to the astronomer, but, as the autumn frost touched his dark locks, he became more humble. So that once more he gazed upon his favorite childhood star, but this time, with low and reverent voice he spoke, "Twinkle, twinkle, little star, how I wonder what you are."

PERSEVERANCE

**A swallow in the spring
Came to our granary, and beneath the eaves
Essayed to make a nest, and there did bring
Wet earth, and straw and leaves.
Day after day she toiled
With patient art; but, ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground,
She found the ruin wrought;
But, not cast down, forth from the place she flew
And with her mate fresh earth and grasses brought,
And built her nest anew.**

**But scarcely had she placed
The last soft feather on its ample floor,
When wicked hands, or chance, again laid waste,
And wrought the ruin o'er.
But still her heart she kept,
And toiled again; and last night, hearing calls,
I looked, and, lo! three little swallows slept
Within the earth-made walls.
What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, truth or plan?
Have faith, and struggle on!**

—R. S. S. Andros.

We are living in an age when it might be easy to become disheartened and say, "What's the use?" But in the midst of all this turmoil, great souls do see the use and they will make their efforts known. Many are working in research laboratories and their names will not be heralded, neither will their wealth be increased, but the world will benefit by their labors.

I heard a schoolteacher remark, "I do not see how anyone on this earth could become bored." This teacher has taught the fourth grade in one school for many years and might easily have stopped growing mentally, but, because she is truly alive, parents are glad to entrust their children to her influence.

As young people today live, wherever they are situated, in school or factory or office, they should be conscious of these windows of wonder. For they are there, if they have eyes to see. No one need feel that stone walls imprison on all sides. Some of these windows which cause us to wonder and to learn are called Nature, Art in its many forms, Language and Literature, Music, Mathematics, Medicine, Geography, Geology, Astronomy, Science in its many forms, as Biology, Zoology, Botany, Chemistry, and the transcendent window of Religion.

And be sure that all true knowledge that comes through these wonderful windows is from God.

In Matthew 18:2, 3 and 4, we read:

"And Jesus called a little child unto him and set him in the midst of them.

"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

As a Little Child*

It may be I can never give the world much beauty,
Though still I try, arranging winsome words.

Grace flies so near, it fans upon my shoulder,
And yet eludes, like leaf-hued autumn birds.
I yet may come to leave to some few others
To pen the glories viewed from telescope,
Or, having peered through microscope at lacy algae,

Proclaim how lowly plant life may bring hope.
But grace is here and in so much abundance,
That I shall drink it in, each hour, each day,
With childlike open eyes and ears and hands.
And who is there on earth to tell me Nay?
I find contentment and a new heartease,
When humbled, I become as one of these.

—Freda Kirts Shower.

—The Watchword.

* This poem is by one whose name is attached and was published some years ago in The Columbus Citizen, Columbus, Ohio.—Editor.

A very learned Dominican said of Saint Francis of Assisi:

"The theology of this man, founded on purity and contemplation, is a flying eagle, while our science crawls on its belly on the earth." While Science has split the atom and pierced the stratosphere, it is yet earthly minded, even turning its efforts to the destruction of those who seek to know its secrets.

BEAUTIFUL FEET

BY LEROY C. BROWN

The great concern of the people of the world and slaves of fashion are beautiful faces and beautiful hands. Great attention is given to the face, lips, eyebrows, and fingernails. These are camouflaged, disfigured, and painted. Most of what appeals to the world as beautiful is merely artificial. There are many powders, paints, and creams on the market, to create a make-believe beauty. The world cares only for the outside. Striking colors and paints are attractive and considered beauty.

The great concern of God is the inside and the feet. Beauty consists of more than paint and colors. Beauty in the sight of God, and good common sense, consists of character, virtues, righteousness, modesty, comfort and consistency. Beauty originated with God. He is the Author of all that is genuinely beautiful. God delights in beauty and He is more beautiful than all the beauty of nature combined.

Since the fall of man, most people have a perverted idea of beauty. Too much attention is given to the face and not enough to the feet. Hands indicate doings and feet, goings. The Bible speaks of "beautiful feet" but not much is said concerning "beautiful faces."

That which is right and helpful is beautiful. The slogan of our old-fashioned mothers and grandmothers to their children concerning beauty was in character and obedience, saying, "When she is good then she is nice." Today the newfangled ideas are, when the children are dolled up then they are nice. Pride and stubbornness are fostered instead of modesty and virtues.

God's viewpoint of beauty is concerned about our feet; that is, our goings and our obedience. There is a redemptive beauty that is imparted in regeneration, more is added in sanctification; meekness acquires more and finally more will be imparted to the believer in glorification.

The persons will look beautiful unto God, the angels, and the glorified saints in time to come, who have explicitly obeyed God's commandments while they were in this world. The great concern of God is redemption and that for which His Son came into the world.

Before Christ ascended, His concern was that His followers go into all the world and proclaim the tidings of salvation. Two times in the Bible, once in the Old Testament and once in the New, is the exclamation given: "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"

All those who go forth as Gospel workers such as missionaries, evangelists, preachers, colporteurs, and those who make possible the going forth of these will be among the "beautiful feet" saints who will attract great attention in heaven. Many have gone forth, worn blisters and calloused places on their feet, became footsore and had aching feet, but those feet brought the Gospel to many and some believed the good tidings and were saved.

Let us forget the aches and weariness of going forth with weeping bearing the pre-

cious Seed and for a few moments imagine all sorrows past, the first resurrection over, the saints from the north, the east, the west, and the south have all been gathered home, housed safely forever in the New Jerusalem. We look upon the noted adventurer David Livingstone who traveled thousands of miles on foot through dark Africa, but now is walking on the golden streets. His feet are so beautiful he attracts attention. Many saints adore him; his goings are beautiful. A legion of angels hover about him, all attracted by his beautiful feet.

We also visualize that noted missionary and founder of the China Inland Mission, J. Hudson Taylor. This great saint also is walking the streets of gold. In the midst of it is the Tree of Life, on either side is the River of Life. His feet are attracting the attention of an innumerable number of angels. The angels are all taken up with him and not he with the angels. Following him are thousands of converted Chinese, all are saved and joyful, many are shouting, others are praising God. The glorified Chinese, too, are admiring his feet and like the angels have been following him to behold those feet. Some angels may exclaim, "What beautiful feet!" Others may ask, "Why are his feet so attractive and beau-

TWO KINGS

**Jesus and Alexander died at thirty-three,
One lived and died for self; one died for
you and me.**

**The Greek died on a throne; the Jew on
a cross**

**One's life a triumph seemed; the other
but a loss.**

**One led vast armies forth; the other
walked alone.**

**One shed a whole world's blood; the
other gave His own.**

**One won the world in life and lost it all
in death;**

**The other lost His life to win the whole
world's faith.**

**Jesus and Alexander died at thirty-three,
One died in Babylon, and one on
Calvary.**

**One gained all for himself; and one Him-
self He gave**

**One conquered every throne, the other
every grave.**

**The one made himself God, the God made
Himself less,**

**The one lived but to blast, the other but
to bless.**

**When died the Greek, forever fell his
throne of swords;**

**But Jesus died to live forever Lord of
Lords.**

**Jesus and Alexander died at thirty-three,
The Greek made all men slaves; the Jew
made all men free.**

**One built a throne on blood; the other
built on love.**

**The one was born of earth; the other
from above.**

**One won all this earth, to lose all earth
and heaven.**

**The other gave up all, that all to Him
be given.**

**The Greek forever died; the Jew forever
lives.**

**He loses all who gets, and wins all things
who gives.**

—Charles Ross Weede.

tiful?" The converted and glorified Chinese will jubilantly exclaim, "These are the feet which have brought us the Gospel of glad tidings, of salvation and peace. If these feet would not have brought the Gospel to us, we would not be here." They will have reason to admire those feet.

While the world is taken up with its fads and perishing vanities, let the saints go and take the Gospel of peace and glad tidings to a perishing world that some may be saved ere the Lord returns, then be among the "beautiful feet" class. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Most of the beauty of the saints who walk with God is on the inside in this life. Dim as the natural eye is, yet can it see a little beauty in virtues on the outside. When Christ returns, then the beauty will shine forth from the inside and be manifest on the outside.

The Bible says, "The king's daughter is all glorious within." The children of the devil put all their beauty on the outside, but the inside is vileness, blackness, and corruption. Some day all things will be brought to light, all mysteries explained, all secret things, whether good or evil, be made known. Then all the artificial beauty will flee away.

Dr. Walter Lewis Wilson, in *Strange Short Stories* by the Doctor, writes, "I saw an unusual sight in Southern Missouri one day. A peacock and a turkey gobbler were strutting back and forth with their tails spread to the fullest extent. They were seeking to outdo each other in displaying their beautiful tails. For some time they paraded back and forth, close to each other out in the barnyard. As I watched them with much amusement, I saw the peacock suddenly drop his tail-feathers and run quickly toward the orchard to disappear among the trees. Upon making inquiry, the farmer told me that the peacock had suddenly seen its own feet, which are very ugly. He was so ashamed that he ran away to hide and would not return to the house for two or three days."

Thus will it be with all who think of beauty merely as on the outside and who do not walk with the Lord, but live as if they were on a dress parade. They will behold their feet and be ashamed. Modesty should satisfy every Christian for the present, and aggression, inspiration, and evangelism should be his great concern.—The Gospel Minister.

IT STILL WORKS

A famous American preacher, a generation ago, was asked the secret of his success in winning such a large number of people every year for the kingdom. He replied, "I always make it a point to speak to at least one unsaved man every day about his soul." There it is—in one sentence—the whole secret. This was Jesus' method—it worked two thousand years ago. It is still God's method—and it still works today. Let no church or pastor become so busy as to forget the main business of Christianity—human redemption.—Selected.

"Some men make a success of everything except their own lives."

THE MENACE OF THE MOVIES—WHAT CAN BE DONE?

All conscientious investigators have long known that movies are the most poisonous of influences of juvenile delinquency. Mr. Hughes, ace investigator for Chicago Tribune syndicate, gives this information on that subject:

"Communism and vice travel hand in hand. Three years ago the Tribune disclosed that 300 young girls disappeared from Hollywood each month into vice, prostitution, and ruin. They are disappearing now at the same rate—about ten a day—according to competent investigators. Vice which affects prominent movie figures is hushed and kept from the public prints." . . .

I am sure that every adult reader of this letter has long been aware of the unchristian, ungodly, un-American propaganda spread through some motion pictures. Every one of you has doubtless given thought and prayer to the subject: What can be done to rescue our youth from this terrible plague which is destroying morals, lives, and characters by the multitude?

The time has come for an aroused, Spirit-moved Christian citizenry to do something about this menace to our youth and democracy . . . Our duty is plainly and simply to stay away from the movies, and to encourage others to do likewise. The situation calls, not for a picket line, but for a boycott. Most emphatically, the duty of every Bible believer is to boycott all agencies of Satan, among which the movies rank high in their capacity for evil. (To boycott means to "leave strictly alone.")

Analysts say that the whole film industry would be cast into bankruptcy if all church members stayed away from the movies. The profits of the business are high when attendance is kept over the 90,000,000 weekly level. The film industry breaks even when the attendance level sinks to 80,000,000 per week. Hollywood's movieland goes into the red and heads toward bankruptcy when it sinks below 75,000,000.

Our population is 140,000,000. By subtracting the total number of children too young to require tickets if taken there, we have a potential audience of around 120,000,000 (adults and ticket-buying children).

Around 95,000,000 of our people are now going to the movies. Around 25,000,000 do not go to any pictures at all. This figure can be taken as the approximate number of 100% Fundamental Believers in our nation. Our church membership is around 60,000,000. Thus it is evident that some 35,000,000 church members are patronizing the movies. If this bloc of citizens would boycott the movies, that present movie attendance would drop from 95,000,000 to 60,000,000. The whole film industry would speedily be projected into bankruptcy. Thousands of theaters all over the land would be forced to close their doors.

Probably you know church members who ignorantly say, "I don't see anything wrong in going to the movies." Certainly, the vast majority of church people attending the movies do so in ignorance, rather than in any deliberate design to help finance and

spread the influence of God-hating Communism. It must be our task to open the eyes of the church people of the nation. It must be our task to show them the evil in the movies and the evil which one commits in patronizing them.—From Dan Gilbert's Washington Letter.

MULLEIN—FLORAL LIGHTHOUSE

Sara M. Perry

The common mullein that grows so thriftily over the whole of our country is known in Europe as "American Velvet Plant," not knowing, these neighbors of ours, that the mullein, like ourselves, has been transplanted, centuries ago from another land and has become Americanized.

The plant came to us from an island off the coast of Sicilia, Thapsus, hence the name *Verbascum Thapsus*.

Mullein has been called our Floral Lighthouse. It is indeed a fitting name when it is seen standing tall and bright in bleak bare places. And that is where it loves best to grow.

To read of the processions of the old Romans seems a far and remote thing, but when we know that the candles, "candelaria" were only mullein stalks soaked in tallow, it makes those processions a thing that we understand and think of with interest.

The ancient Greeks used the leaves of the mullein plant for lamp wicks, as did many of the old pioneers when there was nothing from which to weave lamp wicks, and they made a very durable substantial wick.

The "hag-taper" that we read of in the very olden times was a mullein stalk soaked in crocodile oil, because that gave a glow and an odor to the light.

The leaves of mullein have been used in many ways for medicinal purposes both for man and beast. Bruised they are used for poultices, steeped the tea is used for distempers especially in animals. And the Indians deemed mullein a most effective remedy for colds and dyspeptic ailments.

As a decorative flower it is in great favor in Europe. Hedges are planted for a background for smaller plants in parks and large private estates. They will no doubt tell you that it is "American Velvet" plant and will doubt your veracity if you tell them that it was once foreign to our land of America.

But the plant has become so much at home that it grows in every section of the country and each different section has its own name for the plant. Aaron's rod, hare's bean, rabbit flannel, flannel flower, lungwort, ice leaf, velvet dock, on and on the names for this gay and lovable plant, for it does bloom when other things are out of flower, and we so love a plant that brightens the way when otherwise there is no brightness.

Birds are fond of the seed, and of the very soft down from the under side of the leaves to line their nests, particularly does that gayest of them all, the hummingbird, seek the hairy down of mullein for her fairy-like nest.—S. S. Messenger.

JUST ANYTHING DOES NOT DO

(Continued from page 66)

tians. An opportunity to study the Bible. Of course she would not get to attend all classes at the camp, but she surely would be able to attend some. The salary would not be large, but it could be considered clear profit since room and board would be free. Marla surmised that she would not only have some money for her own expenses, but that she also might have some besides with which to help Dick.

Marla ran to tell Mother the news.

Mother smiled. "I would be glad to have you work in a Bible camp," she said.

Marla ran to the telephone and called Joyce's number.

"Joyce, I have grand news!" cried Marla. "I think that I have found jobs for both of us. How would you like to work in a Bible camp this summer?"

Joyce was just as enthusiastic as Marla was.

That afternoon the girls sent applications to the Director of Fair Havens Bible Camp for jobs as waitresses. Three days later they were notified that their applications had been accepted. They were to report for work on Saturday.

"I am going to save some money so that I can help you through college, Dick," said Marla.

"But, Sis, that would not be right," Dick protested.

Marla laughed. "Forget about your manly honor," she said. "I will get every penny back from you some day. When my turn comes to go to college, I will let you help me in return for what I hope to do for you now."

Dick grinned. "It's a bargain," he said.

Forest City, Iowa.

LOSS FOR CHRIST

A young girl was walking along the city streets with her grandmother. Presently they came to a beggar who asked for help. The woman listened to his story, and then reached into her purse and gave him a piece of silver. As she did this her granddaughter said, "Grandma, you have lost a good deal since you have become a Christian, haven't you?" The grandmother replied, "Yes, I have. I have lost a hasty temper, a habit of criticizing others, a tendency to spend all my spare time in social frivolities and pleasures that mean nothing. I have lost a spirit of avarice and selfishness. Yes, indeed, I have lost a good deal."

Every person who tries to follow Christ must expect to lose something. This loss will be similar to that of the good woman mentioned above. When Christ finds us and lays hold of us, we are bound to be "thrown for a loss." This is the case because all of us have wrong things in our natures and lives that He cannot use. We must suffer the loss of these things before we can be fitted for His service.—The Presbyterian.

CHOICE BITS

A determined soul will do more with a rusty monkey wrench than a loafer will accomplish with all the tools in a machine shop.

—Rupert Hughes.

CHRISTIAN MONITOR PULPIT

ENLIGHTENED HEARTS

BY ROBERT GARBER

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.—Ephesians 1:15-19.

May the Holy Spirit guide us in the consideration of this subject, that He may have His way in our hearts.

The Apostle Paul's concern in the letters he wrote was that the followers of Christ might enjoy the blessings that were rightfully theirs through their acceptance of Jesus Christ as their Saviour. The churches in Paul's time were threatened with Satanic influences just as they are now, and Satan has been able to cast a shadow over the hearts of many sincere Christians simply because they have not yet come to a full realization of their privileges in Christ Jesus. From Paul's writings we are certain that the host of discouraging, disheartening, confusing circumstances that came hurtling at him with terrifying energy were as great as we face in the work of the church today. Yet where can we find any trace of doubt, anxiety, gloom, or despondency in the life of the Apostle Paul? Just what was the secret of his victory, his submission, and so forth? Did God have a special blessing for him which we cannot have, or was it something God has in store for all His children?

Many times the Apostle recalls the mercies and goodness of God just as he has done in the first fifteen verses of this chapter. He speaks of rich spiritual blessings in Christ: (1) Adopted children of God, (2) holy without blemish, (3) heirs of God, (4) sealed by Holy Spirit.

As we read this letter, we can easily apply the truths to our own lives and also to the church of today, for these rich spiritual blessings have already been granted.

Notice that after he hears of their faith and love, he resorts to prayer for them. We need to humble ourselves before God in order to receive His blessings. We can reason some of these things out and put forth desperate efforts to understand, but we can never truly understand until the Father of glory gives unto us the spirit of wisdom and revelation in the knowledge of Him. Verse 17. "The Christian can see more on his knees than the philosopher on tiptoe."

First, he gives thanks to God for them and also for their faith and love. He was grateful for the church and the progress she was making, but he was convinced that God had much greater blessings in store for them yet; and so he prays that the eyes of their understanding might be enlightened. Verse 18. Notice as mentioned previously, that he doesn't pray

for any new blessings, but that they may understand those spiritual blessings which have already been granted. Here then is the secret of Paul's victory. Just as the natural eye cannot see without light, so the soul cannot understand without the Holy Spirit. Through the Spirit's revelation to his heart, Paul had something which nothing could shake or confuse. Is it any wonder that Paul's deep concern is that we may enjoy that understanding too—the enlightened heart?

Now what is it that he would have us understand? Is it that we may know what is the hope of His calling; what are the riches of the glory of His inheritance in the saints; what is the exceeding greatness of His power toward us who believe; or that our understanding be enlightened so we can truly understand our hope, our inheritance, and our power? Eph. 1:18, 19. Without the Spirit-led understanding of these we are living beneath our privileges.

So we would like to consider briefly:

1. Our Hope.

Paul says in I Cor. 15:19, "If in this life only we have hope in Christ, we are of all men most miserable." The Christian's hope is a firm expectation of all promised good things, especially of eternal salvation and happiness in heaven where we shall be conformed to the Son of God, which hope is founded on the work of Christ and His interceding for us and the Holy Spirit's enlightening of our hearts. This hope is definitely different from any worldly hope because of its foundation which is God who changes not and has all power. It serves to keep us clean and pure for "Every man that hath this hope in him purifieth himself, even as he is pure." Thus we see what a thorough understanding of hope will do for us. It also brings happiness and stability. Someone has rightfully said, "The devil has no happy old people, but all God's old people are happy." It is he who loses hope who goes down beneath the waves of discouragement and doubt. How true! Many a life has gone down because of the loss of hope. Oh, that our hearts might be enlightened as to the glorious hope of the child of God!

2. Our Inheritance.

Through our redemption, God in His mercy provides that we actually become adopted sons. Gal. 4:5 says, "To redeem them that were under the law, that we might receive the

adoption of sons." Then in the sixth verse he says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Isn't that glorious? Can you feel the Spirit of Christ manifesting Himself in your very life? Many Christians get just enough religion to make them unhappy. Oh! that they might realize their inheritance! Then in verse seven the Apostle says, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Since I am a son, I am a member of a family. None inherit but the children. What do I fall heir to? I come in possession of God Himself through Christ His Son. Do you claim your possession?

3. Our Power.

The same power that raised Christ from the dead has raised us to newness of life. Romans 8:11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The apostle speaks of Christ's living in him in Galatians 2:20. If that be true then the power of Christ Himself works in and through us. Let us not minimize the power available for victory in our Christian lives. Have our hearts been enlightened that we realize the mighty power that can be manifest through us?

To a minister and his wife Satan often suggests the familiar words, "What's the use?" Satan has no greater joy than to take our hope, power, and inheritance, and place confusion before us. Not until all concern and pity for ourselves is removed and we cast it all upon Him can we enjoy real peace and contentment within. So the Apostle very appropriately prays that the eyes of our understanding being enlightened, that we may have Spirit-revealed understanding of our hope, inheritance, and power. As this prayer is answered in our individual lives, to that extent the church will remain pure and steadfast. May we continually realize our position in Christ. Then the world will glorify God because of our good works. Then our invitations will have real meaning to them. A disheartened Christian was endeavoring to help in a rescue mission. He invited a soul to come into the service. After noting the worker's defeated appearance the other responded with, "No, thank you, I have troubles enough of my own." May we search our hearts, meet the conditions, and receive what is rightfully ours.

Nampa, Idaho.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;

Who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.—II Corinthians 1:3, 4.

Editorials

Obedience a Vital Christian Principle

Obedience was strongly stressed in Old Testament time as the requisite of success and prosperity, both material and spiritual. Listen to the words of Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." It is no less a requirement of the New Testament, for Jesus stressed it strongly in the Sermon on the Mount, as in the Parable of the Two Builders, and the apostles constantly emphasized it in the epistles.

Obedience is one of the great principles of the Christian faith. We often think of faith as the great foundation stone of our Christian-life, and so it is. The Apostle Paul is often referred to as the apostle of faith, and so he is. The Book of Romans is often called the great epistle of faith, and again this is true. But Paul was more than an apostle of faith, and the Book of Romans is more than an epistle of faith. It is interesting and very profitable to notice how Paul also stresses obedience in the Book of Romans. At its very outset (1:5) he calls attention to "obedience to the faith among all nations," and at the very close of the epistle (16:26) he says that the Gospel was "made known to all nations for the obedience of faith." These two references indicate that on the part of all people faith requires obedience, and again that faith, on the part of all people exercising it, issues in obedience. Paul really, in other words, expresses the same idea that James states so emphatically: "For as the body without the spirit is dead, so faith without works is dead also."

1. *We see then that obedience is an element of saving faith.* Paul sometimes puts the one for the other as we see in comparing Rom. 1:8 with 16:19. Our Anabaptist fathers held to this position from the beginning of the Mennonite Church, and it is still one of the important tenets which we uphold.

2. *Obedience is a test of sonship.* "And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3,4). This is a test which we do well to apply to ourselves, for only as we know Christ as our Saviour and Lord can we have any assurance that we have eternal life. John 17:3.

3. *Obedience is a test of our love and friendship for Christ.* "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings" (John 14:23,24). "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Do we profess love and friendship for Christ? Here is the acid test as to whether we really do.

4. *Obedience is a condition for answered prayer.* "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:22). Do we wonder sometimes why our prayers seem to go unanswered? Perhaps we need to examine ourselves as to

whether we have the spirit of loving and cheerful obedience and if we really try to please our Lord in the things that we do.

5. *Obedience is a condition for receiving the Holy Spirit.* "And we are his witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). People may agonize and plead for the presence and power of the Holy Spirit, but if they overlook this simple requirement they will probably fail in achieving that which they desire. A yielding to God and His Word, in full and unqualified obedience, is one of the great essentials to the fullness of the Spirit which God wants all His children to have.

6. *Obedience marks one of the great contrasts between the saved and the unsaved.* In I Peter 1:14 the believers are referred to as "obedient children," while Ephesians 2:2 makes mention of "the children of disobedience." Obedience is the mark of children who have respect for their parents; it is similarly a mark of true children of God. May it be the aim of every one of us to be "obedient children" of our heavenly Father.

7. *True obedience comes from the heart.* There is a form of involuntary or forced obedience which people may give to their superiors, as a slave to a master, or as the wicked will finally render to God. But the true child of God does not yield that kind of obedience. Paul states it very clearly in Romans 6:17: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you."

Some one has well said, "Obedience is one of the foundation stones of all right living." It must first of all be taught and practiced in the home. The child who has not learned obedience in the home will be at a great disadvantage in society and in assuming the responsibilities of life. The school which has no order because of disobedience is a bedlam that accomplishes little that is worth while. The nation that is characterized by lawlessness and disobedience is headed for ruin. The same is true of the church which has no respect for authority. "Obey them which have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17).

Obedience, together with faith, is one of the great marks of the true Christian. It clearly reveals the difference between the Christian and the sinner in this life, and in the future the contrast will be greater still, because of the difference in eternal destiny. The fate of the disobedient is clearly set forth in II Thessalonians 1:7-9: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." On the other hand, and in sharp contrast, the following joyous destiny awaits the obedient children of God: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

"Let Not Man Put Asunder"

These words of Jesus were spoken when a delegation of Pharisees came to Him with a question concerning the ethics of divorce. He coupled His words with the edict concerning marriage which God gave at the time of the creation. These two statements make up the greatest Biblical declaration con-

cerning marriage: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:5, 6).

Here we have the Scriptural ground and intent of marriage, one of the greatest and most fundamental of God's ordinances. Upon this statement are based our marriage ceremonies, and the final words are used almost without exception after the wedding vows have been spoken. They show in a most unequivocal manner the sacredness and perpetuity of the marriage bond. It would mean much for the welfare of our homes, society in general, and our nation as a whole, if all people would take these words seriously, for they speak not only to the persons who take the marriage vows, but to parents, to friends, and to any one who may have a part in breaking up homes, including lawyers and divorce courts.

One of the most joyous occasions in life is the wedding day. It marks the consummation of the love that has grown up between the contracting parties. Marriage carries with it the blessing of God, the benediction of parents, and the good wishes of friends. It lays the foundation for another home, with all its wonderful possibilities for joy and blessing. If the duties which marriage imposes "be remembered and faithfully discharged, they will add to the happiness of this life, lightening by dividing its inevitable sorrows, and heightening by doubling all its blessedness."

But not only is marriage a joyous occasion, but it is also a very serious one. If the vows taken are ignored and violated, the married state can become one of untold wretchedness and misery and dark guilt. Marriage is an institution of God and any one who gives himself over to this God-ordained estate must subject himself to its requirements or suffer the consequences of violation of one of God's holy laws.

We might not need to stress this point so heavily if we were not faced with appalling divorce conditions in our nation today. We can see in our home communities one broken home after another. We read of a constant stream of people tramping to the divorce courts to seek separation from the marriage union for some cause or other. We read with disgust the accounts of Hollywood divorces and remarriages. And when we study the statistics concerning divorce we find a sad record of social decadence and moral depravity as homes are broken up by the hundreds of thousands annually.

The "World Almanac" is our authority for the following comparative marriage and divorce statistics over a ten-year period.

Year	No. Marriages	Per 1000 Population	No. Divorces	Per 1000 Population
1938	1,330,780	10.3	244,000	1.9
1939	1,403,633	10.7	251,000	1.9
1940	1,595,879	12.1	260,000	2.0
1941	1,695,999	12.7	293,000	2.2
1942	1,772,132	13.2	321,000	2.4
1943	1,577,050	11.8	359,000	2.6
1944	1,452,394	11.0	400,000	2.9
1945	1,603,139	12.1	494,000	3.5
1946	2,285,539	16.3	613,000	4.3
1947	2,000,000	13.9	450,000	3.1

The above figures tell their own story of the rising and falling trends in marriages and divorces. It is indeed regrettable that the ratio of divorces rose much faster than that of the marriages.

There is some meager consolation that there was a substantial decrease in divorces during 1947, the last year for which the figures are given. We hope that the figures for 1948, when they become available, will show a further drop in the divorce rate. But the record as a whole is alarming, and should cause us all to continue to heed and to sound the warning of Jesus: "What therefore God hath joined together, let not man put asunder."

Church Statistics

The *Mennonite Yearbook* has for thirty-nine years been the official statistical publication of the Mennonite Church. The fortieth volume is now ready for the press. It, as usual, contains helpful articles which show the march of progress of our different organized church activities during the past year. The biographical sketches of prominent church workers who died during the past year also make a valuable contribution to our church history.

But probably the main value of the *Yearbook* continues to lie in the comprehensive statistics which it furnishes of every phase of organized church work, including General Conference and its various boards and committees, our missions and relief fields and activities, our district conferences and mission boards, our publishing interests, our educational and charitable institutions, and every phase of church and Sunday-school work.

Progress in church work is contingent on many things, and it is not always easy to measure it. Statistics are a very definite help in showing trends, even though they have their limitations and are subject to inaccuracies. We are glad that so far as statistics reveal progress the Mennonite Church is a growing church—growing in number of adherents, growing in the total number reached by our Sunday schools and summer Bible schools, growing in the number of ordained men serving the church, growing in the number of charitable and educational institutions, growing in service to a needy world.

The total membership of the church is now reported as 63,145, a gain of 1,646 over last year. The gain over 1939, a ten-year period, is 5,531. The Sunday-school enrollment is reported at 82,277, showing an increase of 7,021 in the past ten years. Other activities show gains also, summer Bible schools and Christian day schools being the most phenomenal in their growth.

Of special value in showing the trends and helping us to analyze them in the light of our needs is a table of comparative statistics for the eleven-year period from 1938 through 1948, in which are compared the growth in the churches, in congregations, membership, ordinations and deaths, the growth in enrollment and attendance of Sunday schools and summer Bible schools, and a tabulation of the receipts for the various causes, such as relief and missions, that are being sponsored by the Mennonite Board of Missions and Charities. The Christian day schools are compared only with the preceding year, but by looking at the dates of organization, comparative figures can be gotten for every year since 1925, when the first school was founded at Dover, Delaware. There are now 43 such day schools, besides the 8 colleges and high schools, which are in a different category.

Inasmuch as these statistics show progress in the kingdom of God, let us thank and praise the Lord; where we can strengthen and improve and enlarge the work of the church, let us give our unstinting efforts.

CHRISTIAN LIFE

JESUS WINS A MAN AT THE TOP OF SOCIETY

BY RUBY P. ZOOK

Almost every class of society is illustrated in the personal evangelism of Jesus, and in the very beginning of His personal ministry we find Him dealing with Nicodemus, doubtless a member of the Sanhedrin, a man from the upper class, a very learned man, with all the culture, religious training, traditional bias, and prejudice of a Jewish rabbi. Let us look at the characteristics of this fine moralist who sought Jesus for an interview.

Nicodemus was modest, retiring, somewhat afraid—afraid of public opinion. He was a scholar, cultured and popular. He was a student of the Old Testament and of the traditions and history of the Jewish people. He was a more liberal scholar than many of the narrow, prejudiced Jewish rabbis. He had a seeking mind and was not afraid of the truth. He stood high in the ranks of leadership, and evidently held a responsible position in the eyes of his people. He sought after truth with a degree of open-mindedness. Being familiar with Old Testament teachings and the promise of the Messiah, he had a longing to know the deeper truths involved in the prophecies of the great prophets. He, no doubt, felt a need of a deeper experience, as we have every right to believe he had a real passion for a spiritual experience. There was a hopeful boldness in Nicodemus, even in his modest, secret approach to Jesus. This was an encouraging sign to the Saviour. Nicodemus never came out boldly in favor of Jesus as many of the other disciples, but he had the courage to be one of those who attended and rendered kindly service to the body of Jesus after the crucifixion.

How did Jesus react to the ruler's visit? We believe Jesus welcomed him. It was a new experience for Jesus. He needed bold and courageous men with conviction who were willing to dare and do and die, if need be. Nicodemus did not meet all these requirements. This was in the mind of Jesus as Nicodemus approached. Jesus met him on his own ground and he responded in a friendly and hospitable attitude. Jesus was courteous and gentlemanly in His response to the dignified and soulful inquiry of the learned man. Nicodemus was a moral man. Jesus was a holy God. The conception of Nicodemus about man's redemption was in terms of legalism and morality. Christ's conception was in terms of grace and unmerited mercy. Yet Jesus was patient and kind. Jesus welcomed the interview. He loves the seeking soul when there is a sign of sincerity and honesty. He is truly a seeking Saviour. He was then; He is now. "The Son of man is come to seek and to save that which was lost."

What happened in the interview? Nicodemus was the inquirer. He in a dignified and reverent way recognized the spiritual authority of Jesus

and said he regarded Him as a great teacher come from God. Let us notice the method Jesus used in handling this man at the top of society.

Jesus entered at once into the mysterious and spiritual doctrines of the soul. His message was straight and to the point and was directed toward the need of this sinner at the top of society. Jesus explained the doctrine of regeneration for the first time, not to His disciples, but to this moralist, a sinner who had come to Him in secret. Jesus believed in releasing spiritual truths to darkened minds and sinful hearts. Jesus directed the truth at the vital need of Nicodemus, the regeneration of his soul. He did so without apology or explanation. "The truth shall make you free." Jesus had great respect for the law. He was its Author and He helped give it to Moses and it was His hand that guided in the development and interpreta-

PRAYER FOR SOULS

Dear God, I ask Thee for the grace
That shall enable me
To live a life so filled with Christ,
I can be used of Thee.

Oh, help me make Christ known, I pray.
God help me make Christ known;
For lack of knowing Him lost souls
Are faithless, sad, and lone.

For Jews and Gentiles, Lord, I pray.
For every tribe and race;
The Saviour died for every soul.
Each one needs saving grace.

To make Christ known to some lost souls—
That is my prayer and utmost aim,
To see them saved by Christ the Lord
And glorify His name!

Oh, help me make Christ known to some
Who grope in pathways dim,
And may they turn to Christ in faith
And find new life in Him!

I can do nothing of myself—
This truth I fully know:
All things are possible with Christ—
God bless the seed I sow.

—Hazel Banks.

tion of that law. He knew the value of all the types and statutes, and He knew all the requirements; but when He in His personal evangelism had to answer the spiritual inquiry of a seeking soul, He passed by all forms and legalistic requirements and announced to this master in Jerusalem that his one great need was the regeneration from above. The world is indebted a million times over to Jesus for the unfolding of this great spiritual truth, "Ye must be born again." Jesus went to the real heart of the world's need, the regeneration of the soul. A regenerated society, a world peace, the end of

all war, whether local or world-wide, depends on the regenerated individual. Jesus spoke of the birth by water. Jesus knew there was great peril in secret discipleship to the world-wide publicity of the truth and of His coming kingdom. Jesus and His cause get the most out of wide, free and open acknowledgement and profession of the believer's faith in Him.

What was the result of this interview? This wonderful conversation is followed by a glorious revelation, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." He says that this is necessary so "that whosoever believeth in him should not perish, but have everlasting life." The cross must make faith possible, and then follows the most wonderful statement of the Gospel in all the world. John 3:16. Then there follows verse after verse of the richest gold of the kingdom.

If this came from the lips of Christ because of the inspiration given Him by the visit of Nicodemus, how glad ten thousand generations of men ought to be for this interview between the Son of man and this religious sinner, Nicodemus!

La Tour, Mo.

BELIEVETH ALL THINGS

We sometimes think that the thirteenth chapter of First Corinthians is largely a definition of love, but it is far from being such, it is rather love exhibited in action as it relates to the forces of life. Quoting the words used above, we understand instantly that love is not suspicious but confident. This does not necessarily mean that love is blind or credulous but that the highest form of love looks for the best and not for the worst. It seeks to associate itself with high ideals, with holy things, not with a cynic, pessimist or the slanderer. Paul emphatically tells us that in malice we should be children. The Saviour lifted up a child and held it out to His disciples for their approval and emulation.

There are many people who cannot believe anything. In other words, they cannot see good in a single soul or thing. They seem to be utterly incapable of seeing hidden possibilities and great capacities that lie buried underneath the most unpromising. Consequently they fail to cheer the men and women with whom they come in contact, but feed voraciously on jealousy, slander, and through it constantly crush courage, hope, and faith in nearly every soul they touch. If this is your case, you are not living in the thirteenth chapter of First Corinthians.

—Evangelical Visitor.

NEEDLESS ACCUMULATION

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. If you cannot go in person, inquire diligently what blood-mortgage there is on your property in the interest of lost souls. I warn you that it will go hard with you when the Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being carefully devoted to giving the Gospel to the lost.—A. J. Gordon.

WILL THEY BE LOST? WILL IT BE LOST?

BY ARLETHA ZEHR

A beautiful picture is painted upon the western sky as the sun is sinking inch by inch beneath the horizon. The scene shows forth its glorious color, but gradually the colors fade into deep night shades, and the night is chilled in its stillness. The sun, which just a few hours ago was brightly throwing upon us its rays of light and warmth, has now vanished from sight, and our eyes are piercing into the blackness of night. Our intellect tells us it will rise again if God permits it so, but some day the last glow and warmth will be gone and our eyes will see the beautiful scene fade away forever.

As we gaze into our church today, do we see its glorious colors gradually fading? A challenging appeal goes forth: Are we seeing our church, which we love so dearly, sink inch by inch beneath the horizon?

Parents, are you causing your children which were so dear in infancy to lose their beauty and fade into the darkened shades of night? Is the duty as taught in Proverbs 22:6 being neglected? "Train up a child in the way he should go: and when he is old, he will not depart from it." Each child has a responsibility to the church. Do they know this? Will they be lost from the church and from God? Will they be lost?

"This is just a very small thing, why keep it? Let's discard it," is a thought that runs through the mind of many individuals.

"Why keep it?" the minister repeats. "It really is a small matter, and it doesn't seem to be very important after all." So it is discarded and fades into the darkened depth. Inch by inch our glow and warmth to the world is becoming chilled into the night.

Will it be lost? Youth, the church of tomorrow and a part of the church today, are we calling it just a small thing in discarding the distinctive teachings and practices of our church and of the Bible? We are gradually going down behind the horizon with our colors fading into the blackness of night. We are taking the Scriptures and jumbling them to fit our case rather than taking ourselves and fitting us to the Scripture. Are we going to discard Biblical teachings and discard our prayer head-covering? Are we going to continue to follow the fashions of this world in dress, in hair dress, in using make-up and wearing jewelry? Are we allowing pleasures and desires to creep into our lives inch by inch and then calling it all a small thing? Will we allow nonresistance and nonconformity to fade with the sinking sun by letting its glow and warmth pass beneath the horizon? Will we allow our language to be as that of the world? Will it be lost—is it just a small thing? Let us read what a few of the Scriptures say on these subjects.

Romans 12:1, 2.
I Timothy 2:8-10.
I Peter 2:9.
I Peter 3:3-5.
Titus 2:11-14.
II Corinthians 6:14-18.
I John 2:15-17.
Deuteronomy 22:5.
Zephaniah 1:8.

Parents, youth, awake! The Church is calling us and needs us. Christ is the head of the Church.

"For Christ and the Church' let us cast aside, By His conquering grace, chains of self, fear, and pride;
May our lives be enriched by an aim so grand;
Then happy the call to the Saviour's right hand."

Psalm 139:23-24: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

La Junta, Colorado.

LISTENING TO A SERMON

BY RALPH A. POOLE

The Gallup poll revealed that 90 per cent of the churchgoers consider the sermon to be the paramount feature in public worship. Preaching has done more to influence our lives and the destiny of nations than many suppose. It is said that the preaching of the Wesleys saved England, and our country has been made what it is by the powerful preaching of the early pioneers.

The preacher has a magnificent responsibility as the mouthpiece of great and saving truth; so also the hearer must take heed how he hears. First, he must be kindly disposed toward the man of God. "He that receiveth you receiveth me," said Jesus to His disciples. In spite of the preacher's humanity, he stands in the place of Christ, a herald of a revelation, a carrier of a communication from God who has chosen to disclose Himself through lips of clay. Angels watch in wonderment; devils cry out in despair when God's Word reaches its mark. When one listens to a God-ordained minister he is not listening to a mere professional speaker who works wonders with words: he is listening to one who has the unique and terrifying experience of bringing a bankrupt soul face to face with an experience that will transform his life in a moment of time.

Second, in order to listen well to a sermon one must be receptive to it. The sermon must repair the constant attrition of life. During the week, minds become worn, disaster comes, fears tear at our heartstrings. When we go to God's house we should lay aside every problem, everything that tangles the mind, and permit God to administer the curative potency. We should relax and let the Word sink deep into the area of infection. It will work a perfect cure for all the ills of our lives. We should receive from the hands of the Lord by faith the needed help to face life's perplexing problems.

As you leave the sanctuary you do not walk alone. You are conscious of the presence of a Friend that is closer than hands and feet—yes, closer than your breath. The inner braces of your heart are now equal to the tremendous outer pressure.

Third, listen constructively to the sermon. It is a singular fact that no two members of the audience hear the same sermon. One will receive by the law of association diversified

TABLOID TITHING TRUTHS

Stewardship puts the Golden Rule in business in place of the rule of gold.

Not how much of my money must I give to God, but how much need I use for myself?

The kingdom of God can never be established by raising money, but it can never be extended without raising money.

The unconsecrated wealth of Christians is the greatest hindrance to the church's progress.

Earning maketh an industrious man; spending, a well-furnished man; saving a prepared man; giving, a blessed man.—F. B. Meyer.

truths that will start a sequence of varied mental visions that would astound the minister who stands behind the sacred desk. One can illuminate and amplify his hearing of the sermon by providing his own suitable illustrations as the Word sails around his heart, quietly seeking a landing place. A prejudiced mind or a critical eye will not only take one's attention from those subtle values which are destined to be used for profit but also cause the application to be made to others instead of one's self.

Fourth, one should listen sympathetically to a sermon. A method of noting and retaining profitable passages and arresting facts for personal appropriation should be adopted. A notebook should be used as a safety deposit vault in which to store the many gems that shine in a sermon.

Fifth, hear to heed. "Be ye doers of the word, and not hearers only." One of the great needs of our day is this: we must take the Word of God seriously; we must obey it. The first Christians heard the Word gladly. They went out to take the world for Christ. Paganism tottered and fell under the impact of their hearing and obeying of the Word of God. Lives were changed, and problems melted in the heat of the truth revealed by the Spirit of God.—Gospel Trumpet.

THE BIBLE IS THE BOOK

A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses in the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No one has equaled Moses for law, nor David for poetry, nor Isaiah for visions, nor Jesus for ethics, nor Peter for holy zeal, nor Apollos for fiery oratory, nor Paul for logic, nor John's statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all books, and its Author the very greatest of all teachers. We do well to stay close to its pages. It is The Book. —Christian Action.

OUR HOME CIRCLE

MOTHERS IN ISRAEL

BY MARGARET BOGART

Martha Morgan was out calling and stopped to see an older woman who had just lost her husband. She knocked on the door and a faint discouraged "Come in," echoed in her ears. She had so many duties, with smaller children in the home and she felt the responsibility of her church work. She had worked fast in order to get this visit in. Yet she realized that this older woman would need an encouraging and helping hand! As she heard her lifeless voice she knew that God indeed had sent her.

"Why, Mother Teasdale," she said, "You act as if everyone has forsaken you. Have they?"

The older woman lifted a sad face. "My dear," she replied, "I have just been reviewing my life. It has been full of heartache and work and now, just when husband and I had reared our family and could have rested, he has been taken from me. I have been watching in the window next door, and when the lights are on the old couple there have made me envious. How they are enjoying life together in their old age! My life is as good as ended. No one needs me any more!"

Martha looked up with a sympathetic yet puzzled look. "Yes, it must be lonely for this woman, that was sure," she thought to herself. She could understand too how she did long for rest after rearing a family, for her lively youngsters took all the strength she could manage in disciplining them and making a home. Yet one statement of Mother Teasdale puzzled her.

"Not needed," she queried aloud, "How many days have I wished that I had twenty hands and twenty feet so that I could use them all for a crying, needy world. Mother Teasdale, the fields are white around you. There are so many needing a mother's sympathy, prayers and helping hand. If your children are grown up and away from you take someone else's to your heart. You will be surprised at the good you can do."

"But no one wants a meddling old woman interfering with their lives; and besides, you can work and slave all your life and people nowadays are an ungrateful lot, you hardly get a thank you," Mother Teasdale retorted gingerly.

"Oh come now," replied Martha, "Don't judge everyone by a few bad examples you've bumped into. There's at least one out of three that remembers and deeply appreciates a helping hand and friendly spirit. Mother Teasdale, why don't you just keep reading God's Word and ask His direction for your life? You have had so much valuable experience, I'm sure you will not find your life ended, but a new and full path before you. It is when we feel that we are useless that we lose interest

in looking forward to the days to come. Jesus has a place for each of us. I write to so many people who are blind, crippled, or sick and they have all found their work and place. In their affliction their joy has been that Jesus had a work for them in helping others."

As Martha left, Mother Teasdale sat thinking, "Well, that young woman hasn't been through what I have. It's all right for her to talk. I'm tired out and my poor bones ache; yet she was kind to come, and I believe she was trying to help me. I think I'll take her advice and read God's Word more. There isn't anything else to do."

Her hand reached lovingly for the old Book. She reviewed another chapter of her life, the times, when on her knees, she had battled her way through many a trouble, temptation, and difficulty.

"O Lord," she reverently prayed, "You who have helped and led me in younger days and through middle life; guide me and direct me now. Make my life useful and fruitful in my old age. Forgive me for allowing the enemy to tempt me to discouragement! Bless the young mother you sent here this afternoon. She told me the truth and opened my eyes. In Jesus' name. Amen."

Mother Teasdale's life was filled after that. She found many a lonely heart. She visited, she sewed, she tended children, she baked cookies and other good things for others. When she was sick and could not do much she found the ministry of prayer held much satisfaction and reward. Anyone would not know Mother Teasdale now for the same woman Martha Morgan found that afternoon. God gave her a vision; He directed people her way, and better still, He directed her life and she obeyed, finding real lasting happiness and joy.

GOD BLESS YOU

Philippians 1:3-7

**God bless and keep you, friend of mine,
While we're so many miles apart,
And I'll remember you in prayer,
"Because I have you in my heart."**

**The friends God gives us here below,
Are priceless treasures rare and sweet,
And when we're Christ's and He is ours,
It makes our fellowship complete.**

**And so because we're friends indeed—
By more than friendship's right or claim,
I pray God's very best for you,
Instead of earthly wealth or fame.**

**Fond memories of the days gone by,
I'll always cherish in my heart,
And in my love and in my prayers,
Dear friend, you'll always have a part.
—Winifred M. Nienhuis.**

How? In forgetting herself and thinking of the needs of others.

Do you feel lifeless and useless? Are you saying to yourself—"All I can look forward to now is death and the grave!" No matter what your handicap of condition, Jesus loves you and seeks to make your life not only happy but useful! There are times, too, that we can be most in the will of God by resting in Him and not fretting because we are inactive. He knows and understands. If we are frail in body it would not be good common sense to overdo and be sick.

God is calling for "mothers in Israel!" Those may seem old-fashioned words now, but it is a phrase we should be acquainted with. I know many spiritual "mothers in Israel." They inspire me and uplift me as no one else can!

There is older Grandma Mosher. Her dear old head shakes constantly up and down. She is nearing the line. In a testimony meeting she has more life and vim than some of the young folk. The secret is that life holds new adventure every day with her Lord. It is not dull. Every Sunday morning you see her in the house of God surrounded by her grandchildren. They love her and they certainly know she loves them. She has won her children to the Lord and now she is seeking her grandchildren. She keeps young, watching and living among those she seeks to win!

Then there is Grandma Preston. She is never lonely. Her home is open to all. She has many spiritual children in the Lord. God never saw fit to send her any of her own so she takes everyone to her heart. She is Mother to more than one young person and others, too.

Many people have an idea that all young folks have "gone to the dogs" so to speak. They are different, unruly. One pastor's heart was burdened along this line. After he had preached a stirring message many of his young folks sought God. He looked for some older folk to help them but they seemed to be busy elsewhere. They had been praying for the younger ones to get established and helped, but when they needed a helping hand they left them to stray for themselves. As we look around and see cursing, godless non-church mothers and fathers, aunts and uncles who by example are calling to youth in other ways, we marvel at how some of the young folk press through in spite of it all! They are not dumb. They can tell you what they would like to see in a Christian; and when they see it, and you are praying, God will shoot His holy arrows of conviction and they will at least yearn to have a real salvation. Need I say that that pastor started praying for his older sheep!

There are some dear "mothers in Israel" who can draw out the truth, in love, with every age. You just know they are your friend, if you have a spiritual problem you know they would understand and try to help you. They do not always preach, but they live godly lives and talk often with God. They pray, they seek to direct, they work and give themselves showing a lost and dying world they care for their souls! God's Word says, "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail."

How many times mothers and fathers work so hard to give their children material things! As parents they dearly love their children and would sacrifice almost anything to please them, and yet in the end those same parents receive only ingratitude. There is one thing that you cannot give your son or daughter and that is salvation. It is a gift of God but you can prevail in prayer. You can teach by word and actions and once your children seek God and find Him, there will never be an ungrateful heart. From now until eternity, your own and your spiritual children in the Lord will thank you and be ever grateful, for pointing them to the Saviour.

We might better wear out for Jesus than rust out. If you have an idea that the perfect life will be a "bed of roses" and a life of ease—real living will reveal to you that underneath life's most beautiful "bed of roses" are thorns. They will bruise and prick you! You cannot rest on them. God is calling us out of a life of ease to one of service. We cannot live off the labors and blessings of yesterday. We must press on!

ALL THE TIME THERE IS

BY MIRIAM S. LIND

An apology, I felt, was in order, for the matter I had to bring to the Dean was a small one, and he was obviously swamped with all kinds of importances. But he grinned heartwarmingly and pushed back his papers from before him so that a little clear space shone through. On that space he folded his hands. "I have all the time there is," he smiled, and I relaxed to tell my little tale or ask my little question—I don't recall which it was. But the vivid lesson of that moment was not lost to me, and whenever I find myself saying, "I haven't time," I think of that day, and I try to readjust the lens through which I view life, that I might again see the ultimate goal which I claim to have chosen.

"I don't have time, . . . I'm too busy!" Easy to say, isn't it? Easy to write a whole friendly letter just expanding this one phrase. But usually we who say it are being anything but honest.

Take Martha, for instance. Martha has never really thought about what she wants most in life. Yet if she were honest, she would need to admit that money and the things it brings to her constitute what gives her life meaning and direction. She has no time to teach a class in summer Bible school, but she has plenty of time to spend on the big overstuffed house that holds her pride. She is too busy to be a companion to her little girls, reading much with them, playing with them, singing, enjoying God's nature with them. But she has time to make all sorts of cute clothes for them; time to keep their room spotless; time to prepare special foods for them. Martha has no time to sit down after supper with her husband for a little bit of relaxed, happy fellowship. Yet she has time to uphold her reputation as a perfect housekeeper, even if it means wearing herself to a nagging frazzle. Martha is usually too busy to let her little girls have the tea party they're begging for, but she has time to set out

Old age need not be a dread and fear. The only way it is, is when people fool themselves. It is a strain on a person to try to look thirty when he is really sixty-five. All counterfeit shows. There is nothing so beautiful as an older man or woman with white hair, the peace and joy of God shining from their faces. Their beauty is not skin deep; it is lasting! Though everything fail round about them, earthly things and possessions fade; they have a Foundation that they have built on that holds. They acquire godly wisdom. Sorrow, heartaches, disappointments, and trials have brought them out sweeter and more refined because of One who walked with them.

If it has been your privilege to know such people your life has been richer and fuller because of their fellowship. Their life is not ended; in fact, it does not seem to end. They take the hand of their Saviour and go through the valley of the shadow of death, and it seems as if they just cross over into a richer and lasting life above!—Selected.

a company meal that will show that she certainly can keep up with the next sister. Martha does not always have time, even, for church on Sunday mornings—especially if she's expecting dinner "company." But she's not too busy to window-shop all Saturday afternoon or evening.

Or, there's Esther. If she were honest she would need to say to herself that more than anything else she loved to have position, prestige, power over other people. Esther is too busy to make doll clothes for her child. But Esther has time to be president of some organization. She's always in a hurry when she meets her neighbors, yet she always has time to talk to someone of wealth or of fame or of influence. Her minister never gets a word of appreciation from her, but she is quite profuse in expression when there is a visiting foreign missionary or popular evangelist. Esther gets so busy with her whirl of Christian activity that at times she must even neglect the family prayers. But in public, her prayers are long, eloquent, moving.

Mary probably isn't aware of it, but to be truthful, she'd rather have a good time than almost anything else! She doesn't have time when her husband suggests that they take a day off and go to the church conference with their children. But she always makes plans to have a family day at the near-by beach and amusement park before the children need to go back to school. Mary reads the circulars sent out by our church camps—"Family Week," "Farmer's Week," "Music Week," "Bible Conference." She reads them and sighs, "But we just don't have time, let alone money." Yet almost every summer, Mary and her family find both time and money to take an extended sight-seeing trip. One year it's north to the Lake-of-the-Woods; the next, east to New York; the next, perhaps, the great parks of the northwest; and, of course, the inevitable trip to Florida or California. Mary's week is too full for prayer meeting, and it's hard on the children to be up so late

at night, but the whole family has a season ticket in basketball season, and nothing short of serious illness keeps them from a game.

I know that these pictures, when painted in this way, appear tragic and ugly. Especially when one sees the caption beneath each portrait—"A Christian Woman." But haven't you known Martha, and Esther, and Mary? Not only have I known them, but I can see shades of myself in each of them. And so I put them down on paper to make me think—to make me think about my life goals, to make me think about my use of time, to make me realize that for my heart's desire I have all the time I need. I painted them here to goad me into an evaluation of myself. What do I really want? Things? Prestige? Pleasure? Or do I actually desire to give, in my life span, a service directed to God's glory and to my brother's well-being? If I have honestly chosen this better part, then I have no part with the Marthas, the Esthers, and the Marys who find it so easy to be dishonest when they say, "I just haven't time!" If I choose the glory of God and the enhancement of His kingdom as my goal, I will find in my hands "all the time there is."

Because of the varying interests, abilities, talents—the gifts differing—each woman reaches that ultimate goal by means of different tasks. Each one must make individual choices in the use of her time. But, thank God, each of us has time enough to do her own God-sanctioned task. Each of us has all the time there is—all the time we need—more time than we will ever use, to bring glory to a wise and kind heavenly Father.

Scottdale, Pa.

THE "RIVER OF DOUBT"

In West Virginia there is a stream usually referred to as the "River of Doubt." And indeed, it richly deserves its name. It is extremely temperamental. It loses its way, starts out warm and then turns cold, changes its name and does other odd tricks.

Just west of Wardensville it performs its disappearing act. The spot is known as "The Sinks," and the stream is but a trickle at that point. One can walk dry-shod for almost three miles down the river bed. Under these conditions, a cleft in the rock, through which the stream disappears, is visible. When the water is higher this opening in the rocks is not apparent, and the visitor hears the roar of a waterfall close at hand but is unable to see it.

The mysterious cavern into which the water disappears is about five hundred feet south of where the road crosses the stream.

We have said that this strange stream of doubt changes its name. The water is quite tepid before it disappears underground, and at that point is called "Lost River." When it emerges, after traveling under the shoulder of a mountain, the water has become icy cold, and it is then called "Cacapon River." Just what refrigeration process Mother Nature uses underground to change the temperature of water, is not known.

The "River of Doubt" is just another of God's wonders.

—"Christian Union Herald."

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXVIII. The Kingdom—The Church and the Prophecies

BY THE BIBLE STUDY EDITOR

It is a matter of opinion as to what the relation is which exists between the present dispensation and the kingdom of Christ. It may not be of vital importance as a matter of salvation as to what men believe concerning the kingdom of Christ, for it is certain that the Lord will carry out His ultimate purposes whatever men may believe now concerning His purposes. God has "abounded toward us in all wisdom and prudence" in the redemption through the blood of Christ and in the forgiveness of sins, and the wisdom and prudence of God will continue to abound in all other matters relative to our salvation. Eph. 1:7-12. There is so much that we fail to understand concerning the purposes of God, and there is much more which we fail to appreciate in fullness even when we may understand some of His great purposes. It is more vital than we may suppose to take a wrong attitude toward some of God's purposes.

There are those believers who take the position that the kingdom of heaven as set forth in the Sermon on the Mount is a future kingdom, and the ideals of that kingdom cannot now be fulfilled. Such a faith sets aside the grave responsibilities of the Christian to fulfill the righteousness of that discourse in this present life. Peace and love and even purity as related to present living, are not by them considered possible, and therefore not obligatory.

It may be that the present age of the church is the consummation of God's purpose for the kingdom on the earth. The church has made much progress in her mission of evangelizing the nations of the earth, and much more may be accomplished. All will admit that much more should be accomplished before the Lord's great day, but has there been accomplished all that God has destined to be accomplished in His kingdom? To compare the present church dispensation with the spirit of the prophetic kingdom dispensation would point out some grave discrepancies. The nations of the world have not been persuaded to lay down their arms and turn the weapons of war into tools of industry. It is not in the counsels of the church that men are endeavoring to settle the national disputes and establish peace among men. It is rather in the counsels of national assemblies. The counsels of the church are divided on some of these issues. The Gospel is being preached in all the world, but the world population is increasing more rapidly that the numerical increase in the Christian Church.

While there are believers who find in our present era a final fulfillment of the prophetic messages concerning the kingdom

and see the church progressing toward her final glory in bringing about the blessing of the kingdom to the world, other believers are hesitant in expressing the same convictions and see a retrogression even in the church toward an apostasy in which the very power of the prince of darkness has sway.

All men are persuaded that there will be an end to the present order of things in the world. There will be a final judgment for all men and for all nations. There will be a passing away of the world and its elements. There will be a new heaven and a new earth. By what process will these changes be brought about? If the judgment of the world is to be brought about by the setting up of thrones of judgment by ecclesiastical bodies, there are such bodies already making claim to that privilege. If the world is to be refined by fires of tribulation and wrecked by wars, the atomic age is about to be ushered in at the proper time. But, are men and bombs able to establish righteousness and peace and good will with the same facility as they are quick to judge men of their sins and destroy them with ruthless death? Do these means of bringing about the kingdom of Christ reveal the character and fulfill the providence of God? "It is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27). It was this death and judgment for which Christ was once offered, and because of the fulfillment of that death and judgment by the sacrifice of Christ, He is able to come a second time with salvation. If the death and judgment of the believer have already been expiated for the believer, why should we expect a repetition of that death and judgment when Christ again appears? Read the context of Heb. 9.

There will be a judgment for sin for all the ungodly in the final days of God's reckoning with the world and the ungodly. In that final reckoning there will be more involved than the earth and those who dwell in it. The devil will be cast into the lake of fire where the beast and false prophet are. The great white throne will be set, and the earth and heaven shall flee away from its presence. The judgment books will be opened, and the names of the ungodly will be judged. Death and hell will be cast into the lake of fire. Only the new heaven and the new earth with the New Jerusalem will remain as the habitation of all that belong to God and the Lamb.

The Prophets and the Present Age

It is said that the view of prophecy is

telescopic, that is, it looks forward from one point to the large view in the beyond. In this view it passes by many intervening views, which may resemble, but are not the true object of the vision. It is this prophetic attitude, or purpose, which while reckoning out the periods of time in the fulfillment of prophecy, that omits the Gentile era, because the time reckoning has to do primarily with Hebrew interests. But one should not overlook the fact that the mysteries of prophecy are all understood by the Spirit of God, and the mysteries of Christ even to the Gentiles are, and were, revealed to the apostles. God does not overlook the Gentiles in the purposes of salvation in Christ. He makes provisions for them. Acts 15:13-18. Three times was the Temple constructed, and it failed to bring the children of Israel into the fellowship of God. James saw in this the failure of the Temple, not the failure of God. "And to this agree the words of the prophets [plural]; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." The fulfillment of the prophecy of Amos 9:11, 12 was thus acknowledged by the apostles when the question of Gentile fellowship was presented to the council of the church, but because this prophecy was acknowledged does not imply that all the prophecies of the Old Testament were also fulfilled in and through the Gentile church.

There are many passages in the prophecies which refer to the Gentiles. Amos refers to Edom and the heathen. James called them the residue of men and the Gentiles, but James saw in the prophecy the purpose of God to save the Gentiles as well as the Jews. All nations which were not of Hebrew blood were called Gentiles, heathen or nations, only one Hebrew term being used to designate them. Hence any term or prophecy relating to any nation as such, and not mentioning the particular nation, could apply to the Gentiles. "A light to lighten the Gentiles, and the glory of thy people Israel." Isa. 42:6; 49:6; Luke 2:30-32. The prophecies concerning Christ were appreciated by men of old and by the apostles. Simeon was satisfied that the Saviour of the Gentiles had come. Peter was more convinced of Christ's being the Saviour by the words of prophecy than he was by His own evidences. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." II Pet. 1:16-21. Peter saw that the Gentiles were accepted, and he knew that the Jews had rejected Christ in large measure.

This age may well be called the Gentile age or era. But we see not yet all nations bowing

at the feet of the Lord. The church is a called out body, according to the significance of the term, *ekklesia*, as used in the Greek. This body includes all nations, along with the Jews, or Hebrew race. When Jesus saw the Temple and told the disciples of coming events, He foresaw the destruction of the Temple and the dispersion of the Jews. He limited the time of the treading down of the city unto the time that Gentiles would have fulfilled their place in His plan. "Until the times of the Gentiles be fulfilled" (Luke 21:24). This event compares with the testimony of the Lord as told in Matthew 24. In that discourse Jesus referred to Daniel's prophecy, which, no doubt, was the reference to the period of destruction. Dan. 9:26; 12:7.

There are specific references to the Lord as the coming Saviour and to the establishing of His people who are called saints. There are references to events transpiring among the nations of the earth and the judgments of nations. All these are in the program of the Lord, and we need not be surprised to find them in the messages of the prophets.

Chapter Headings in the Prophets

In searching the Scriptures one often notes the page headings in order to locate certain passages. Again, one frequently notes the chapter headings (not found in all Bibles), to see whether the content of the chapter is what is desired. This is not wrong. These analyses of the chapters are a help to the Bible student in many ways, making it more convenient to find the material sought for. But no one should take it for granted that the page headings or the chapter headings are inspired. The only inspired materials in the Bible are those that are written as the Word of God in the content of the text.

Some Bibles are divided into paragraphs, and the paragraphs are indicated by titles. These should be considered as explanatory, according to the mind of the editor, and not necessarily by the Lord who is the source of the Word itself.

It has become rather habitual with many people to attach authority to the page and chapter headings. This is particularly true with regard to sections of Scripture which occur in prophecy. Some of the most adept prophecy teachers admit that their beliefs and teachings concerning prophetic subjects are largely based on what other teachers have said or implied on this subject, rather than upon their own research and considerate conclusions. Thus, in many instances, the headings of chapters in prophecy have been followed instead of the teachings of the text of the Scriptures.

The headings of the chapters may be true as to the contents, or the headings may indicate certain parts of the chapter bearing on the subject indicated. We need not discard all suggestions made by the arduous labors of those who have devised the helps included in our various editions of the Scriptures by which we are enabled more readily to study them. Many of these indicated prophecies have been fulfilled, and the headings have proved to be true; but the materials in the prophecies are still worthy of our careful consideration in the light of their content and significance, rather than that we blindly fol-

low the indications of the chapter headings, taking for granted that headings are always correct in their implications.

In an Oxford edition of the Bible there are 14 chapter headings in the prophecy of Isaiah referring to Israel and Judah, 24 in Jeremiah, 7 in Ezekiel, 5 each in Hosea and Amos, and 1 each in Joel and Zechariah. Isaiah contains 20 chapter headings referring to the Gentiles, 9 are found in Jeremiah, and only 2 in Ezekiel. Two headings each in Isaiah and Ezekiel and 1 in Zechariah refer to a remnant. Concerning restoration, there are 2 headings in Isaiah, 8 in Jeremiah, 4 in Ezekiel, 3 in Zechariah, 2 in Hosea, and 1 each in Daniel, Micah, and Zephaniah. Christ is indicated in 8 headings in Isaiah, 1 in Jeremiah, 5 in Zechariah, and 1 each in Micah and Malachi. Christ's kingdom is noted 9 times in Isaiah, 3 in Ezekiel, 5 in Zechariah, 1 each in Micah and Malachi. The church is thus mentioned 21 times in Isaiah, twice in Micah, and once each in Jeremiah, Joel, and Zechariah. The Gospel is referred to three times in both Isaiah and Jeremiah.

The above citations do not indicate all the material suggested in the chapter headings. They indicate the nature of some of the titles and include all of the material under the headings indicated in the said edition of the Bible. The frequency of the use of New Testament titles and subject matter is to be noted, for the titles used in these Old Testament books would indicate their fulfillment in the New Testament. Concerning Christ, His promised coming has been fulfilled. Isa. 7:14 was fulfilled in the birth of the virgin's Son, Jesus, but it did not occur in the days of Ahaz. The kingdom of Christ (Isa. 2) was fulfilled as proclaimed by John the Baptist and by Jesus: "The kingdom of heaven is at hand." The nature of it differed from the conditions indicated by the prophet in that chapter. The church is referred to frequently in the headings of Isaiah. It may be that the author of the headings failed to discriminate between the church and Christ's kingdom and used the terms promiscuously. It is rather remarkable that the title **church** was used so profusely in the prophecy of Isaiah and so slightly in other books of prophecy.

The word **church** is taken from an old English root related to the Greek, *kyrios*, meaning Lord. The term has been, and is, applied to the *ekklesia*, or called out ones, as the term is used in the Greek of the New Testament. The word **church** is not found in the Old Testament. It was applied to the people of Israel in the wilderness by Stephen in his sermon to the Jews. Acts 7:38. Everywhere in the Old Testament the people as a whole were called the assembly, the congregation, the people, or the nation. Israel was the national designation until the division of the nation when Judah became the name of the southern division, consisting of only one tribe.

Church and Kingdom of Christ

The only organization in the Old Testament which could correspond with the church of the New Testament is the body of believers who are known as the Children of Israel. They were not always a kingdom. God called them "My People." He called Israel "My

Son." They were spoken of as the congregation or the assembly. Their gatherings were called an assembly, sometimes a solemn assembly, but there is nothing to indicate that they were a people called out, as are the members of the church in the New Testament. They were called out in Abraham and were kept separate by the worship of God under the Law. They were a holy nation by birth, each son bearing the mark of the nation which belonged to God. The church is a body called out from among all nations by faith in God and by regeneration.

Israel became a kingdom, and was called such at Mount Sinai. "And ye shall be unto me a kingdom of priests, and an holy nation" (Exodus 19:6). Verse 5 says, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." There is a similar passage in I Peter 2:9. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." The Greek suggests "a kingly" priesthood. There is a spiritual relationship between God's people under the former covenant of law and the present covenant of grace, but the covenants of the former are not entirely fulfilled in the latter. The spiritual temple of David of this age is rebuilt on a different basis than the former Temple. Acts 15:15-17 and Amos 9:11, 12. The kingdom of Israel ended with a King who was rejected and who never sat on His throne. The church began with her Head departed into the heavens to sit at the right hand of God. It can not be said that the church is a direct descendant of, and fulfillment of, the kingdom.

John the Baptist proclaimed the kingdom of heaven and the coming of One who would be the Christ. John 1:19-27. Jesus came proclaiming the kingdom, which kingdom was at hand. Matt. 4:17, 23. All through the Gospels and epistles mention is made of the kingdom of heaven and the kingdom of God, but the kingdom of Israel and the law for Israel and kingdom do not appear. The spiritual truth of the law and a righteousness by faith incorporates and establishes a new relationship with God. The Messiah promised to Israel has become the Lord of the church. But the church as a body is distinct from the kingdom of Israel. The church is born again. Israel is born in the flesh.

It is necessary for us to see the distinctions between the covenants of Israel's kingdom and the place which the church occupies in her new covenant in Christ.

Christ came because it was the Father's will. At the age of twelve He said to His sorrowing mother, who had searched for Him for three days, "Know ye not that I must be about my Father's business?" To His questioning disciples at Jacob's well He replied, "My meat is to do the will of him that sent me." And on the cross He spoke those significant words, "It is finished." Would it not be wonderful if we were as earnest in doing our Father's will as He was?

MISSIONS

THE BEGINNING OF PROJECT 483

II. Uruguay

BY PETER J. DYCK

This is a sequel to the article of last month which told of the sailing of the "Volendam" to Uruguay and Argentina. Our readers will enjoy this account of the settlement of the first Mennonites in Uruguay.

One of the most convenient travel arrangements in South America is the overnight boat trip from Buenos Aires to Montevideo. Leaving either of these cities at 10 o'clock at night, one travels comfortably in his bed until the steward announces the arrival at the destination at seven in the morning. No valuable time is lost during this trip; no hotel bills have to be paid for a night's lodging; no risings disturb one at two or three o'clock in the morning. In short, we enjoyed it and found it very convenient to wake up in Montevideo on the first of November, having attended to our duties in Buenos Aires the day before.

Back in Uruguay once more, we soon found ourselves living by the code of manners which we had sometimes recommended to the immigrants as being safest in a new country—we kept our eyes and ears open and our mouth shut. Shut, not because of caution and wise experience, but rather because of the inability to utter intelligible sounds in Spanish. One of the first details we attended to was the obtaining of a good map of the country. Having also procured the necessary train tickets to take us to Arapey camp, where some 500 of our immigrants are being cared for temporarily until land can be found and purchased for them, we set out for the interior. During the next fourteen hours as we traveled from the southernmost tip of the smallest republic of the continent to Arapey, only fifty miles from Brazil, its border on the north, we were pleasantly surprised by what we saw from our train window. In ceaseless regularity the grass-covered swells stretch from horizon to horizon, broken only here and there by small patches of cultivated land or the occasional "chacra" (small farm). In Uruguay, as in Canada and in most new countries, development follows the framework of the railways, roads, and rivers. Whereas most of the land is divided into huge ranches, or "estancias," where sheep and cattle graze in countless numbers, the southern part of the country is given more to the raising of crops and market-gardening. In all, however, not more than

five per cent of the total land area is under cultivation. Wool remains to be the largest single item of commerce, with the export of meat as second. Until the development of refrigeration and cold storage, many ranchers would annually drive large flocks of sheep to brickkilns, slaughter the animals there for the sake of their skins, and fling the carcasses into the furnaces to feed the fires.

In the area of Paysandu we observed more fruit trees than elsewhere on this trip, not only in small clusters around the "chacras" and "estancias," but in beautiful and well kept groves covering many acres of fertile land. Although it was spring and the grass everywhere was a deep and rich green, we saw ripe oranges on many trees. The days were comparatively cool yet, and one had the feeling that Uruguay was not at all a bad little country.

At the camp of Arapey, a military establishment consisting of a few large and many small dwelling "houses," we found our immigrants in good health and high spirits. The camp life had been well organized, and the people seemed already to be at home in their new environment. Of course, they would have preferred never to set foot inside a camp again but start building their own little homes on their own land right away; but they all realized that the purchase of land is a very vital factor in colonization and must be

executed with the utmost of wariness and skill, especially in view of the fact that land is expensive, costing from fifty to one hundred fifty dollars an acre, and not every would-be-seller is an honest citizen. Going through the camp and stopping at each grass-covered veranda for a chat with our people, we came across many large ostriches who seemed not to take the slightest notice of us, nor of the boys and girls sitting in the shade of a large tree and plying themselves to the acquisition of the three Rs. The school seemed well organized, and when we met Dr. Klugkist later and had a look at his little provisional hospital, we were confident that the sick were in good hands, too. Incidentally, during the days of our stay at Arapey, one of the men had to be rushed to the hospital with appendicitis which, because it was acute (it actually ruptured on the way), was a case necessitating the utmost of haste. To all our amazement, a one-motored airplane landed on the green fields beside the camp, picked up our patient on a stretcher, and carried him away to be operated upon within the same hour. This, we were told, was at no cost either to the patient or to the M.C.C. transportation as well, as hospitalization is being taken care of by the Uruguayan Social Security or Welfare Council.

The stay of the immigrants at Arapey is not only satisfactory for the time being but actually quite pleasant. There are no paved streets and ugly red brick buildings to shut them in or make them a public spectacle. Living in primitive little dwellings in an open expanse of gently rolling country on the edge of the Arapey River, the whole scene gives an impression more of a happy camping ground than a waiting station. A train brings supplies and mail right into the camp twice a week and permits our M.C.C. representative or immigrant land surveyors to get away easily into Salto from where they have bus and train connections to other parts of the country. A few years ago an oil well was sunk on the camp grounds, which to this day gushes forth thousands of gallons of crystal clear and very warm water instead of oil. A swimming pool has been built and is made available to our people, the men on one day and the women the other. Needless to say, it is a popular spot in the camp and anyone not cured of rheumatism yet will probably be so before leaving there.

Returning to the south of Uruguay, we traveled by Greyhound bus instead of by train so that we might see a different part of the country. Again we were favorably impressed. At Colonia we called on our other immigrants, the second and much smaller group, housed in more "civilized" quarters, such as real brick sheds, covered with tin roofs and other man-made establishments which tend to make the life of its inhabitants mere



Group of Mennonite Refugees at Fredeshiem Camp, Holland, Where They Were Transferred After Being Discovered by Our Relief Workers. They Were the First among Thousands to Be Contacted.

existence, warping the soul of the sturdiest among them and certainly almost crushing the genuine child of nature. People in this town seemed glad for the coming of the Mennonites, because among other things it added color to their own colorless lives. Our own immigrants there are not too happy. It reminds them too much of the last years in Europe. They want fresh air, green grass, opportunities, difficulties, and hardships to make them feel that they are really in a "new world." Fortunately they will not have to stay long in this camp and arrangements are already being made to reduce the numbers considerably and at the earliest opportunity liquidate it altogether.

Heretofore Paraguay has been the only South American country which accepted Mennonite refugee settlers on terms agreeable to both the M.C.C. and the settlers. With the admission of 751 Mennonites into Uruguay, the question arises whether that means that the Uruguayan Government has also extended privileges such as freedom of conscience, including, of course, exemption from military service, freedom of language and schools, etc., to our people. To answer this and relevant questions fully is beyond the scope of this report, and it is not yet known what attitude the Uruguayan Government will take towards future immigration of Mennonites to its country. It appears that the Uruguayan Government regards its present step rather as an experiment and not as a part of its larger immigration program. If our people do well, and they certainly promise to do so, more refugees may possibly enter, but until the present group has been resettled a second group is not likely to be brought there. Upon inquiries concerning military service in Uruguay, I learned from a reliable source, the Executive Secretary for South America of the Fellowship of Reconciliation (F.O.R.), that apart from the fact that Uruguay is the smallest republic of South America and a buffer state between Brazil and the Argentina, it has never been military minded in the sense that other countries nowadays are, but neither did it provide for conscientious objection to military service until 1942. At that time the Government appointed a military commission to review the existing law which made military "instruction" compulsory. A deputation of three members of the F.O.R., including the secretary, were delegated to meet with this specially appointed commission and try, if at all possible, to persuade the commission to initiate or guarantee the provision for exemption from military instruction and service under the new law. The Minister of War, S. Roletti, himself a general, listened with apparent interest to the proposals of the representatives of F.O.R., but was unable to comply with their request because, as he said, the timing was bad. With most of the world locked in bitter conflicts and strife, it could easily lead to misunderstandings if Uruguay would make concessions to C.O.'s. Being asked whether they knew of any other country which provided for conscientious objection to military service, they named England, the U.S.A., and Paraguay. Some time later the Minister of War arranged for the three to meet with the president of the republic, with the result that they received from him the

desired concession. A special article, Article 14, was drafted and passed, exempting C.O.'s of Uruguay from military instruction and service. A condition attached to it is that applicants claiming the C.O. status will only be considered and exempt by the government if recommended by the F.O.R.

Attempts to introduce such or similar concessions into Argentine law have also been made through the combined efforts of the F.O.R., the "Peace Argentine Organization," and the backing of the "Confederation of Evangelical Churches," but the Argentine government has turned a deaf ear to all of these.

Thinking of the wonderful way in which the Lord provides for His own, and meditating on His infinite wisdom in guiding the affairs of men, it seems that it was His hand which pointed to Uruguay and opened a door to a new land for our refugee brethren at a time

when we continued to pray and work for deliverance. While writing this we are within an hour of Asuncion, traveling by steamer up the Rio Paraguaya. In Paraguay we will visit the Volendam Colony and also see the new immigrants of Project 483 once more. We will return to Europe by air on the sixth of December to continue the work there, knowing that it is the wish of our supporting constituencies that many be rescued yet before it is too late. We hope that upon our return to Germany we will find the Canadian and U.S.A. doors opened wider still than when we left there and that many of our people will be given the opportunity to resettle in North America. We hope and earnestly pray with our entire brotherhood for the time when there will be no more refugees.

November, 1948.

Asuncion, Paraguay.

SHALL WE ENTER EUROPE WITH THE GOSPEL?

BY C. WARREN LONG

After having spent a term of service in Europe in relief and spiritual ministry, the author, a minister of the Gospel, writes from the conviction of experience.

Are we really concerned that Biblical Christianity should be propagated in the nations of Europe today? Many of us have been brought up with Christianity as a background to our lives and have thought of it only as something important personally. Slowly we learn that we can not live a willy-nilly American life, but we must identify ourselves with the web of world affairs. We can not live to ourselves alone and love God alone. We must also love one another, regardless of nationality or color.

With profit we can raise the question, What is wrong with the people in Europe? Why is it that Christian values are minimized and in many cases not even considered? Certainly it is clear that the world is always sinful and inimical to God. In this the world never changes. If there is a change it has taken place in the church. Thus the fault lies in the church. It is my observation that the cause for this change in the church in Europe is twofold. (1) A Loss of the authority of God's Word, the book we call the Bible. This is a basic element in the degeneration of spiritual life. As the Bible is forced into the background and spiritual life recedes, man becomes a supreme authority. Man's philosophy and theories are substituted for God's revelation of His will. (2) The strong belief in the power of organized society, "political enactments," to correct and perfect society.

With these thoughts shall we as Christians in the American Mennonite Church go to such a benighted people in Europe with the Gospel?

As believing Christians we must become increasingly aware of the impending crisis in Europe, as well as in the world. To us the day of crisis is the day of opportunity. It is imperative that we as believing Christians move forward with the Good News of redemption to the peoples of Europe. The paganized Christianity of Europe has produced a shortsightedness that has tempted many to believe that Christianity is failing in its power and that there are very bright prospects of its even

failing to survive. Christianity can not be submerged and its power slackened as long as we who are believing Christians apply our faith in God to human relationships.

Several centuries ago there were a number of thousands of Mennonites in Belgium, and today there are none. Historians have estimated that the Mennonite Church in the city of Antwerp numbered about two thousand souls, but today there are none there. During the period of persecution, several centuries ago, the brethren were forbidden to preach the Gospel in the cities; thus they held their meetings in near-by fields with thousands coming to hear the Good News. "On the twenty-eighth of June, 1566, at eleven o'clock at night there was an assemblage of six thousand people near Tournay, at the bridge of Ernonville, to hear a sermon from Ambrose Wille. . . . By the middle of July the custom was established outside of the principal cities. Camp meetings were held in some places, as for instance in the neighborhood of Antwerp, where the audience often numbered fifteen thousand and on some occasions was estimated at between twenty and thirty thousand persons at a time; 'very many of them,' said an eyewitness, 'the best and wealthiest in the town.'" Why is it that our church has lost all in this country? Why did she not stay with a witness for our Lord? In all of Belgium today there are less than one per cent of the people who believe in evangelical Christianity. Why is it that today Belgium has one hundred and fifty pastors and evangelists for eight and one half million people, while the Congo in Africa has one thousand three hundred missionaries and three hundred and twenty-thousand African evangelists and teachers for a population of twelve million? Now is the opportune moment to re-enter Belgium. This is the God-given hour to launch a most progressive program of evangelism there.

In Italy a certain Catholic friar said a few years ago, "If we in Italy had the freedom you enjoy in America, and if we had your

factories, 25,000 of us would leave the church of the Pope tomorrow." The Waldensian brethren desire that we do not withdraw our relief team from Italy but keep them there and open some mission work, for they believe that the Christian churches just now have a greater opportunity than might come for another whole century. As I conversed with a number of these pastors and learned of their great radio work and saw some of their evangelistic work I could not help but admit to myself that I can not imagine a greater missionary opportunity than is open to us in Italy at this identical moment.

Up to near the close of World War II we had many thousands of Mennonites in Poland, the Danzig area, and East Prussia. Today there are only a few scores of them left over this great expanse of territory. Why are they gone? Is it not possible for at least some of them to return into these territories as missionaries? Can we not help those who are left in those territories today to be our mission-

task of Christian missions. Schools and orphanages and other social agencies were, of course, founded, but they were an integral part of the aim of Methodist missions, to make the Lord Jesus Christ known to all people, to persuade them to become His disciples and to gather these disciples into Christian churches." Having built upon solid foundations, Polish Methodism was able to weather the storm of 1939 to 1945. Besides weathering the storm, Polish Methodism is making great strides in the postwar period. In 1947 the Methodist Church in Warsaw planned to open a school for adults. The plans for the school were made with a view of accommodating from one to two hundred people. On the closing of their enrollment period they had over 3000 applicants.

In Poland the embers of revival fires are glowing brighter. This is our God-given time to bring the Gospel to these people. Let us offer ourselves to the Lord and to our Mission Board to enter this fruitful field. Let



Scene in the Mining Section of Charleroi, Belgium

aries where they are? The Methodists, Baptists, Lutherans, Seventh Day Adventists, and Jehovah's Witnesses are working in these areas. Let us look at one of these groups. We shall let one of their own men speak. Paul Neff Garber, Bishop in the Methodist Church, reported on his first visit to Poland: "Before leaving America I had been told by some that Polish Methodism could never survive the Nazi period, but that prophecy has proved false, for instead of a ruined Methodism, I found on this first visit that Polish Methodism was at least three times stronger than in 1939. An almost miraculous growth had occurred during the war years. Instead of a small Methodist mission, we had in February, 1946, fifty-eight preaching places, and our membership had trebled between 1939 and 1946." Bishop Garber's explanation for this phenomenal growth is in the following: "The first and basic reason for the present situation is that Methodism was built on a solid foundation. Methodism did not enter Poland after World War I with a theoretical institutional program. From the beginning our missionaries stressed evangelism and the building of a church which would care for the spiritual needs of the converts. We were very fortunate in the type of missionaries. They were not confused as to the essential

us pray that there may be many Mennonite brethren who fled from Poland in recent years who will be willing to go back there with the Gospel and help work a great mission program. A Polish Catholic priest said to one of our relief workers: "If Poland will ever be won to Christianity she will be won now, for the people are ready for the message of the church. You American Protestant Christians should come here and help win these people, for the task is too great for the Roman Church." The Poles, like the Macedonians, are calling for spiritual help. Will we enter their land with the Gospel?

It was my privilege to travel over the various countries of Europe, and I had the opportunity of meeting the people and seeing their hunger for the Gospel. It becomes increasingly clear to me that here is a great harvest field ripe already. It is my growing conviction that the Protestant churches just now have a greater opportunity than might come for another whole century. I can not imagine a greater missionary opportunity than is open to us at this identical moment. Just now is the opportune time, even the God-given hour, to launch a most progressive mission program in Europe.

Goshen, Ind.

SOUL-WINNING—WHEN?

J. Hudson Taylor tells about a Chinese pastor who, upon meeting a young convert, asked him if it was true that he had known the Lord for three months. He replied, "Yes, it is blessedly true." The pastor continued, "And how many have you won to Jesus?" "Oh," said the convert, "I am only a learner, and never possessed a complete New Testament until yesterday." "Do you use candles in your home?" "Yes." "Do you expect the candle to begin to shine when it is burned half-way down?" "No, as soon as it is lit."

The young convert saw the lesson, and went to work; within six months several of his neighbors and others were saved.—The Christian Digest.

LOVE

There is nothing in all the world so brave as love; it will do and dare to the uttermost. When the last word has been said about the selfishness of mankind, the cruelty of ambition, the relentless persistence of hate, it still remains true that love outruns and outlasts them all. It is the mainspring of the world that keeps the whole machinery in motion. "Whatever things are sweet or fair, love makes them so." Whether nobility, goodness, or heroism springs into life, love lies at the root. From the rose vine planted by the garden wall to the Christ uttering words of forgiveness from the cross, it is all a love story.—Selected.

BIBLICAL FOOD

By Mary Alice Holden

A kind, elderly lady hobbled to church every week to attend sewing circle. Her arthritis would scarcely allow her slight frame to walk the short distance. Her crippled hands could not reach under the quilting frames to quilt, but she managed to hold quilt pieces in her crooked fingers to sew together. Being a regular attendant she assumed her share of the regular duties, and one of them was serving the group monthly.

Resourceful and bold she went about her task. Her Bible told her of many foods the Hebrews, and later the Jews, had eaten—figs, bread, olives, meal cakes, quail, veal, and flesh of every clean beast. Each of these she wrote on a slip of paper, together with the scripture reference. Also included was a small silver coin for the offering of the day, lest she be judged too stingy to buy the ordinary refreshments.

When the time came to serve there was no display of food. Instead this ingenious lady passed the slips of paper, one for each guest. Going around the circle each person read her reference from the Bible.

"Now," said the elderly sister, "we have had our refreshments and the dishes are washed. Although I could not carry the heavy packages for material food, we have feasted on heavenly manna."

Cimarron, Kans.

EDUCATIONAL

CHRISTIAN EDUCATION IN INDIA

I

BY STEPHEN N. SOLOMON

This is the first installment of an address given at a session of the Mennonite Board of Education, held at Kitchener, Ontario, October 21-23, 1948. Members of the Board may want to file this copy for reference. Bro. Solomon is a deacon of the Mennonite Church in India and a teacher at the Mission high school, Dhamtari, C.P., India. He was a delegate to the Mennonite World Conference in America last August and just recently sailed for home.

India is a land of greatness—great as a nation and as a country, great in its people, great in its history, great in its ways and its customs, great in religion, and also great in education. Of course, you know it as a poor, illiterate, and backward country, and you are right to a certain extent, because it suffered with the invasion of foreigners who robbed her of her best and made her what she is now. The outsiders, so to say, stripped her clothes off and left her naked and distressed.

My subject is to discuss education in India. India was far advanced in education and literacy before the foreigners came. We read of even highly advanced colleges in the northern parts of India in Brahman and Buddhist eras, a fact which has been duly accepted by all scholars. Educational percentage in those days was as high as 60 and more. Children started their education at seven and continued in some far-away lonely forest till the twenty-fifth year, away from home, family, and friends. They earned their living by working in the ashrams and serving their teachers who led a renunciated life. Most of the education was oral, practical, and religious. India has been religious and is still incurably religious. The only difference is that they worship what they know not. Had they known Jesus earlier, I am sure, India would be teaching religion and righteousness to the world. Christian education did bring Jesus and His Gospel, which is molding and gradually transforming the malformed India, and the day may be coming when she will be sending her missionaries in the western materially prosperous world, so that they may learn the lessons of righteousness necessary to inherit the kingdom of God. "Except a man be born again, he cannot see the kingdom of God." "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The transforming, epoch-making Christian education came with the missions. The East India Company was not at all interested in preaching the Gospel. They were satisfied with their material prosperity. They even did not allow any other enterprise, lest they might lose their influence and their business. They made a compromise with the world and their business. However, men like William Carey and Alexander Duff came in and started schools and taught the Gospel. Carey had to undergo many hardships in the beginning, but

he remained faithful to his vision and calling and was crowned with success for the glory of the Lord Jesus. People were not allowed to teach Scripture at all. Carey was imprisoned for several months just for keeping a copy of the Holy Bible in the school library, but he continued his work and made a footing for the Gospel in the east of India. He is the Carey who translated the Bible into twenty-three languages of India. His work has been improved here and there, but the major portion remains the same, proving the power of the Spirit.

A large number of boys attended these mission schools, because they were mostly free and of high standard. Though Scripture was taught, even the high class and high caste people preferred to send their sons there. The education given in the mission schools was far different from that in government and other private schools. The Christian schools to this day are noted for their better standards of education and morals (both ethical and spiritual), and there is a great rush to the Christian schools and colleges. They want to try first to get into mission schools, and when they do not get admittance they seek elsewhere. Now, of course, there are better institutions in the bigger cities



Stephen N. Solomon

which are flocked into by the richer classes. The doors are still open for the poorer people in the Christian institutions.

Jesus went about doing good, teaching the Gospel of the kingdom, and healing the sick. Following this pattern of Jesus' ministry the Christian missions started schools to teach the Gospel of the kingdom and opened hospitals and dispensaries to heal the sick. Wherever the missions went, they established schools and colleges. The missions started better schools and colleges in various parts of India. They made a pioneering effort in giving education to the poor and the villagers by opening primary schools in villages. Higher schools and colleges were started in towns and cities. As it was a pioneering work, they had to write needed books. So they interested the natives in that work, which played a large part in transforming and framing and developing the present form of Hindi. The history of Hindi literature acknowledges the fact. India has also acknowledged the great part played by various missions in the education of the country. Maulana Abdul Kalam Azad, the Education Minister, made due remarks of praise and honor for this service to the country in one of the annual educational meetings of the whole country. It is quite evident that the missions have done their part in this sphere.

Christian education undoubtedly changed the thought process of the people and the values of life. Sati (widow burning), killing girls, and human sacrifice are done away with. The value of woman has risen, and education for women has begun. Blind faith is disappearing; caste system is loosening; child marriage is tottering; widow marriage is started; and the people are talking in the words of the Gospel, which was quite evident at the death of Mahatma Gandhi.

Christian schools have transformed the lives of numerous people. Most of the great leaders of India and those of high positions have received education, some time or other, in the mission schools. The influence of Christian teaching and education is indirectly working through their lives. Many have been converted and brought into the kingdom, of whom many are serving the kingdom in various positions, as teachers, or preachers, or deacons, or ministers, or laborers. Among those converted through the schools, Sadhu Sundersingh shines as a morning star. He attended a Christian high school in the Punjab, since he did not have any other school. He was a staunch Sikh and a firm believer in his religion. His mother constantly gave him teaching to be a sadhu (holy man) which really prepared him for the work that God had appointed for him. Sundersingh had to learn Scripture in the school, but he never liked it. He hated the Christians and used to tear the Gospel portions given to him free. If the Gospel is not given free, the majority won't care for it, and when they are given free, then also they don't take care of it, but the Gospel given free does its work in its own time and manner. There came a time in Sundersingh's life when he felt unrest. He closed himself in his room and threw himself before Jesus Christ, saying,

"If thou art the true God, reveal thyself to-night or I will die." He did see the vision of Jesus as did Paul. He saw a great light in his room and heard the voice. He consecrated his life for the service and finally died preaching the Gospel and witnessing for the Master in Tibetan plateaus, Nepal, etc., where the Gospel had never been preached. He lived a completely surrendered life, so that people in Europe and Asia could see the beauty of Jesus in him. One girl once said, seeing him stand at the door, "Mother, look! Jesus Christ is standing at the door."

Today there are about 123 missions working all over India; 150 ecclesiastical groups; 81 agricultural settlements; 47 co-operative societies; 49 printing presses; 45 miscellaneous industries; 51 colleges; 399 high schools; 162 industrial schools; 744 middle schools; 148 teacher training institutions; 142 Bible schools; 374 dispensaries; 151 orphanages; 127 social and welfare organizations; 22,747 Sunday schools; 43,532 teachers in Sunday schools; and 894,343 pupils in Sunday schools. (From Directory of Churches and Missions.)

The American Mennonite Mission played its part, little or more, in the education of the Indian people. The famine in 1898, 99 came and went away, but it left several hundred young boys and girls in the hands of the pioneering, loving, sacrificing men like J. A. Ressler and Jacob Burkhard and others. Physical need was well taken care of, but it brought the responsibility of meeting the mental and spiritual need. Primary schools were opened where boys and girls started learning the three R's: reading, writing, and arithmetic. First, school was started at Dhamtari for boys and at Balodgahan for girls. These schools soon grew to seven-year-course schools. Teacher's training, normal school, was started at Dhamtari. It is not my aim here to go into the detailed history of the educational development in our mission field, but what I have seen and known I am telling for the benefit of others. I will also tell things in terms of personal relationship.

The mission stations were started on this pattern: a big missionary bungalow, a few small, inadequate servant and evangelist quarters round about, a small dispensary on the one side, and a primary school near by. Thus everything was centered around the missionary. This facilitated him to observe things, even from his bungalow. The dispensary took care of their illness, and the school gave an opportunity to the mission servants, who formed the church, to attend school and learn the three R's. This made it possible for the members to be able to read their Bibles. The schools were also opened to the non-Christian children in the villages away from the mission stations. Several came from quite a distance. Children even now walk down to Balodgahan Middle School from a distance of three to four miles daily. At present there are five primary schools at the stations. The other five congregations do not have the privilege of Christian education at the very important primary school age. There are three outstation primary schools. Six primary schools have been closed in recent years.

I started my education in 1922 at the age

of nine. I was two years late, but I found several bigger boys with me. Fifteen and sixteen year-old boys used to be in the fourth year only. Almost all the teachers except the headmaster were non-Christians. I studied in the primary school all four years under non-Christian teachers. I found that most of the teachers in the high school at that time in Dhamtari were non-Christians. Think of non-Christian teachers in a Christian school. I don't know how they taught Bible. I don't remember to have learned any Bible in the primary school, but Sunday schools did wonderful work. I cannot forget the first Sunday-school lessons that I learned at the feet of loving Mama Ji, Sarah Lapp, even before going to school. They have their imprint in my life.

The teachers were very hard and cruel. I used to see the teachers strike with rulers the turned hands of the boys in the higher classes. However, I proved good enough not to undergo that kind of penalty. It was the same in the high school. The boys were whipped for failing in weekly tests, and I wanted to stop for fear of that after primary school, but the Lord gave me courage to go ahead and saved me from that infliction. As the years passed by, the quality of the schools changed greatly. Today there are all Christian teachers in all primary schools. The high school has a majority of the Christian teachers. Out of twelve teachers in high school, only four are non-Christians, and only one non-Christian in middle school. Of the high-school teachers, four are the direct result and product of the local mission school. These in the middle school are all firsthand members of our church, and product of our school. They all studied there, and are now teaching and serving the home church and community.

The educational program was at its zenith from 1933 to 1944, and the credit of bringing the school to its best and to what it is now, duly belongs to President E. E. Miller. He seemed to have had a vision for which he worked his utmost, with the result that there is now a majority of Christian teachers who naturally create a Christian atmosphere. I remember how he used to call Christian teachers from far-off places, even like Calcutta with higher scales of wages, but his main concern was to make a Christian school truly Christian by providing Christian teachers. For a long time we had non-Mennonite teachers, but it was better than no Christian teachers at all, because the life of a Christian has always something to impart to others, either directly or indirectly. Now we have come to the position where we have almost all Mennonite teachers, with the exception of one or two.

The pupils also count a lot in creating the tone and the atmosphere of a school. The majority of the pupils in high school used to be non-Christians. A few of our boys went to high school. For a long time we did not have a single high-school graduate in our community. D. B. Peter was the first one, who after teacher's training, started teaching in the middle school, and has had a service of nearly thirty years. Brother Miller made a definite attempt on that line too. He started sending students for higher education to outside colleges. As a result we have a few

graduates and well-qualified workers. It was he who recommended me and my wife for such advanced education. It was his interest that made the Mission interested in me, and now I am in a position to serve better. I had been preparing for medicine. I do not know whether I could not finish it because of the men or because the Lord did not want me to be so. However, I am happy that I can serve Him anyway. I have felt that perhaps He is preparing me for some definite service for which I am being led every day. Men have tried to rob me of that service in so many ways, but the Lord's hands are not shortened.

As the standard of the school was improved and other developments, as will be mentioned later, were made, pupils from outside missions were attracted to it and many came to our school for various courses. They did not have those privileges in their places or near about. This increased the number of Christian students and thus the Christian influence of the school. At present at least one third of the enrollment is a group of Christian boys and girls from our local churches. As the shell, normal, and carpentry departments of the academy have been closed, the number is reduced. The feature of Christian married students is now totally wiped out.

Another new factor of the school was that our school became co-educational. When I was in middle or high school, we did not have a single girl in our school, nor any boy in the Balodgahan girls' school. All boys came to Dhamtari, and the girls went to Balodgahan. That is not the case now. There is now co-education at both places. That has opened an opportunity to boys and girls near about Balodgahan. When I returned as a teacher in 1937, I was teaching both boys and girls in the same class, sitting together, studying together, and playing together. And in 1943 high school was opened to the girls. My wife, Phoebe S. Solomon, became the home economics teacher and she has served for four years in that capacity. She is now taking her post-graduate teacher's training in Jubbulpur government college this year. We hope to be back in the same school if everything works out all right.

(To be continued)

Dhamtari, C.P., India.

A PRAYING HEART

I am convinced that nothing in the whole Christian religion is so difficult, and so rarely attained, as a praying heart. Without it you are as weak as weakness itself. With it you are irresistible.

This by some would be thought a strange remark, and to savor strongly of fanaticism. But I tell you the church will have to turn over a new leaf on this subject of prayer. Frequent seasons of secret prayer are, in my mind, indispensable to keeping up an intercourse with God.

Let me say again and again, if you lose your spirit of prayer, you will do nothing, or next to nothing, though you have the intellectual endowment of an angel.—Charles G. Finney.

EARLY RESULTS OF DRINKING

By Dr. Haven Emerson

When you choose to swallow alcohol, whether in low percentages in beer or in high percentages in wines, distilled liquors or liqueurs, many surprising things occur that you find it hard to explain or to understand.

Become Irresponsible

First of all, you feel a change, a sense of warmth, a vagueness in your contact with others, a remoteness that makes you rather irresponsible. You talk more, your voice rises, you feel elated and think you are stimulated, while as a matter of fact your self-control and judgment are at once depressed. You no longer can trust your own or other people's conduct.

You've been told that you will be stimulated by beer, wine, or whiskey. You are surprised to find that anything you do you do poorly. Your clumsiness of hand or tongue does not distress you because your wits are too dulled by alcohol to observe and reason clearly.

You've been told that beer is nourishing, like a glass of milk, a cup of broth, or potatoes. It is a surprise to find you still feel hungry and remain unsatisfied by the drinks you have taken, quite necessarily so because alcohol is in no proper sense a food.

Low Grade Conduct

It will surprise you when your companion who decided not to drink tells you of the awkward, vulgar, coarse, and impolite things you did in the thoughtlessness of your drinking, and you do not know why or how you behaved in ways so contrary to your upbringing, your decent inclinations, your rational normal habit.

When an alcoholic drink is offered, why do you take it? Probably because of curiosity and example of others or just because you don't know how or why to say, 'No, thank you.'

A Foreign Substance

Perhaps of first importance is the fact that alcohol is not a normal ingredient of any healthy, human body tissue or fluid and is incapable of being combined or incorporated or stored for use in any part or organ of the body. It is not needed for perfect growth or development of our bodies or any of their functions, at any age in health. It is handled by our bodies as a foreign and harmful substance. Alcohol in so-called moderate, or in large amounts, does not benefit the structures of the body nor the work that the body or mind does.

The chief reason for this failure to benefit the body is because the most important effect of alcohol is to depress, slow down, delay and render incompetent or definitely inferior the cells of the brain. This depressant action of alcohol is invariable. It does not stimulate or improve anything we undertake to do.

Earliest Effect, Loss of Judgment

The earliest effect, almost always unnoticed by the person who has drunk the alcohol, is a loss of judgment, of self-control, of discretion, of responsibility. It is this effect that makes the person with even small amounts of alcohol

in his blood incapable of judging his own performance or ability. He thinks he is saying smart things, but does not see how silly he appears. He thinks he is witty, agreeable, skillful at some game or when driving a car. He often thinks and acts as if he were a stronger, more courageous, daring fellow with word and deed than his companion, when as a matter of fact he is more clumsy, awkward, unskillful and with a use of language he would be ashamed of if his wits and judgment were not muddled.

Results of Brain Depression

It is not the fault of the eye that he sees a blurred or double image, or of his muscles that his fingers fumble with his coat buttons, or his knees feel weak and wobbly. These common later effects of several cocktails or a bottle or two of beer are all of them the results of the depressing effects on the brain and spinal cord which can no longer make the muscles work together and perform their duties.

With the growth in our college enrollments, there has come a new and greater demand for expanded athletic programs. This is in part due to the unprecedented numbers of non-Mennonite students matriculating, who have come to the colleges with backgrounds extensively engaged in various forms of competitive sports. They wish to continue their activities in college. Another reason for the demand is a growing indifference toward the traditional attitude of the constituency on this question, by many young people within the church. In view of the diverse reasons for the growing desire for extended college athletics, it should not be amiss to review the reasons why athletics should **not** be overemphasized.

The greatest consideration in the question of athletics is the time involved. Presumably, students enter college to obtain an education. Few secular institutions, even, consider physical education a major subject. It is argued that exercise is an aid to health. If so, would not constructive work on the campus serve a better purpose? The many hours lost weekly in various sports cannot be argued to be put to good advantage, in any sense of the word.

A consideration nearly as great as the first involves the attitudes formed by athletics. As a part of the regular academic program, physical education is required for all college students during their first two years. Insofar as this physical education is highly compulsory, it borders on the military in philosophy. Insofar as it works to build a team spirit, it inculcates a combative spirit in the students, highly noxious to the church belief in nonresistance. As for the friendly spirit of rivalry spawned in collegiate contests, it may be said that the spirit is often neither friendly nor creative. It is crude, basic, mob emotion.

Alcohol, even in small amounts, slows our reaction time from five to ten per cent, so that our eyes and hands do not work together, nor the body respond with the usual speed and accuracy to a warning or touch or sound or sight. Whether at work or play we become less efficient after drinking alcohol.

In this address to the high school students of New York City, Dr. Haven Emerson, made it clear that he was not discussing the severe or late effects of drinking, but rather the milder, the first-noticed and the temporary changes that occur in mental and bodily performance after drinking. These effects, it should be noted, occur in healthy young men and women when they take alcohol. Dr. Emerson was not dealing here with the alcoholic, the inebriate, the heavy excessive drinker—just the average and the beginning drinker. His discussion, therefore, has exceptional meaning in educational activities on the problem.

Dr. Haven Emerson for twenty-five years Professor of Public Health, at Columbia University, has been Commissioner of Public Health, New York City, health survey specialist, author, and lecturer on a great variety of health subjects. The address is reprinted from *The International Student* of April, 1948.

—The Clipseet.

COLLEGE ATHLETICS

BY J. R. LANGDON

A final consideration is the matter of cost. Under this heading of deficit could easily come the previous points of eternally lost hours and deteriorating attitudes; but in the plain, cold facts of dollars, it seems a safe assumption that the supporting constituency will never know exactly how much of the support is intended for an extended athletic program, save that it is more than can be spared. The impedimenta of popular sports are not obtained cheaply.

While there is a place for a mild program of athletics in the modern college, we must ever face the danger of going too far in mimicry of large secular institutions. Many still feel that the apostle spoke truly, if somewhat bluntly, when he said: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Timothy 4:8). Thus, many feel that the hours students are privileged to attend college are dedicated to God, that through study in a Christian institution, time spent in study and prayer may be synthesized into vigorous Christian lives. For some, work is necessary to the earning of self-support; but athletics, as any entertainment, must be kept in its place.

Goshen, Ind.

JOY IS THANKSGIVING

The poet who wrote, "Joy is the grace we say to God," has suggested the most acceptable thanksgiving. Words of thankfulness sound very unconvincing if delivered in a melancholy voice, and hymns of praise from lips that droop disconsolately, mean nothing at all. It is the girl who smiles and sings and enjoys her work and her play who is really thankful to the Giver of all good gifts.—*The Presbyterian National*.

BOOK REVIEWS

Florence Nightingale—The Lady with the Lamp, Basil Miller: Zondervan Pub., 1947; 125 pp.; \$1.50

Dr. Basil Miller is one of America's outstanding Christian journalists. He has contributed many articles to religious periodicals, written thrilling adventure stories for boys and girls, and has given to adult readers a number of inspiring Christian biographies.

Florence Nightingale was born into a home of great wealth. As a young woman, she moved in England's highest social circles. A life of ease and pleasure was offered her. But she had seen the vision, she had heard the call of God in her soul. She gladly forsook luxury and ease to help suffering humanity.

As a child she believed that she belonged to God. She believed that He had called her to His service, and she could not drive away the desire to become a nurse. She was opposed in this by her family and friends. Through years of frustration and delay, God was, nevertheless, preparing her for her life's mission.

Then came the emergency call. The Crimean war was pouring out thousands of wounded soldiers, who were dying for lack of care. Her response to this extreme need, and her untiring, tender ministry to the suffering soldiers won for her the love and admiration of men and women in every walk of life. Every night when all was quiet and still, Florence with a lamp in her hand, made her rounds through the four miles of beds. Longfellow immortalized this midnight tour in his well known poem in which he speaks of Florence as "the lady with the lamp."

After the war, with broken health, she returned to England but not to rest. How she effected reforms for the soldiers' physical and moral health, became the mother of modern nursing, brought about a bill for reforming nursing in warehouses, formed the National Society for Providing Trained Nurses for the poor, established a central home for nurses, and began other reforms makes an interesting story.

The author thus summarizes her life: "Florence Nightingale lived a radiant life which glowed with love for her work, affection for those who bore her burdens, compassion for the sick and wounded, and, above all, a passion to serve her God, with whom she communed as an everpresent Friend who gave her counsel and advice."

"Live for Him," she once wrote, "then come life, come death, we are His—God help us to use ourselves more entirely for Him in our work." Florence Nightingale answered what to her was a very definite and unmistakable call of God to minister to the wounded soldiers in the Crimean war. It is hard for us, who do not believe it consistent with the teachings of Jesus on nonresistance to ally ourselves in any way with the war machinery, to understand her position. But while we cannot understand her position, should we judge? That which we do not understand we can leave with God, and still glean much good from the biography.

With a love for God and a firm faith in her mighty God, she offered her life on the altar of sacrifice that others might be healed. There were no mercenary or selfish motives in her heart. She heard the clarion call of God and humbly answered, "Here am I, send me."

This volume of 125 pages will provide inspirational reading for young people and adults. And no reader could miss the challenge of her consecrated life.—Mrs. A. D. Wenger, Jr.

The Sanctity of Sex, Frank A. Lawes; Good News Publishers, 411 S. Wells St., Chicago 7, Illinois, 1948; 79 pages; \$1.00.

The author writes with a deep sense of compulsion. It was through his own experience and those of many other young people that he came to write this book. Many books have been writ-

ten in recent years on matters of sex, but very few have been written from a Christian viewpoint. Frank A. Lawes makes no apologies for his frank discussion of this subject, because it is presented in the holy setting of God's Word. Frequent usage is made of the Scriptures, each chapter heading being followed by a Scripture text. The book is not an exhaustive treatment of the subject, but gives a general discussion of the sex life and some of the related problems.

The author points out the necessity of Christian sex instruction, and that knowledge apart from the hallowed sense of the divine becomes common, and swiftly degenerates into the unclean. In this age of sex frankness, our youth will gather much information, but unless it is given from a Christian's viewpoint, it will be a degenerating influence. A frank discussion is given on the physiology of the sex organs of the body, having approached the subject in a highly spiritual manner. The author seeks to help those who, through lack of information or because of having been misinformed, have developed some form of sex perversion, either mentally or physically. He is not hesitant to point out many of the sex evils of our day, but has a sympathetic attitude toward those who have not had the privilege of Christian instruction in these matters. The author shows the way of victory over temptation and how to live a life of purity by a genuine experience of regeneration and sanctification.

A chapter is devoted to each of the subjects of courtship and engagement. In these chapters the experience of courtship is lifted above the realm in which we so commonly find it among professing Christians. Young Christians will find here some very helpful information to guide them in the selection of a life companion and in the realization of the highest joys throughout courtship and marriage.

This book will be of great value to young people in the middle and latter teens, and for those especially who are contemplating or are engaged in courtship. Parents, ministers, and others who are responsible for the guidance of youth will find this book a profitable source of information and instruction.—Howard J. Zehr.

Galley Slave, Joseph Stephens; Erdmans, 1947; 326 pp.; \$2.50.

This is an exciting story of the early days of Christianity. Intertwined with the intrigue of the imperial court of Rome, the cruel designs of Nero, and the artificial splendor of a decadent empire, are the sufferings of a sensitive but noble galley slave. It is a saga of true love that endures under the most trying circumstances.

Catar Virginus, a Cymric prince, by the order of Emperor Claudius was married to Io of Ionos, a beautiful Grecian heiress, who was the second wealthiest person in the empire. Due to the machinations of the infamous Agrippina, Virginus was accused of infidelity and sentenced to the life of a galley slave. Io, though passionately in love, believed the accusation and in a bitter moment of jealousy spent her furious wrath upon him. A year later, however, her love having only deepened, she challenged Nero to a chariot race, through which she hoped to save her husband's life and gain his freedom.

In Part II the scene shifts to Antioch where Virginus, who is now the slave of Io has become the manager of her famous glass works there. Due to his interest in philosophy and his strained relations with Io he befriended a small group of Christians in the city. Through these Christians he was converted to Christianity. In the meantime he and Io became fully reconciled. Later he sheltered Luke and his manuscripts in his home, which brought Virginus a public scourging, at the instigation of Corbulo, the Roman governor of Syria, and a sentence to the arena in Rome.

These were troublous times for the Christians in the Roman Empire. So when Virginus found

other Christians imprisoned in the imperial dungeon in Rome it was only what was to be expected. Here it was that he met the Apostle Paul, who baptized him and gave him his commission to preach the Gospel in Gaul. Io's daring to aid him escape from the dungeon and his going forth under the new name of "Theophilus" in order to preach the Gospel serves as a fitting climax for the story.

This is a book of fiction and is written for the general reader. Some of the scenes are quite vivid, and without a doubt depict the true life of the times. The Roman characters appear quite real, while the Christians remain rather nondescript. While both hero and heroine stand out, the heroine appears to the critical reader a bit overdrawn. There is originality expressed in the plot; however, the closing scenes appear to be reminiscent of at least one other book of this period in history. The style is interesting and moves along smoothly with the plot, keeping the reader absorbed in the book. Ranked among other books of its type it appears to rate average in its appeal. Because of its emphasis on romantic love it is more likely to inspire youth to hero worship than challenge to Christian heroism. Human love is beautifully depicted and virtue and honor are given a worthy place. It does not have the passionate power and the majestic strength of *Quo Vadis*, but the quiet beauty of the character of the hero leaves a sweet afterthought of influence in the mind of the reader. While Christian thought does not take the leading role in the book it is rightfully interpreted wherever it is brought into play. While it is not a classic it is a book that deserves reading.—Ada M. Zimmerman.

This Atomic Age and the Word of God, Wilbur M. Smith; W. A. Wilde Co., Boston, 1948; 363 pages; \$3.00.

Are men's hearts failing them for fear today? In other eras of history the unlearned and ignorant men were possessed by a nameless dread and fear. The author shows, by many actual quotations, that today the most learned are the most fearful and that those who best understand the implications of the release of atomic energy are seized by a shuddering horror as they survey the world scene and outlook. Modern writers by the score are using apocalyptic phrases to describe the impending crisis.

The author reviews the concepts of atoms which were held by the early Greek philosophers, by the early church fathers, and finally by modern scientists. He points out how that the release of atomic energy has led modern scientists and statesmen to unite in predicting a one-world internationalism, a world government with absolute control of atomic energy. These factors are fast setting the stage for a world dictator.

In chapter VIII the author presents the thesis that the terrific heat and dissolution of elements which characterize nuclear fission and the atom bomb are the possible explanations of II Peter 3:10-14, where it is prophesied that in the day of the Lord the elements will melt with fervent heat, the earth also shall be burned up, and the heavens pass away with a great noise.

The author's attitude toward war is reflected on page 205 when he heartily endorses the statement of Professor Lenske, "Christians . . . carry God in their hearts by means of His Word, whereby He truly speaks to them and tells them to save and not to kill others." Also on page 262 he quotes J. C. Ryle, "While others are occupied in national conflicts and political speculations, he [the Christian] must steadily seek the kingdom of God."

The horrors inherent in atomic warfare, death-dealing radioactive clouds spread over the earth, etc., are presented by quotations from conservative, reliable authorities. The destruction of Sodom and Gomorrah by fire and brimstone is studied in detail and the striking similarity to the results from atomic bombs is noted.

In the last three chapters of the book the author, in a masterful summary, presents Christ as the only answer to this world's need: Christ as the Creator of the universe, Christ as the Conqueror of Satan and the world, Christ as the consummation of history, and Christ as our present victory.

The author has presented, in clear graphic style, a well-documented study of the implications of the release of atomic energy. He brings to this study a profound reverence for the Word of God, a broad background of scholarly research, the perspective of an efficient historian, and last, but by no means least, a God-honoring philosophy of history.

The reviewer commends the book for earnest study on the part of mature Christians.—Paul M. Miller.

TRAIN YOUR BRAIN

Thought is the supreme, originating constructive force in all human endeavor.

The principal faculties of the mind are: memory, concentration, reflection, imagination, will, observation, and intuition.

Repetition is a law of mental growth. Frequent repetition of ideas—not mere words—is a way to strengthen the memory.

Concentration is developed in this way: When you wish to concentrate upon a certain subject, but find your mind wandering from it, persistently lead your mind back again and again and keep on substituting this subject for the intrusive one. Persistent effort will bring improvement.

Reflection is the consideration of, or meditation upon past knowledge or experience. Synonyms of reflection are cognition, consideration, contemplation, deliberation, meditation, musing, rumination, study, thinking, thought.

Imagination, or the picture-making faculty, is both creator and architect. It takes materials provided by reason and judgment and creates and builds new objects.

As you regularly guide your imagination toward practical, constructive, useful things, it will become a powerful factor in your mental upbuilding.

Sound judgment can be developed by earnest attention to rules such as these: Thoroughly examine all sides of a subject. Do not yield assent too soon, but be prudent in forming your judgments. Let your assent be in proportion to the degree of evidence. The most thorough examination of a subject should precede definite statement or acceptance. It is the strength and weight of arguments that count. A building resting on four pillars of steel may be much stronger than one resting on ten pillars of wood.

A well-trained will, and its proper use, should bring order and high achievements into the ordinary circumstances of your everyday life.

Will power is developed through definiteness, decision, self-reliance, and self-control.

The most valuable knowledge is acquired from personal observation and investigation. This faculty grows rapidly as you accustom yourself to look closely into things, to study them in detail, with a sense of deep interest and appreciation.

An original intuition is a reality, a truth; you judge it to be so, you know it to be so. Intuitive truths are simple, clear, essential,

fundamental, and universal. It is immediate apprehension by the mind without reasoning; instant insight. It is an originating power.

To train your brain, mental habits of system, order, and classification are necessary. Definite, clear-cut, accurate thinking proceeds mainly from a well-ordered mind.

—Grenville Kleiser.

GOD'S STUDENT

By Donald Olson

The twenty-fifth Psalm has been called the Student's Psalm. It was written by one who learned much in God's school and whose prayer was, "Teach us thy way." This David, King of Israel, gives three rules for being a good student. Just as one must obey rules of hygiene to remain healthy, so one must consciously or unconsciously comply with these requisites in order that he may be teachable before God.

"MY MASTER"

**I had walked life's path with an easy tread,
Had followed where comfort and pleasure led;**

**And then by chance, in a quiet place,
I met my Master, face to face.**

**With station, and rank, and wealth for a goal,
Much thought for the body, but none for the soul;**

**I had entered to win, in life's mad race,
When I met my Master, face to face.**

**I had built my castles, and reared them high,
'Til their towers had pierced the blue of the sky;**

**I had sworn to rule, with an iron mace,
When I met my Master, face to face.**

**I met Him, and knew Him, and blushed to see,
That His eyes full of sorrow, were fixed on me;**

**And I faltered and fell at His feet that day,
While my castles melted and vanished away.**

**Melted and vanished, and in their place,
I saw naught else but my Master's face;
And I cried aloud, "Oh, make me meet,
To follow the marks of Thy wounded feet."**

**My thought is now, for the souls of men,
I have lost my life, to find it again;
E'er since alone in that holy place,
My Master and I stood face to face.**

—Sel. by Mrs. Hiram Cain,
in Ch. of Christ Advocate.

1. Verse 9: "The meek will he guide in judgment: and the meek will he teach his way."

Meekness, the mental attitude of a good student, is healthful and yet rare in academic circles today. Take stock a moment; can one rightfully be proud of what he knows? Certainly not; for it is of God that we are what we are. Great scholars have been humble men, men who honored God, men who prayed, men who sat at the feet of the greatest of teachers, Jesus Christ, and learned that lowliness of mind is characteristic of all true disciples of His.

Education may become a barrier in one's Christian growth; it can be a steppingstone into vast realms of blessing and benefit.

2. Verse 10: "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." The second rule for a student is to observe God's commandments. The first step away from mercy and truth is a step away from His Word. Anyone who once had faith in the inerrant Scriptures and is now in liberalism or modernism took the first step that way when he failed to obey the injunction to study the Word.

One who has ceased to learn has ceased to live. Each moment that passes is filled with opportunity, especially that of mastering the lessons of Him who is the source of all wisdom and knowledge. How important it is to remain teachable before God in purity of heart and mind. Observance of His testimonies and obedience to His covenant are great assurance of mercy as one walks in His way.

3. Verse 12: "What man is he that feareth the Lord? him shall he teach in the way that he shall choose." To have profound reverence for God is the third requisite of a good student. David's son, Solomon, learned this lesson and has passed it on through the inspiration of the Holy Spirit as, "The fear of the Lord is the beginning of knowledge" (Proverbs 1:7).

It is of utmost importance that one gets the right start in whatever he does. So in the ways of a student; it is necessary that he begin with the proper relationship to the Source of all wisdom and knowledge. When that was been established he can claim God's guidance in all the ways that he may choose. This then is the assurance of doing God's will for the student.

"Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."—Donald Olson in The Evangelical Beacon.

TALENTS

Your ability is the measure of your responsibility. "To whomsoever much is given, of him much shall be required." I passed a home where a gentleman was sprinkling the lawn. His little girl, a child of about six years, was helping papa as her childish fancy prompted. She would bring her toy watering pot to father, and he, reducing the force of the stream, would fill it from the hose.

It mattered little to the grass and flowers whether the water which they needed was given through the large sprinkler or the child's toy watering pot. So it matters little to the world whether you are a man of one, two, or ten talents giving his best. It is not how much you give to the world, but what you give to it. There are a great many more little things to be done than the big ones. Do not forget that the things done for ourselves will soon be forgotten, but the things that are done for Christ are immortal.—New York Observer.

To a spiritual-minded person everything seems to be pointing to God."

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSON

BY JOHN F. BRESSLER

JESUS' MINISTRY TO HUMAN NEED

Mark 5; 6:31-44; Luke 7:18-23; 19:1-10

Lesson for March 13, 1949

Golden Text.—I am come that they might have life, and that they might have it more abundantly.—John 10:10.

Mark 5:1-21. If the Spirit-filled man is the most blessed of the sons of men, the demon-possessed is the most cursed and the most to be pitied. Ordinary mental diseases are bad, but there have been and are yet cases where mental sickness does not fully describe the conditions. This man of our lesson was one of those cases.

According to Neviws who wrote a book on Demonology some years since from personal observations on the mission field, some of these cases get so bad that they covet and enjoy these paroxysms of Satanic rage. But the subject of our text did not. As long as a man hates himself for what he is, there is hope for him; but when he revels in his degradation there is little to be done.

This man of dual personality came running to Jesus in spite of the fact that there was another part of him that did not want to do so. For once the craving of the better instincts of his character were in the ascendancy. And our Lord recovered him from the bondage of demons into the glorious liberty that is in Christ so that all men did marvel. And it is only when we give expression to the better instincts within us that we will come to the Lord. And when we do, no matter how hard we may have been crushed under the heel of Satan, the power of Christ will avail to our complete deliverance. And a sure way to keep from going back is to go and tell the praises of Him who delivered us.

Mark 5:22, 23, 35-42. Death, to the little child or to the saint who has finished his course with joy, is not a fearful thing, but the passing through the gates into glory. But it is a terrible thing to us who are left behind. We need the loved one so. To lose your own child at whatever age is so great a grief that only the thought that you can presently go to him can stifle the sobs that otherwise would find no surcease. I am not surprised that Jairus cast all his pride and prejudice to the wind and came running to Jesus for help. The wonder is that there are so many people in the world that will not do so at times like these. And again Jesus met the need of Jairus and his family. He will meet your need also.

Do you believe in taking the Scriptures literally? Then Christ did not raise the little maiden from death; he just awakened her out of a sleep. I'd take His word against

that of hired mourners any time. Yet she was dead!

The spiritual lesson is this—there comes a time in the life of every child when spiritual death overtakes your little children. At that early age, the Master's, "My little darling, arise," spoken softly and tenderly, is enough to awaken them to newness of life. I should be more interested in the spiritual life of my sons and daughters than I am in their natural.

Mark 5:24-34. My own troubles are always greater than those of anybody else. So think most people, because they do not feel for others. But here was a woman whose troubles were so great and her need so urgent that she grasped at a straw for life and health. She dared not speak to nor even touch the Master, but she dared to touch the hem of His garment. And strength passing from the Creator to that suffering body made her whole. Great faith is noted for its humility.

Mark 6:31-44. Twice our Lord supplied food for the body of those who followed Him to hear Him preach. Twice He did this to show His power and His compassion, but no oftener, lest the people should feel that He was under obligations to supply that which care and diligence should supply. God has never abrogated the law that we should earn our bread by the sweat of our faces, and it is good for us that He hasn't. Two other miracles accompanied this incident. The wind ceased, and the ship was at once at the port whither they were going. God in Christ can and does give us extras to show His love.

Luke 7:18-23. John was in jail, but neither God nor his friends had forsaken him. They must have visited him frequently, and among the things of which they conversed were the remarkable works of Jesus Christ.

But to a man who has lived all his life in God's great outdoors, and to whom exercise was as vital as his breath, the enforced imprisonment and consequent inactivity must have been very depressing. Whether he did ask these questions to quiet his own doubts or to strengthen the faith of his disciples, the fact remains that he asked them and that the Master answered them to the comfort of John the Baptist. You and I who have much less provocation frequently have much more serious doubts. I wish that I merited a similar encomium. I believe that I'd gladly spend some time in jail to earn it. But we can all have the blessing of remaining lovingly true to our Lord even though we do not always understand the how and the why of His providences. To be offended at God's providences is even worse than to be offended at the deeds of men.

SPECIAL TRAINING OF THE TWELVE

Mark 6:7-12; 30-44; Luke 11:1-13

Lesson for March 20, 1949

Golden Text.—For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—Luke 11:10.

Mark 6:7-12. Repentance towards God and faith in the Lord Jesus Christ have always been the basis of true Gospel preaching. The message of God is a message of love, but that message does not fail to tell the awful fate of those who refuse to hear and to heed it.

How much specific preparation had been given to the Twelve before they were sent out we do not know but it is plain that directions covering the scope of their activities with power to do everything they were told to do had been committed unto them. We need more than the know-how; we must have power also. Without the latter, the former is vain.

Mark 6:30-32. Between the periods of active public service, the servant of the Lord needs to go apart and commune with Jesus concerning the work that has been done as well as to plan for the work that is yet undone. Business men spend much time in conference with the boss; should the servants of the King do less? There is a natural tendency to brag even to the Lord when you have been more successful than usual. There is danger, too, of parading yourself before men as the servant "par excellence" of the Lord. Let us be thankful to God that He does use us in His glad service. Let us never be proud of it. Let us be thankful even more that He has, in marvelous grace, inscribed our names in the Lamb's Book of Life. God uses the things that are not to bring to naught the things that are, and the secret of continued success lies in a continued sense of unworthiness and unfitness. The proud in heart God relegates to the scrap heap.

Luke 11:1-4. Many prayers do not go higher than the ceiling. The Pharisee's prayer when "he prayed thus with himself" is a classic example.

Some people tell me that they cannot pray. All people can pray, but few know how to pray as they ought. If the Twelve did not know how to pray after they had been with the Master for the greater part of His ministry, do we need to be ashamed of our ignorance in this matter? But the Lord can teach us to pray, and He will if we ask Him. Why do we wait so long before we ask Him? The only reason that I know is that we think that we know how or that we can learn how out of a book. Your real prayer life begins when you become conscious of the fact that only as God through the Spirit directs you in all your prayers, petitions, and supplications, with thanksgivings, that your prayers will reach the ears of God.

In your petitions always pray for the most important things first. If your own interests are the most important, you will probably pray for them to the exclusion of everything else. In the mind of Christ the glory and honor of the Father were first. The extension of His kingdom on earth to the point of unhesitating, loving obedience on the part of all His subjects was the second. By the time that you have prayed that far with the Master your own will will be fully surrendered to the will of the Father.

Seek ye first the kingdom of God and His righteousness and all the things needful for bodily sustenance and life shall be added unto you. But we usually put those things first. It is not wrong to ask for these things, but it is wrong to make them the primary subject of our prayers. Perhaps the reason that the Lord puts bodily needs ahead of pardon for sins is that men are more conscious of bodily needs. It certainly cannot be that food is more needed than forgiveness.

Forgiveness of sins, in a special way, is contingent upon a heart condition similar to that which we desire to find in the heart of God. When we come to Him we desire that He freely forgives and remembers our transgressions against us no more. That same spirit must be in our own hearts towards others. It does no good to ask the Lord to keep us out of temptation when we deliberately throw ourselves into the way of it. I must also make an effort to work with the Lord in answering my prayers.

Luke 11:5-13. Friends will do much for each other, but sometimes friendship is severely strained. To call me at midnight in midwinter to get up to give you some gas so that you can go home is one of those times. I'd likely do it, but not graciously. But God giveth liberally and upbraideth not. Compared with the loving helpfulness of the noblest of men, the goodness of God excelleth as far as the heavens are above the earth. Make a study of the "much more's" of the Scriptures to learn what I mean.

Some things, like the sunshine and the rain God gives to mankind without their asking. We should be thankful for it just the same. For other things we need to ask. The earth brings forth food for the eater, but the eater must ask it to do so. There must be the plowing and tillage with the proper seeding, before there will be a harvest. We ask the earth to produce, and God sends the sunshine and the rain. Then nature produces that which we need. There must also be a preparation in the heart of man to receive the things from the hand of God in the spirit life.

For the things of special value, like the gold hidden in the rocks, we need to seek. If we would enter through the door to learn the mysteries of nature and of grace, we must knock. For the past hundred years the human mind has knocked at the door of nature to learn her mysteries, and humanity has had a greater increase in knowledge than in many centuries preceding. Let us knock and seek as earnestly at the door of grace to learn the things of God, and we will make greater progress.

JESUS AMONG PEOPLE OF OTHER RACES

Mark 7:24-37; Luke 7:1-10

Lesson for March 27, 1949

Golden Text.—Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.

Mark 7:24-30. In the study of these lessons we must not forget that our Lord's ministry while upon the earth in human flesh was primarily to the Jew. Isaiah 49 plainly teaches that our Lord's work up to the crucifixion and resurrection was to the Jews; but it was a preparation for the time when He was to be the salvation of men unto the uttermost parts of the earth. "The King of the whole earth shall he be called."

With that as a basis of understanding, we can understand that the few times when He met non-Jews of great faith and blessed them, those were works of supererogation, but they were definite foregleams of that blessed time when all mankind was welcomed to gather under the shadow of His wings. In the history of the race as well as in the life of the individual, there is a proper time for all good things.

I have read somewhere that cosmic rays can penetrate sixteen feet of lead. X-rays and radium rays are also very penetrating. They can shine out as well as they can shine in. We are to let our lights shine out. And according to their power they will shine out, regardless of the efforts we may make to hide them. When Jesus went to the borders of Tyre and Sidon He wanted privacy, but He could not be hid. In the beginning of His ministry He told those whom He blessed that they were not to make Him known. But He could not be hid. The less you are, the more you have to advertise yourself; and if you really have something the world will beat a path to your door.

The woman of our lesson may have belonged to a degraded race, but she was a true woman. She had mother love and humility to an extraordinary degree. Those are qualities to be admired wherever they are found. Her mother love fired her with an urgency of spirit that would not be denied, and her humility made her willing to be classed with the beasts if only thereby she could have a crumb from the hand of the Son of David.

We do not gain favor with God because we consider ourselves the superior race, but we do get pardon and grace when we take our place with the chief of sinners, unworthy of having even a servant's place in the Father's house. Delay in answering prayers does not necessarily mean refusal. It may mean that we have not yet taken our proper place at His feet. God is no respecter of persons; He shows no partiality. Regardless of race or previous condition of servitude, anyone who fears God and works righteousness is accepted of Him; and inversely, if you fail in these two characteristics you will be rejected, even though you are a pure Aryan.

It was in the region of Decapolis that Jesus had healed the Gadarene demoniac, and they had besought Him to depart from their coasts. At this time Jesus has again returned into their midst. Now He is more welcome there

than anywhere in all Jewry. In Judea they damn Him as demon-possessed and seek His life; here they declare that He has done all things well. There are tides in the affairs of men, and the men who would crown you today would decapitate you tomorrow, and he who would live on popular good will will have many a case of indigestion. Better live to please the Father, and let the rest take care of itself. To do the Father's will and to hear His "well done" should be my meat and drink.

Jesus sighed. He sighed at the misery that was in the world, at the continual cries of suffering and woe that came from the hearts and throats of men, and because He could do so little to relieve it. But what God can do to relieve the suffering of mankind He will do. Our woes are ours not because of God's displeasure, but in spite of His good pleasure. If we will come, or allow ourselves to be brought, He has the remedy for all our ills and troubles. The man of our text had defects of hearing and speech. Those defects seem well-nigh universal. Who has ears only to hear what he should hear, and lips that speak only what they should speak? The touch of Jesus will open the ear and correct the tongue, and the live coal from off the altar, touching the lips, will cause them to declare the righteousness and love of God as with flames of purifying fire.

The disciples at times were amazed at the marvelous works of our Lord; the people of Decapolis were beyond measure astonished at His miracles. After nineteen centuries we have become so used to the story that it has largely lost its power to astonish and amaze. We need to ask God to reopen our eyes that we may again see the glory of the Lord in the person and works of the Lord Jesus Christ and to open our ears that we can again hear the story with all the amazement that thrilled the hearers when it was first told. For, let us not forget this, that in spite of the mechanical wonders of the present age and the discoveries of science in many fields, the most amazing character for goodness, kindness, and human helpfulness is our Lord and Saviour Jesus Christ. He dwells in light unapproachable. He lived and died and rose from the grave like a god; He IS GOD.

TURNING TOWARD THE CROSS

Mark 8:27-9:1, 31-34; Luke 9:28-36, 51

Lesson for April 3, 1949

Golden Text.—Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

Simeon, the saint, foresaw the cross as he held the infant Jesus in his arms and praised God. John the Baptist, foresaw the cross at the time that he baptized Him. At first in the far distance, but ever coming closer, was the hour when the world's Saviour had to become the world's sin-bearer. During the years of popularity there may have been days when He hardly thought about it, but the years of popularity are past and the year of opposition is here. It does not deter the Lord in His purpose, as opposition should not deter us in the service of God; but as the hour approaches He seems to hasten to meet it. Most of us would flee the cross; Christ sought it.

Mark 8:27-34. But before He can tell the disciples fully of the days ahead, they must needs understand who He is, and why He is among men. At Caesarea He frankly asks them how fully they have become aware of His unique personality. They frankly tell Him that while others see in Him a great man of God, possibly a reincarnation of one of the mighty men of God of the past, they see in Him more; He is the Christ, the Son of the living God. As usual Peter was the spokesman for the apostolic band and I believe that all, with the possible exception of Judas, gave a hearty Amen. Jesus now clearly told them of His approaching death and resurrection. This was so contrary to all their conception of the Christ that Peter remonstrated with Him and even rebuked Him.

Peter was not the first nor the last man that has found fault with the way that God does things. Even Adam and Eve in the garden thought they knew better than the God who had but recently created them from the dust of the earth. Peter was sure that an earthly kingdom with Christ sitting upon the throne, with Jerusalem as the world capital and the Jew dominating the world and the Twelve occupying special places of authority in that kingdom, would beyond question be the greatest thing that could ever happen in this old world. It is so easy to believe what you want to believe, especially as that nearly always includes you in the destiny of greatness. And anything different was repulsive to the mind of Peter and the rest. But when Peter rebuked the Lord, he became His adversary (Satan) and opposed for himself that which was his greatest good. The mind of God and the mind of man are antagonistic. What man believes to be for his good and what God knows to be for man's good are seldom, if ever, the same. Only the mind renewed in the image of Him who created him can see as God sees. And saints, far advanced in the Christ-life, frequently find themselves thinking as the natural man thinks.

The things that are contrary to me are not my crosses. I need but one cross; upon that one cross I need to nail all of me that is contrary to the will of the Father. The things that are contrary to me I must endure; the things in me that are contrary to the Father I must crucify.

Luke 9:28-35. The light that shines upon me leaves me black if I absorb it. It shows me white when I fully reflect it. The light that shines regardless of surroundings is the light that comes from within. The body is a veil that sometimes, like a cloudy globe, hinders the inner light from illuminating the surrounding darkness. Christ is the light of the world. While in the flesh, the effulgence of that light was not discernible to all, nor fully to any. But here, on the mount, the light was visible to the eyes of Peter, James, and John. Moses and Elijah also appeared with a glory acquired in heaven. This was a foretaste of the glory to be revealed, but which can only be gained by the way of the cross. The absorbing theme of conversation of Christ and the two mighty men of the Old Covenant was the death which Jesus was to accomplish at Jerusalem. Here is a subject that even angels desire to look into.

It is no credit to me if I pass through disagreeable experiences that are unavoidable, or if I could avoid them and do not, or if my avoiding them would entail suffering and despair to others; but if my suffering them will bring hope and blessing and salvation to others, then it is to my honor and praise. Jesus could have avoided the cross, but if He had the world would have no hope, now or ever.

By the sufferings of others many a blessing has come into my life. Perhaps some of my labors and sufferings have been a blessing to others. The greatest proof of God's love to mankind was the gift of His Son, and the Son's greatest gift was His life which He

gave that the world might be saved. For a good man some would dare to die. Christ did not die for good men, but He died that bad men might be made good. The natural mind is enmity against God. Only by considering the cross can we get a glimmer of that love that passes knowledge and causes our hateful hearts to change so much that we can love Him too. Then and then only do we realize that He is the One that is altogether lovely, the fairest of ten thousand to the soul. He hesitated not to meet the enemy, for only by destroying the last enemy could He become my all-sufficient Saviour. Death is the door to life: dead to self, alive to God; dead on earth, alive in glory. Praise His name.

THE BIBLE AND THE TEACHER

BY MILFORD SHOLUND

The Bible differentiates among preaching, evangelizing, and teaching. Preaching is, at least it should be, the delivery of the message of God. Evangelizing is the declaration of the Gospel, the Good News, for the purpose of gaining an acceptance from the hearer. Teaching is the presentation of the Bible to the one who has heard the preaching and received the message of the evangelist and now has begun the Christian experience. The Bible as a book to be taught is essentially for those who have come into a living relationship with Christ through faith.

The opportunity and responsibility of the Sunday-school or weekday teacher are to recognize the need of the element of preaching and evangelizing for the pupil. Teaching in itself is not sufficient. There must be the application of the truth. With this in mind we shall consider the high privilege of teaching the Bible.

The experience of Philip and the Ethiopian eunuch, recorded in Acts 8:26-35, forms an excellent illustration of the essential requirements of the teacher.

There were three things—the sacred writing, which we call the Bible; an inquiring soul, who longed to know the meaning of his reading; and a Christian man, an evangelist-deacon, who had the consuming passion to obey His Lord and the Holy Spirit. It would be well if each of us would read this story twenty times consecutively and prayerfully, and then assimilate it into his thinking and teaching.

First we have the sacred writing or the Bible. The Bible! Who can mention the name without a sense of awe and wonder. The Bible is God-breathed. It is the very word of God, the record of the Word of God incarnate, Christ Himself. No wonder, then, we treasure the most sublime volume with the greatest message for precious young lives. God help us as teachers to handle it with Spirit-controlled tongues, and minds, and hearts.

Spirit-controlled and Spirit-filled we must be. There is no place in Christian work for the teacher who thinks he knows it all. It is the work of the Holy Spirit to guide us into all truth. "The Holy Ghost, . . . he shall teach you all things, and bring all things to your remembrance" (John 14:26). The teach-

er who is Spirit-taught is the one whom Christ will use to accomplish His purpose in the pupil. To be less than Spirit-filled is to disgrace our Lord's promise for us and to waste our time with precious lives entrusted to us.

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Secondly, we have the inquiring soul. It has been said that humanity is incurably religious. This is true. It is true of children, too. Children who have been given the right instruction and training in the Bible in their homes, schools, and communities will respond to the appeal of Christ for their lives. I shall never forget the statement made by a nationally famous sales manager. He was endeavoring to show the value of impressing the mind with thoughts which would be accepted. This was his statement: "The human mind will accept anything to which it does not have an objection." There is more truth in that statement than most of us have realized or used in Christian work. It is so important that we teach the Bible to the child before he has received other thoughts which make him object to it. The child who from infancy has been nurtured by prayer and Spirit-filled teaching will not accept the teachings of anti-Christian forces because he has the Bible in his heart.

It is a fundamental characteristic of the young mind that it is inquiring. But inquiry is not enough. The time soon comes when the child is challenged with the question, "Do you understand what you read?" The reply is, "How can I, except some man [or woman] should guide me?" Therein lies the need and opportunity of the teacher of divine truth.

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Third, we have the teacher. Philip was a Spirit-guided deacon-evangelist, a man who counted it all joy to serve his Saviour. He was willing to go any place at any time to lead a soul to Christ. Such willingness will always result in salvation for some burdened heart.

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The first requirement for successful teaching is a willingness of mind and heart to serve Christ. What a pity that teachers should

(Continued on page 93)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We began Unit III in the last of the CHRISTIAN MONITOR in our Study of *The Love of God for Man*. The theme of Unit III is WHY WE HAVE MISSIONS. This theme is continued in this March issue. The topics are as follows:

1. *The Need Man Has for God*.—Since God has so loved the world of mankind as to give His only begotten Son, it is expedient that all men should know their opportunity of salvation. Sin and death are so prominent, and all men are the subjects of it and cannot deliver themselves nor escape the eternal consequences awaiting them in the judgment. It is a great boon to have a way of escape. Man is unhappy in his own chosen ways without God. When he has received God's ways, he has found the true way of satisfaction.

2. *The Great Commission Christ Gave to the Church*.—Christ's plan to make His Gospel known to all the world is that His disciples go in person and tell the good news to all mankind. Every Christian is to tell what the Lord has done for him and what the Lord will do for all who come to Him for salvation. We do not all have the same gift for service, but we have a place in the program of Christ through His church.

3. *The Opportunities for Testimony*.—Wherever we are we may shine for Jesus. There are many avenues of service that give opportunity for a testimony for Christ and His saving grace. This testimony can be a silent testimony of a holy life or the testimony of our mouth in words that set forth the truth concerning His grace to men.

The topic for April 3 is the beginning of Unit IV. Unit IV is LEARNING ABOUT CHRIST. The first lesson about Christ is the topic *Christ Is God*. A discussion of this topic will be found in this issue of the MONITOR. In this lesson we learn the facts about Christ which show clearly that while He came to us in the form of man, He was truly God manifest in the flesh that He might be our Redeemer.

THE NEED MAN HAS FOR GOD

Psalm 51

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TOPIC FOR MARCH 13

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MOTTO

"All have sinned."

MEDITATION ON THE TOPIC

I. *Needs for God in Man*.—All creation depends upon the Creator. God has made man in His own image and has given him power to choose his own way. But the fact that man has chosen against God has not changed the need of man for God. It is a vain thing for one who has gone astray to keep on in the wrong way when that way is sure to end in despair and eternal ruin. But even if man would want to get back on the right way, he is unable to do it without the help of God. God's righteousness and purity has been outraged by man's rebellion and sin. There is no possible way to right the wrong which man has done and to reverse the sentence of death caused by his sin, other than the way satisfactory to our Creator who is also the Judge of the sinner. We need the way of reconciliation which God has provided so that when we take it God will be satisfied with us and forgive us and accept our fellowship.

All men are in the same condition, born with an evil nature, guilty more or less of actual transgressions, and helpless to redeem themselves from their lost condition or to make themselves good enough for the fellowship of God. They all need a Redeemer and a power from God to enable them to live in an acceptable way to God. In their lost condition they are under the bonds of a sinful nature and in the power of Satan, the prince of darkness, and are in rebellion against God. When God applies His remedy for man's sin, man is redeemed by the blood of Jesus and is given a new nature by which he becomes a victor over sin and its consequences and is enabled to walk in obedience to and fellowship with God.

The Gospel message of salvation has been sent out by the orders of Jesus Christ, the

Saviour, to whom God has committed the work of salvation. To saved men has been committed the word of reconciliation. Are we aware of the opportunity and responsibility resting upon us for the salvation of the many unsaved souls in the world who are dependent upon those who are saved to make the way of salvation known to them. Shall we tell mankind as far as we are able to reach them of the great salvation?

II. *The Text*.—Ps. 51.—This psalm of David gives a glimpse of David as he prays for mercy from God because of his transgression. He confesses his transgression and the evil that was in his heart in doing what he did.

He also confesses his inborn evil nature and asks for God to purge him so that he would be clean. He asks for a clean heart and a right spirit to be created and renewed within him. He realizes that to be accepted of God he needs to come in true repentance and sorrow for sin and lean upon the mercy of God who has provided forgiveness and salvation for penitent sinners.

OUTLINE STUDY

I. *Man Is Lost*.

1. Through one man sin entered (Rom. 5:12).
2. All have gone astray (Isa. 53:6).
3. All have sinned (Rom. 3:23).
4. The world has not known the Father (John 17:25).
5. The broad way of destruction (Matt. 7:13).
6. The wicked shall be turned into hell (Ps. 9:17).

II. *Man Cannot Save Himself*.

1. All our righteousnesses are as filthy rags (Isa. 64:6).
2. We are not saved by our works (Eph. 2:8, 9).
3. We were weak (Rom. 5:6).

III. *God Meets Man's Need*.

1. The Lamb of God taketh away the sin of the world (John 1:29).
2. No other name saves (Acts 4:12).
3. Whosoever calls is saved (Acts 2:21).
4. God delivered us from the power of darkness (Col. 1:13).
5. Rest for the heavy-laden (Matt. 11:28).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Lost."
2. Everyone Has Sinned.
3. Sin Separates Us from God.
4. God Hates All Sin.
 - a. Lying.
 - b. Stealing.
 - c. Cheating.
 - d. Swearing.

For Seniors

1. What Sin Does.
2. The Weakness of Man.
3. The Provision of God.

PERSONAL THOUGHT

May we allow our eyes to be opened to our need of God and yield our wills to Him so that He can help us according to our need.

SEED THOUGHTS

I am well aware that modern theology looks down despidingly on what they call "blood theology," but the Bible teaches that redemption through the precious blood of Christ is the only way for a sinner to become reconciled with God. Like a red current, it runs all the way through the Bible. God promised it in paradise to fallen man; it spoke through Abel's sacrifice, from Noah's altar, in the ram which God provided instead of Isaac, in the Passover lamb and God's promise that the angel of death would pass over the house where there was blood on the lintel and sideposts. We follow that red current in the story of Rahab, in the sacrifices on the brazen altar, in the psalms and prophets. Isaiah points to that Lamb brought to the slaughter, that was wounded for our transgressions and bruised for our iniquities. Isa. 53:5, 7.

We open the New Testament and Christ's forerunner, John the Baptist, pointing his disciples to the Lord, says: "Behold the lamb of God, which taketh away the sin of the world." Study the teaching of the apostles. They had only one theme: Jesus Christ, who died for our sins and rose again for our justification.

—Dolman.

You yourself must enter the gate; nobody can enter for you in your stead. Jesus can save to the uttermost all that come unto God by Him. Heb. 7:25. But you must come. Your good father, your saintly mother, your beloved child cannot enter the gate for you. Salvation is a personal matter; you cannot be saved by proxy. Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever" (Jno. 6:51). "If any man thirst, let him come unto me, and drink" (Jno. 7:37). No one can eat and drink for you; you must do this yourself. The Lord bids you come to Him; He invites you to come; you must accept the invitation.—Dolman.

THE COMMISSION CHRIST GAVE

Matthew 28:18-20; Acts 1:1-8; 8:1-4

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TOPIC FOR MARCH 20

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MOTTO

"Go ye into all the world."

MEDITATIONS ON THE TOPIC

I. *Sent by Jesus Christ*.—*Exousia* (Gr.) is the word translated "power" in Matt. 28:18. It differs from the word *denamin* (Gr.) which is also translated "power" in Acts. 1:8. And these words have two different shades of emphasis of the word *power*. The first one in Matt. 28:18 means that "all authority is given," and the second one in Acts 1:8 means that a real *spiritual force* is received by the disciples. We

are sent by One who has *all authority* in heaven and in earth. We receive from Him *spiritual force* to carry out the command to witness for Him in Jerusalem and Judea and Samaria and unto the uttermost part of the earth..

When Christ commands, "Go ye," He also gives the power to fulfill the command. He speaks as One who has the proper authority from heaven. Instead of the Father's judging men for their sins, He "hath committed all judgment unto the Son" (John 5:22). The Son has completed the plan of redemption so that no man needs to be condemned to suffer for his sins, because Christ has taken the sinner's place and is authorized to deal with every case and to acquit every one who is willing to accept the terms for pardon through His sacrifice. The appointed day of judgment is ahead. Acts 17:30, 31. The one who hears and believes "shall not come into condemnation, but is passed from death unto life" (John 5:24).

What a blessing has come to us who have accepted this message of grace and mercy! How glad we should be to know that it is for *all men everywhere*. Acts 17:30. This should thrill our souls to know that in this commission to *preach the Gospel to every creature* we have a share. We are ambassadors for Christ on the friendly mission of beseeching men to be reconciled to God.

The apostles were commanded to go and to teach all nations "*to observe all things whatsoever I have commanded you*." If there is any doubt as to our share in the Great Commission, this word to the apostles ought to settle the matter that we are obligated "*to observe all things whatsoever*." Witnessing everywhere to all people is just as much a command for me as are the ordinances and the restrictions of Christ for His church.

II. *The Text*.—Matt. 28:18-20. Here we have Christ's statement of His authority to command, and we have also the command to His disciples to evangelize and to teach the people of all nations.

Acts 1:1-8.—This is an account of the meeting just preceding the ascension of Jesus in which He directs the disciples to wait for the Holy Spirit who will direct them and empower them to carry out the work Jesus was appointing them to do.

Acts 8:1-4. This is a historic account of what not only the apostles, but the scattered believers did concerning the bearing of the word of the Gospel to others.

OUTLINE STUDY

I. *The Extent of the Commission.*

1. Other sheep not of this fold (John 10:16).
2. Look on the fields (John 4:35).
3. The field is the world (Matt. 13:38).
4. The whole earth (Matt. 24:14).
5. All nations (Matt. 28:19).
6. Go and tell (Mark 5:19).
7. Beginning at home and reaching the world (Acts 1:8).
8. God wishes all to be saved (I Tim. 2:4).

II. *The Authority Behind the Commission.*

1. The example of Christ (Mark 1:14, 15).
2. Sent by Christ as the Father sent Him (John 20:21).
3. All power given Christ (Matt. 28:18).
4. Ye shall receive power (Acts 1:8).

III. *Those Commissioned by Christ.*

1. Chosen by Christ (John 15:16).
2. Disciples commanded to go (Matt. 28:19, 20).
3. Word of reconciliation committed to us (II Cor. 5:19).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Go."
2. Men Who Went.
 - a. Peter to Cornelius.
 - b. Paul to Asia and Greece.
 - c. Philip to the Ethiopian.
3. Where We Can Witness.
 - a. At home.
 - b. At school.
 - c. To our friends and neighbors.

For Seniors

1. Who Is to Go.
2. Where We Are to Go.
3. Our Power to Witness.
4. The Results of Obedience.

PERSONAL THOUGHT

Has the Gospel come to us? Have we been faithful in fulfilling all that Christ has commanded by bearing the message to all the people of the world?

SEED THOUGHT

There is an old sweet story
That's told the wide world o'er,
And ev'ry time we hear it,
'Tis sweeter than before;
'Tis like refreshing showers
Upon the thirsty ground;
In hearts long dry and hardened,
It makes sweet flow'rs abound.

'Tis of the lowly Jesus
Who left His home on high,
To be for us a ransom,
To suffer and to die;
To be the Friend of sinners,
And pay the debt of sin;
To open heaven's gateway,
That all may enter in.

So let us tell this story
In ev'ry deed and word,
And help to bear the message
To those who ne'er have heard.
We'll tell how Jesus loves them,
With love so pure and true,
'Till ev'ry voice shall join us,
And sing the story too.—Alida Roe.

OPPORTUNITIES FOR TESTIMONY

Matthew 25:31-40; 5:13-16—bf

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TOPIC FOR MARCH 27

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MOTTO

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

MEDITATION ON THE TOPIC

I. *Openings for Testimony*.—"By their fruits ye shall know them." This is another way to express the shining of our light of life before men so that what we do tells about our relationship to the Lord. The opportunity of speaking a word for Jesus may not be as abundant as the opportunity to just live in loyalty to His cause in every deed and thought. Even the indirect words that we say, if they are pure and sensible, such as become a loyal Christian, and do not put a stumblingblock in the way of others will testify in a way to make direct testimony stronger. Such testimony comes from a life that is upright in business, not only just exact and honest, but which is not expressive of covetousness and stinginess, not too extreme in seeking a bargain in buying, and not too anxious to get the highest price in selling. When the laborer gives good work for the wages he gets, and when the employer gives fair wages for the service rendered, and when there is no undue pressure on either side for higher wages on the one hand or a beaten down price on the other—such actions show that we have the welfare of others at heart and do not seek our own interest alone.

Those who express the graces of the Holy Spirit's fruit in the heart will be a shining testimony that gives power to the profession of our faith in Christ. Good works that are seen without any blushing on our part for what we do for Christ's sake, declare our loyalty to Him.

Then we may seek for opportunities to speak words in behalf of Christ and His cause and tell what His salvation means to us and recom-

mend the same to the unsaved people we meet. We can consecrate our service to the Church and let ourselves be used in whatever activities may be seen that we are fitted to serve in the cause.

II. *The Text*.—Matt. 25:31-40; 5:13-16.—The Saviour in the first passage pictured the scene at the judgment when all nations shall be gathered before Him. He testifies to the feeding of the hungry and giving drink to the thirsty, the entertainment of strangers, the clothing of the naked, the visitation of the sick or the imprisoned, as an act done to Himself. He gives them a warm welcome into the kingdom prepared for them from the foundation of the world.

The second Scripture is the teaching of Jesus in His Sermon on the Mount in which He calls His followers the light of the world. They are to be in the world to live so that the very sight of their good works will bring glory to their heavenly Father.

OUTLINE STUDY

Opportunities for Service.

1. At home (Deut. 6:7).
2. To friends (Mark 5:19).
3. In homes (Acts 10:24, 27).
4. In business.
5. While traveling (Acts 8:29; Deut. 6:7).
6. Those in need (I John 3:17).
7. The sick (Matt. 25:36).
8. The lonely.
9. The sorrowing (II Cor. 1:4).
10. In jail (Matt. 25:36).
11. Tract distribution.
12. Roadside evangelism.
13. Street meetings (Luke 14:23).
14. Summer Bible schools (Matt. 19:14).
15. Mission Sunday schools.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Testify."
2. How We Can Testify.
 - a. In our speech.
 - b. With tracts.
 - c. By our work.
 - d. By helping those in need.
 - e. By visiting the sick.

For Seniors

1. Visiting the Sick.
2. Helping the Needy.
3. The Use of Tracts.
4. The Value of Street Meetings.
5. Reaching Out in Summer Bible Schools.

PERSONAL THOUGHT

Our testimony by words and by life is a confession of our acceptance of Christ that counts in the winning of souls and brings acceptance before Christ when He appears with the holy angels.

SEED THOUGHTS

Ye are the light of the world,
Driving the darkness away,
Shedding your beams on the lost,
Changing their night into day.
Then let your light ever shine,
Showing the right way to go;
Gladly the lost ones will see—
God's boundless love they will know.

Ye are the light of the world,
Causing the clouds to depart,
Throwing the sunshine of peace
Down on the poor burdened heart.
Then let your light ever shine,
Loved ones are panting for rest;
Sunshine their souls will revive,
Lifting them up to the blest.

Ye are the light of the world;
Thro' you the true light must shine,
Calling the lost sons of men
Home to the Father divine.
Then let your light ever shine,
Hallow the name that is love;
You will each shine as a star,
Fixed in the orbit above.—R. J. Craig.

CHRIST IS GOD

John 1:1-18; Philippians 2:6-11;
Colossians 1:15-20

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TOPIC FOR APRIL 3

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"Jesus Christ the same yesterday, and to day,
and for ever."

MEDITATIONS ON THE TOPIC

I. *The Deity of Jesus Christ.*—Jesus Christ is God. We know it by the *omnipotence* ascribed to Him and manifested by Him. Heb. 1:3; John 17:2. He had power over nature (John 2; Mark 6:48), over disease (Mark 6:56), over demons (Mark 5:1-15), and over the elements (Matt. 8:23-27). Jesus had all knowledge, or *omniscience*. John 16:30; Col. 2:3; John 1:48. He is an all-pervading Presence, or is omnipresent. Matt. 18:20; I Cor. 1:2.

He confessed that He is one with the Father (John 10:30) and that He is the Son of God. Luke 22:70; John 5:17-29. He is called by the name of God. Heb. 1:8; I John 5:20. He had an eternal existence. John 1:1; John 8:58; John 17:5; Phil. 2:6. He has self-existing power. John 1:4; John 5:26. He has life-giving power. John 5:21. He is unchangeable. Heb. 13:8; Heb. 1:12. He possessed the very nature of God. Col. 2:9. He is the Creator of all things. John 1:3. He upholds all things by the word of His power. Heb. 1:3; Col. 1:17.

As God He exercised the power to forgive sins. Luke 7:28; Mark 2:5-10. He raised the dead to life (John 11:25) and will call the dead from their graves in the coming resurrection. John 5:28, 29; I Thess. 4:14-17. He will exercise the power to judge all men. John 5:22; II Tim. 2:1; Acts 17:31; Matt. 25:31-46.

His name and work is coupled with the Father in the Apostolic Benediction. II Cor. 13:14. He taught His followers to baptize in the name of the Father, Son, and Holy Ghost. Matt. 28:19. It is "in the name," not in the *names*, showing that it is one God implied in the three names. He couples His own work with the Father. John 14:23; 17:3. Other writers of Scripture do the same. II Thess. 2:16, 17. Isaiah in foretelling His birth to us gives one of His names as "The Mighty God." Isa. 9:6.

All these revelations concerning the Lord Jesus Christ are a great comfort and assurance that we have a living, eternal, all-wise, all-knowing, all-mighty Saviour and God who has undertaken great things for us and will bring about what He has undertaken in behalf of mankind. He is more than a great man and more than just an example; He is a God who has the power to redeem and to impart eternal life to those who receive His saving grace and to give them a place with Him in eternity.

II. *The Text.*—John 1:1-18.—Here the term "Word" is used to denote Jesus Christ as the supreme revelation of God, who was with Him in the beginning and who was and is one with God.

Phil. 2:6-11.—This passage shows that Christ the Son was equal with God when He humbled Himself to assume the form of man and to become the bearer of your sins and mine through His death on the cross.

Col. 1:15-20.—These verses show us that Christ is the image of the invisible God, that He is the Creator of all things, is pre-existent and that all fullness dwells in Him.

OUTLINE STUDY

How We Know Christ Is God.

1. His virgin birth (Isa. 7:14; Luke 1:35).
2. His works (John 10:38).
 - a. Control of nature (Mark 4:39-41).
 - b. Raising the dead (Luke 7:11-15).
3. His claims.
 - a. God is His Father (John 5:17, 18; Matt. 27:43).
 - b. Forgiving sins (Luke 5:18-26).
 - c. Teaching on His own authority (Matt. 5:22, 28, 32, 34, 39, 44; 7:29).

- d. Claims over souls (Matt. 7:22, 23; 13:41).
4. His attributes.
 - a. Changelessness (Heb. 13:8).
 - b. Omnipotence (Col. 1:16, 17).
5. His deity recognized.
 - a. By the Father (Matt. 17:5).
 - b. By the angel (Luke 1:35).
 - c. By demons (Luke 4:33-35).
 - d. By men (Matt. 16:16; 14:33; Acts 9:27).
6. His right to our worship.
 - a. His acceptance of worship (Luke 24:52).
 - b. The necessity of worshiping Him (Phil. 2:10, 11).
7. Prayers to be made to Him (I Cor. 1:2; II Cor. 12:8, 9; Acts 7:59).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Christ."
2. We Know Christ Is God by His Miracles.
 - a. Feeding the five thousand.
 - b. Calming the storm.
 - c. Raising Lazarus.
 - d. Healing the blind and lame.
3. What God's Voice Said About Jesus.

For Seniors

1. Christ's Teaching Concerning His Deity.
2. The Testimonies of Those Who Knew Christ.
3. Christ's Right to Our Worship and Prayers.

PERSONAL THOUGHT

The crucified Jesus has become both *Lord and Christ* in His seat at the right hand of God. He is "*my Lord and my God.*" All my hope is in Him.

SEED THOUGHTS

Divine Offices of Jesus Christ

- I. Creation.—Heb. 1:10; John 1:3; Col. 1:16.
- II. Preservation.—Heb. 1:3.
- III. The forgiveness of sin.—Mark 2:5-10; Luke 7:48.
- IV. Raising the dead.—John 6:39-44.
- V. Transformation of bodies.—Phil. 3:21.
- VI. Judgment.—II Tim. 4:1; John 5:22, 23.
- VII. The bestowal of eternal life.—John 10:28; John 17:2.—Condensed from Torrey.

By use of numerous divine names, by ascription of all the distinctly divine attributes, by predication of several divine offices, by referring statements which in the Old Testament distinctly name Jehovah God as their subject to Jesus Christ in the New Testament, by coupling the name of Jesus Christ with that of God the Father in a way in which it would be impossible to couple any finite being with that of Deity, and by the clear teaching that Jesus Christ should be worshiped, even as God the Father is worshiped—in all these unmistakable ways, God in His Word distinctly proclaims that Jesus Christ is a divine Being, is God.—Torrey.

Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Saviour shine!
I'd soar and touch the heav'nly strings,
And vie with Gabriel while he sings
In tones almost divine.

I'd sing the precious blood He spilt,
My ransom from the dreadful guilt,
Of sin, and wrath divine:
I'd sing His glorious righteousness,
In which all-perfect heav'nly dress
My soul shall ever shine.

I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne;
In loftiest songs of sweetest praise,
I would to everlasting days
Make all His glories known.

Well—the delightful day will come;
When my dear Lord will bring me home,
And I shall see His face;
Then with my Saviour, Brother, Friend,
A blest eternity I'll spend,
Triumphant in His grace.—Samuel Medley.

THE BIBLE AND THE TEACHER

(Continued from page 90)

be persuaded and coaxed to teach a class on Sunday or the weekday! The teachers who are in fellowship with Christ will love to do their part for Him.

The second characteristic of a successful teacher is to teach the Bible as it is. The eunuch was reading a controversial portion of Isaiah. Some critics have not agreed to this day as to the author of the last half of Isaiah. But Philip did not find any time or right to question the authorship of the book. He unveiled the beauties of the fifty-third chapter and accomplished his purpose.

The third characteristic of a successful teacher is to keep Christ in the center of the subject. "Then Philip . . . began at the same scripture and preached unto him Jesus." The heart of the Bible is Christ. The purpose of the Bible is to make Christ known. Every teacher in every lesson should see that Christ is the main theme.

The fourth characteristic of a successful teacher is to help the pupil to acknowledge Christ. In the case of the eunuch he was baptized. This was an outward evidence of an inward experience. There is no substitute in spiritual growth for the public confession of Jesus as Lord. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10, R.V.). Many a sincere child has floundered in his early Christian experience because he was not helped in publicly confessing Christ.

The fifth characteristic of a successful teacher is to be inconspicuous personally. Philip was taken away by the Spirit. The eunuch found his joy in Christ. For us the application is to recognize the danger of centering the pupils' hopes and joys in the teacher. Lead them to Christ and leave them with Him. He alone can satisfy.

Dear Lord, make us "apt to teach."—Evangelical Beacon.

THE JEWS WOULD NOT SIGN

In a rather exclusive residential section of the city of Richmond some new property owners complained that the singing in a small Christian church near by disturbed them. A petition was circulated, to be presented to the city council. It was brought also to a Jewish resident, who said: "Gentlemen, I cannot sign it. If I believed, as do these Christians, that my Messiah had come, I would shout it from the housetops, and every street in Richmond, and nobody could stop me."

Even little deeds of kindness bulk large on the horizon of eternity.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE COMMUNIST AND CATHOLIC DEBACLE

I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus: When I saw her, I wondered with great admiration.—Rev. 17:6.

Basically, Communism is godless; Catholicism believes in God. There is no question about this dual statement. However, there is another side to the whole story. The Christian Church at large faces a clash with Communism at large. Communism by and large is a political ideology. There is no political ideology set forth in the New Testament. Jesus Christ lived in the days of Roman worldwide rule. St. Paul lived in the same era and instructed the Christian Church to recognize the "powers that be," to be the ministers of God. The Christian Church is no political body, and it is her responsibility to pray for the ruling and governing bodies. However, the Catholic Church takes quite another attitude toward the ruling powers. They feel that the governing body should get its instructions from the pope and Rome. In every country of the world the Catholic system seeks to get into the saddle and ride the political powers. This accounts for the terrific clash between the Communist party and the Catholic Church.

The Last Form of Autocracy

The text at the head of this editorial tells the same story. That is, that at the end-time religion will be in the saddle with the kings of the earth. That is, there will be an admixture of religion and politics. This combination makes for martyrdom. This same error has been seen where Protestant churches have established state churches. This also leads to bloodshed. The Word of God uses an ugly word for this crime, it calls this woman with her illicit criminal relation to the state a *whore*. Rev. 17:16. The Lord also foretells the final clash between the last political world power, and this whore. Mark these words of warning: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." All this speaks of a day ahead in which false religion will make a treaty with rulers of that day. This combination will again destroy the true followers of Christ. However, it is predicted that the political ruler, that the beast of the end-time will turn upon this ecclesiastical system and render it naked; that is, strip it of its power, and make it desolate. It is not our intention of interpreting that the Catholic system of today is the lone culprit, but there is no better illustration of this illicit relationship in the world today than the Roman political hierarchy at Rome, Italy.

Cardinal Mindszenty Sentenced

The chief objective in this write-up is to comment on the clash between the Soviet Hungary Government and the Catholic Church in that nation. Already, the so-called "People's Court" (a misnomer) has sentenced a Catholic cardinal to prison for life, as well as other high officials in the Romanist Church. This is stirring the Catholic Church from Rome to her farthest outreaches. They have called the Cardinal Consistory to Rome. They are making a universal outcry. They want governments in all parts of the world to pull her

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

hot chestnuts out of the fire. It is serious. But we find it difficult to hearken unto her cry.

The CHRISTIAN MONITOR does not intend to enter into the controversy between Hungary and the Catholic Church, nor do we intend to pass judgment as to the guilt and innocence of Cardinal Mindszenty. However, the record of the Catholic system universally is one of tampering with governments. All the time and everywhere this system edges into the political arena. But—the worst is that wherever the church is in power, she too becomes a persecuting agency. The shades of the Roman hierarchy may not be visible in your community. Don't dismiss all stories as "anti-Catholic propaganda"; much of them are too true.

The New Mexico Situation

One of the factual, well-documented reports comes from one section in New Mexico, U.S.A., which is close enough home to be uncomfortable. Suffer but one instance in the state. There you have the shadows of Rome over the public schools. In the town of Dixon, a community of some 1,200 people who are Catholic and Protestant, half and half, you have a situation in the state of near revolution. They practically lost their free school. Free education died in that town. They were ordered to send their children to the Catholic school next door to the Catholic church, where the sisters of St. Francis did the teaching. All other schools were closed, "condemned," abandoned. A new WPA-built school building was just left sitting on the hill beside a neglected cemetery. Five of these sisters could not even speak intelligible English, and they were teachers in a high school. Protestants were furious, and to be fair, some fair-minded Catholics objected as well. Protestant children could either attend mass, or stand outside in the cold—in the dead of winter. They were told to say "hail Mary" at least four times a day. But the salute to the American flag was omitted. To the Catholic regime the law that forbade the one and required the other did not matter. With this situation the officials, from the governor down to the county officers, all passed the buck; none wanted to touch the politically hot potato. Already there are 128 Roman Catholic nuns teaching in the public schools of New Mexico. In public schools you find literature entitled thus: "The Catholic Church, and only the Catholic Church, has preserved unchanged for you exactly what Christ taught—" and so on ad infinitum. Frequently graduation exercises are held in Catholic churches, rather than in all churches. This is only a fraction of the story. The basic problem is growing by leaps and bounds. The issue is totalitarianism in American free education. Do we want what is happening in Italy, Spain, Argentina, Mexico, and in many other nations where Rome is in the saddle?

But today, that is in Hungary, the shoe is on the other foot. This time Communism is in the saddle, and Catholics are the victims. We are not gloating. We are only making wholesome comparisons. All this is a warning to Catholicism as well. It is a warning to any form of totalitarianism, whether it is economic, political,

or religious. It is unfair, unjust, unethical, and un-Christian.

To show what is in the offing, allow me to quote the editor of *The Conservator*, an esteemed contemporary magazine of the United Brethren Church:

"The Inquisition Revived!"

Wherever a dictatorship is in authority, there is an iron curtain and a confusion of news reports. This time we are not speaking of Communism, but of Spain, which is today governed by a double dictatorship, that of the State and that of the Church—that of Franco and the pope of Rome, through his cardinals and bishops. Reports of what is going on in the inside of Spain are confusing to say the least.

Recently an American, probably a Catholic who had been for a long time in Spain, reported Protestantism to be flourishing and to be accorded reasonable and almost full liberty to preach, teach, and make converts. Since this was contrary to all that had been reported, we think it was a Catholic ruse to deceive the outside world. It does not seem to have the ring of truth.

Now come other reports again—reports in line with those which have been finding their way out of Spain without aid of censor. This report, which seems rather well authenticated, is to the effect that all the Protestant schools, which have had in them as many as 7,000 children, have been closed by church and government intervention, working hand in hand, and that the Protestant children are now compelled to attend the public schools under Catholic instruction. That is evidently intended to close the future to any Protestant progress.

Further, laws have been enacted, placing further restrictions upon the Protestant mission churches. They may not bury their dead publicly, using the ritual of their churches; they may not reply in the press to attacks made upon them; they may not print hymn books or Bibles; they may place no sign on their churches indicating that they are places of worship. Protestants have been fined and imprisoned for holding prayer meetings and Bible study classes in their own homes. That sounds like the regulations of Russian Communism.

The thing we must remember is that the laws of dictators resemble each other, whether they be of Communism, a personal dictator, or the Roman Catholic Church. Recently Cardinal Segura, archbishop of Seville, wrote a pastoral letter, denouncing Protestants as heretics and demanding abolition of their centers of false religion in Spain.

In this address he states, "The Holy Inquisition did not limit itself to talking. We make ourselves heir of the inquisitorial spirit." This letter was written especially for the benefit of Catholic youth, and they understood it to call for action. Since, Spanish youth have attacked Protestants with rubber truncheons and brass knuckles. They have entered the Protestant mission churches, ransacked them, broken up the furniture and scattered it about in every direction. They have left notes to the effect that Protestants may expect Inquisitorial methods.

HAVE YOU EVER NOTICED—

When the other fellow acts that way, he is ugly: when you act that way, it's your nerves? When the other fellow is set in his way, he is obstinate: when you are, it is just firmness? When the other fellow spends a lot, he is a spendthrift: when you do, you are generous? When the other fellow picks flaws in things, he is cranky: when you do, you are discriminating? When the other fellow says what he thinks, he is spiteful, but when you do, you're frank.—The Gospel Broadcast.

THE LORD'S HANDMAIDENS

On my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.—Acts 2:18.

Altogether too frequently news commentators and those who comment on "World News" bypass women and girls; unless it be in the realm of fashion, society, and the world of sport. Lest this magazine fall into the same category, allow us to pen this write-up. There is another class of women, that is the unmarried women, who often renders the cause of Christ a large service. This class is too frequently labeled with the stigma of "old maid." There is something like an "old maid," those who have much time on their hands, do very little, mostly mind other people's business. Whatever stigma comes their way is well deserved.

Perhaps, there are some who are old maids by choice—God's choice. These should take heart! God often has a great work for them to do. What pastor, whose arms have been sustained over and over again by some noble unmarried maidens, who have both the heart, and mind, and the time to assist in the work of the church, has not been cheered by them? The writer is greatly assisted by one such, the present "church worker," called by many a "deaconess."

The text below the caption of this editorial takes us back to the day of Pentecost. Peter declares: This is not intoxication; it is *inspiration*. What they saw and heard was nothing else than the fulfillment of Joel's prophecy. One well remarks here that even the illumination of the Spirit can never render the written word superfluous. The apostle, when filled with the Spirit, seeks a firm foundation in the word of prophecy. II Pet. 1:19. The last days referred to here include the whole period of the Spirit's working—the entire Christian dispensation now far advanced. In this new dispensation, the prophecy notes as one point of advance that there shall be perfect equality in spiritual privileges. Not only shall the Spirit be poured out, far more largely and abundantly imparted, but in this outpouring of the Spirit all classes should equally partake, without distinction of sex, of age, of condition, or of race. There shall be no longer a Court of Women, or of the Gentiles, or even of priests, but all the partition walls shall be broken down; the very holy of holies shall be opened forevermore to Jew and Greek, to bond and free, to male and female, since henceforth, indwelt by the same Spirit, *all are one in Christ Jesus*. All this opens a wide door of opportunity to women in general, as well as those who are unmarried.

The *Moody Monthly* presents an inspiring article, from a pastor's secretary, Miss Doris Louise Seger of Jackson, Michigan:

Dear Lord, if I have to be an old maid, please keep me from being an old maid!" This prayerful paradox was uttered recently by a healthy, attractive young woman. In her heart there lurked the shadowy fear, the haunting anxiety, that she might be an old maid. To see the years slipping by, from effervescent girlhood, hope-filled womanhood, to culminate in what Webster describes as a "precise, crotchety, unmarried woman," is horrible to anticipate, and something no woman wants.

But is it so bad, after all, for a woman to go unmarried? Does living without a mate warrant the sneers and jeers, the laugh-producing caricatures, the multitudinous jokes at her expense? Does the fact that, either by choice or otherwise, a woman is pursuing a solitary existence imply that she is an oddity?

On the contrary, many of the most charming women live alone. In fact, some of the world's most famous women were spinsters. No one could intimate that Joan of Arc was old-maidish, or that Florence Nightingale had spinsterish tendencies. Distinguished Clara Barton went husbandless. Even Queen Elizabeth, renowned ruler, found no one with whom to share her throne.

God Uses Maids

To top this fact is another of greater importance. God uses old maids!

Of course, in God's economy married life is the rule rather than the exception. He has ordained marriage and the home as the supreme desire and joy in life, and has blessed Christian men and women "as being heirs together of the grace of life" (I Pet. 3:7). To married women are presented avenues of service never open to those who live alone.

But to be the exception is no disgrace.

Self-pity is a futile, fruitless emotion, and should not be indulged in. God discloses innumerable privileges and opportunities of attainment, with the promise of a full, exuberant life, redounding with blessing, to those who will look to Him.

One word which particularly describes the position of a single woman is **freedom**. Especially to the Christian woman is this true, for it means she is free to serve the Lord, free to spend her time, her talents, her money, without earthly hindrance or obligation. Perhaps the Apostle Paul had this in mind when he said to the Corinthian women, "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband" (I Cor. 7:34).

We can say, then, that some women are old maids by choice—God's choice. He sometimes withholds the joys of earthly fellowship, the pleasures of intimate home relationships, the blessings of motherhood, to give the supreme joy of a life given over entirely to Him. The love which might have been lavished on one's own family is scattered and multiplied, the mother instincts are spread out to cover homeless waifs and children for whom no one else cares.

I am sure this is why Mary Slessor, famous pioneer missionary, free from earthly ties, could become "Ma" Slessor to half the continent of Africa. And why Irene Webster-Smith, for many years a missionary in Japan, could "mother" the orphan girls who would otherwise have been sold as geisha girls, saving them from a sordid life. And why Annie Johnson Flint, with an almost uncanny understanding of the human heart, could devote her entire life to bring blessing to others through the medium of poetry. She found in Christ the satisfaction of her heart, and expressed it this way:

"But I look up—unto the face of Jesus,
For there my heart can rest, my fears are stayed.
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled."

God's Choice Workers

Recently it was my privilege to read a letter written from the heart of Africa by one of God's choice workers. With almost superhuman strength Martha brings physical and spiritual aid to the queue of two hundred or more natives that forms early each morning at her dispensary door. She operates, amputates, soothes, and mothers her huge family, doing the work of two doctors. Yet her letter bubbled over with humor, with the joy of living for her Lord. In the absence of a strong masculine arm, Martha leans all the more on the "everlasting arms" and is doing immeasurable good.

I shall never forget a service in which Helen Western, returned missionary from China, was guest speaker. This tiny miss, endowed with a saucy sense of humor, started for the front of the packed auditorium. On reaching the platform she stubbed her toe and fell flat on her face. Rising with much dignity, and suppressing a slight giggle, Helen said, "I am so sorry. I just washed my feet and I can't do a thing with them!"

Then began an hour of enchantment while we listened to her tell of God's power in a life given completely to Him, living alone, but endowed with courage and charm that are priceless.

But we need not go to the far corners to find work for the Lord. Africa is not the only place for old maids to work. China does not present the sole possibilities for real service. Just around the corner—right in the next block—lies a fruitful field, fraught with opportunities.

One young woman, forced through the death of her mother to keep house for the family, wanted to do tangible service for her Master. One day Alice sat at the window and watched the streams of children trooping past her home on their way from school, and she felt an urge in her heart to do something for them. As a result she now conducts a successful child evangelism class, with an attendance upward of twenty-five weekly. Many have found the Lord as personal Saviour, and the seed is being tucked away in fertile hearts.

Open Doors for Maids

In a neighboring city another "spinster" conducted a similar class. Becoming fascinated with her jubilant little family, she could scarcely wait for the day for Bible Club. While in prayer one evening the Lord laid upon her heart the need of countless other children in her city, unreached by the Gospel. Launching out by faith, she resigned her secular position, and is now the happy teacher of seven evangelism classes weekly, devoting her whole life to this vital ministry. "The Lord has abundantly supplied my financial needs," she joyfully announced.

Pastors are always happy to supply names of shut-ins and neglected families for visitation. A real ministry may be discovered in this field.

I have yet to see the pastor who will not welcome a well-trained, sincere teacher for a Sunday-school class. To become spiritual overseer to a group of growing, thinking lassies is a high honor. Unencumbered by housework, the single woman is free to spend time with her class, to take them on hikes, to really learn to know them.

If a feeling of inadequacy is realized, correspondence courses are available, fitting one for such service.

Musical talents should be developed, capable teachers sought out, for the ministry of music brings rich reward, and is one much needed in the church.

In those long evenings when the pinch of loneliness is felt, letters to those in need of spiritual help, prayerful epistles freighted with love and sympathy, become real links in the chain of achievements for the Lord.

One young woman, yearning for little ones of her own to cherish, placed herself at the feet of Jesus and asked Him to comfort her. Instead, He placed her over the primary department of her own church. She became spiritual overseer to a hundred "borrowed lambs," pouring out upon them all the love she might have given two or three of her own. They have proved more than adequate to fill the hunger of her heart.

Not only are single women free to give their time to the Lord, but their money also may play a large part in proclaiming the Gospel. Earned by themselves, with no dependents, many unmarried women have consecrated their purses to the Lord.

Old Maids by God's Choice

Mary is a Christian school teacher, and in recent months has discovered the joy of giving over control of her pocketbook to the Lord. She sends as much as one hundred dollars at a time to the foreign field. Her money is her own, to use as she pleases.

A local Sunday-school class of approximately twenty young business women, many of whom are unmarried, this past year sent sixteen hundred dollars to foreign missions, a feat impossible to accomplish had they had home obligations.

Down through the years, since the time the psalmist cried, "The Lord gives the Word: great the host of women who proclaim the good news" (John Nelson Darby), to the present day, a host of unmarried women have had a tremendous part to play in carrying the Gospel. One mission alone has 225 unmarried women on its African field, with fourteen stations "manned" entirely by "old maids"—Carrying the responsibilities, doing the work of men who have not responded or listened to God's call.

Spread across the world today are thousands of "unclaimed blessings," charming, affectionate, intelligent women, flinging themselves wholeheartedly into the work of Christ, women with leadership ability, with stamina and courage, and above all, with singleness of purpose.

If you are one who is in this particular category, take heart. You may be an old maid by God's choice. Perhaps He has something more wonderful ahead for you than you have ever dreamed!

THERE ARE ALWAYS CAUSES

Where showers fall most, there the grass is greenest. I suppose the fogs and mists of Ireland make it "the Emerald Isle"; and whenever you find great fogs of trouble, and mists of sorrow, you always find emerald green hearts; full of the beautiful verdure of the comfort and love of God. O Christian, do not thou be saying, "Where are the swallows gone? they are gone; they are dead." They are not dead; they have skimmed the purple sea, and gone to a far-off land; but they will be back.—C. H. Spurgeon.



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It is a candle in the act of being lighted.
It is a drop in quest of the ocean.

It is a man listening through a tornado for the "still small voice."

It is a prodigal son running to his father.
It is a voice in the night calling for help.
It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd.

It is a soul standing in awe before the mystery of the universe.

It is a poet enthralled before the beauty of a sunrise.

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Philip Gendreau, N.Y.

Crocus, the Earliest Spring Flower

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SPRING HAS COME

BY PEARL PARKS



MARCIA WEBSTER'S step was quick and light as she walked through the gateway to the old cemetery. In her arm she carried a large bouquet of daffodils. The sun was shining brightly and a soft spring breeze was purring gently.

Pausing a moment, Marcia lifted her head and took a few deep breaths of the pure air. Then with the same quick step, she walked along the path that led to the nearest corner. As she wound in and out among the graves, Marcia dropped a daffodil here and there by an old friend's marker.

In the corner of the graveyard was a small mound marked by a low gray slab. On top the marble symbol of a young lamb rested. Here Marcia stopped and laid down her flowers.

"Spring has come, little lamb," Marcia said, touching the lamb's head. "Winter is gone, and I'm back again."

Then she set to work about the grave to clear away leaves, replace shells in their border, and fill in sunken places in the sod. As she polished the gray slab, Marcia recalled the words she had spoken to the lamb. "Well," she said to herself, "those words describe me in a figure."

Just a year ago—the memory was painful—Marcia was wrapped in wintry-like gloom and bitterness. A year before that, a little babe had been taken from her. During the days the little girl had suffered so much, Marcia was too busy to look ahead. Then during the short time the small form had lain in the room, she was too stunned to think. But when the casket was lowered into the ground the full realization of what happened burst upon her. In her misery and grief, she became bitter. "God hasn't been fair," she reasoned. "Why did He take the only one I had to live for from me? She was healthy and happy. Why didn't He pick some underprivileged, sickly child? He isn't fair, that's all."

So Marcia closed her ears to all words of comfort. She shut herself away from everyone. The greater part of each Sunday was spent in the cemetery when the weather was suitable, and on other days she took flowers frequently to cover the small grave. Friends wanted to comfort her; their efforts were without success. "I want to be alone," she told them.

The first anniversary of little Betty's death was a lovely day. Marcia hurried through her work as she planned to spend most of the day in the graveyard. She would take her first spring blossoms and would clear the mound of any rubbish that might have collected. When her work was almost finished, the telephone rang.

"Hello, Marcia," a voice answered her at the other end. "Marcia," it hurried on, "won't you go with us to the jail to sing today? Our soprano is not able to go, and we don't know of anyone but you to fill her place. We just can't disappoint those people, Marcia; won't you please go this time?" The teacher of the Bible class questioned eagerly.

"Oh, I couldn't go," Marcia quickly refused. "You know today is—"

"Yes, I know," the teacher broke in. "But do it this time, in memory of little Betty, for her sake, please, Marcia."

"In memory of little Betty!" Marcia hadn't thought of it in that light before. Those words seemed to change everything. It made her feel almost as if she had to go when she thought about it that way.

"Well," she answered slowly, "I'll go." She could still go to the cemetery when she returned.

"Oh, thank you, Marcia. We'll meet you at the gate," and the teacher hung up before the lonely young mother could have a chance to change her mind.

The ladies of the "Cheerful" Bible class made room for Marcia in their car a short time later. They accepted her presence among them as though it were nothing unusual. Marcia was too preoccupied to appreciate it, however. She was thinking of little Betty today, of their trips together, the games they played, and the songs they had sung. Words of a favorite song, one she sang as she rocked Betty to sleep, kept crowding into her mind as they drove to the jail.

The prisoners came out of their cells to listen to the songs the women sang. They enjoyed these "singing visits." As the last

SON OF MAN—SON OF GOD

**Bound upon the accursed tree,
Faint and bleeding, who is He?
By the eyes so pale and dim,
Streaming blood and writhing limb,
By the flesh with scourges torn,
By the crown of twisted thorn,
By the side so deeply pierced,
By the baffled burning thirst,
By the drooping death-dewed brow,
Son of Man! 't is thou! 't is thou!**

**Bound upon the accursed tree,
Dread and awful, who is He?
By the sun at noonday pale,
Shivering rocks, and rending veil,
By earth that trembles at His doom,
By yonder saints who burst their tomb,
By Eden, promised ere He died
To the felon at His side,
Lord! our suppliant knees we bow,
Son of God! 't is Thou! 't is Thou!**

**Bound upon the accursed tree,
Sad and dying, who is He?
By the last and bitter cry
The ghost given up in agony;
By the lifeless body laid
In the chamber of the dear;
By the mourners come to weep
Where the bones of Jesus sleep;
Crucified! we know Thee now;
Son of Man! 't is Thou! 't is Thou!**

**Bound upon the accursed tree,
Dread and awful, who is He?
By the prayer for them that slew,
"Lord, they know not what they do!"
By the spoiled and empty grave,
By the souls He died to save,
By the conquest He hath won,
By the saints before His throne,
By the rainbow round His brow,
Son of God! 't is Thou! 't is Thou!**

—Henry Hart Milman.

chorus was being sung, the teacher saw that the men wanted to hear more. She decided to use Marcia's voice while she had the opportunity. She turned to Marcia and said: "Mrs. Webster, will you please sing a song?" But her words were more of an announcement than a request.

Marcia hesitated, then remembered that she was doing this today for little Betty's sake, and it would be a relief, too, to give expression to the tune that kept echoing through her mind. She stepped to the front to sing. The words brought such a flood of memories that Marcia was soon enveloped by them. By the time she reached the second stanza, she was no longer singing to a group of men. Little Betty was in her arms and she was rocking her to sleep once more. She sang with all the love and tenderness that had filled her songs for the child.

Tears were in the listeners' eyes when the song was finished. One of the men came forward and asked to speak to, "Thet lady thet sung."

"I've got some children at home thet ain't got no mother," he said, wiping his eyes. "I wisht you'd go and sing fur 'em. Tell 'em thet when ther Dad gits outta here, he's goin' to be a better man." He seemed to take for granted that Marcia would go.

She made no promise to visit the children, but on the way home a conviction seized her. She admitted reluctantly to herself that other people had troubles too. She knew that she should be thankful her little girl was not one of those motherless children with a father in jail.

Upon arrival at home, Marcia gathered her flowers and hurried to the cemetery. As she worked around the small grave, she became more and more burdened. Her useless, selfish life stood before her.

"You have done nothing but serve the dead when there are so many living ones who need help," her conscience accused her. "What are you going to do about it?"

Marcia wasn't sure what she was going to do about it just then. Late that night, however, she closed her Bible and arose from her knees with a glad heart and with the plan of her life before her.

This plan began with the next day. Marcia visited the prisoner's children, and made life brighter for them. She found others, too, who needed her, so that day after day she was kept busy and happy.

"Yes, little lamb," she said today as she reviewed the past year. "Winter is gone, and spring has come—to my heart as well as to the earth."—The Olive Branch.

IN CRISIS HOURS

Crisis hours find the Saviour at our side. Emergency wisdom is reserved for us in Christ. Trust Him to be your mouth, matter, and wisdom to you in hours of need. Martyrs like Ridley and Latimer experienced the fulfillment of this promise beautifully. Said Latimer, "Be of good cheer, Brother Ridley, and play the man: for we shall this day light such a candle by God's grace in England as I trust shall never be put out." To be full of the Spirit is to be full of heavenly wisdom.

—Selected.

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JUST THINKING

BY ARLEAN LEIBERT

I was just thinking today how much good some folks do us—almost like a walk with the Lord in the dewy freshness of early morn. And on the other hand, some are, well, sort of depressing like!

But before I explain, maybe I had better introduce myself. My name is Petunia. You smile at the name? Well, there was a time when I was mighty ashamed of it. I can recollect the early school days. The children used to call, "Petunia!" in a high, sing-song way. Then they'd yell, "Come here and let us pick you." Next thing I'd know they'd make a grab for me. I would just put my arm over my face and cry. The children walked off yelling, "Cry-baby, cry-baby!"

One day I sobbed out a tale of woe while in my mammy's arms, declaring that I wouldn't ever go back to school again. When I had finished, Mammy stroked my kinky, black hair. She said, "Come out to the garden, chile."

There she showed me a beautiful purple petunia. I put a finger on one of the petals. It was soft as velvet. And suddenly I was proud of my name. I only wished I was half as pretty. As if reading my thoughts, my mammy told me, "God don' care so much 'bout our faces. It's our souls that He cares for. As yo' grow up, Petunia honey, take care that yo' soul is growin' as beautiful as this flower. Don' never let any ole weed seeds o' sin get in."

I never forgot her words of advice. You see our mammy loved flowers very much. So she named all of us children flower names. There was Rose. She was the oldest one. Then came Lily Mae and Daisy Belle. They were twins. Daisy Belle was the one who could sing. Why! To hear her singing, "Kneel at the Cross," in church on the Sabbath morn, you'd think an angel was singing. 'Twas that sweet. More than once I've seen our deacon's wife wiping away the tears. And she wasn't the only one either.

Next to the twins came Violet. She died of the whooping cough when she was scarce a year old. I can't remember our father. The others were all married when our mammy left us. Of course, they offered me a home. But I know how hard it is to go into another's home to live. I knew that I couldn't do it and be satisfied.

So I got a job doing housework. That was really all I knew how to do. The Browns' home was a nice place to work. They lived

in a big yellow house on a hillside overlooking the town. They let me have Sundays off so I could go to church. Mr. and Mrs. Brown were Christians, and that made a big difference. Mrs. Brown was one of those sweet and gentle-like ladies. We used to have such nice little chats together. If I couldn't understand some Scripture in the Bible, she would explain it to me. Then it was easy. Even if my skin was black and hers white, she didn't care a bit!

She claimed to love the Lord and all of His creatures. It just made me feel so uplifted to be around her. I could feel my soul growing beautiful, just like Mammy had wanted. Understand, I wasn't worshiping her, for God is the only one to worship. It was just that she made Christian living so easy-like. And I could tell that it wasn't just talk with her.

I had seen folks who claimed they were Christians, but when they'd give me a glassy smile and stare right through me without seeing me at all, I knew that they didn't love me. They thought I was just another one of a despised race. Always I felt sorry for that kind of people. And I would say a little prayer. I'd just ask God to spare a little more of His wondrous love for them so that they could love others better than themselves.

Well, after a while the Browns moved way out to California. Mister wasn't very well. They asked me to go along with them, but I wanted to live close to my sisters. Now I had to look for a new place to work.

The last of March I found a job with a family by the name of Longwell. They were kind to me, in a way. That is, I wasn't overworked like I had been at some places. They paid me well, and I got Thursdays off.

But Mrs. Longwell, poor soul, she just couldn't forget that she had been raised where colored folks are just so much dirt under people's feet. I had early learned the difference between races. And although I was respectful and did my best to please, yet they

never for one moment let me forget I was hired help.

Now, there was a drought in my soul. I had not been to church for six months. How could I go? Sundays I had to work same as the other days. All at once I decided to get married. True, I was young, but Henry was a good man. He loved me, and I loved him. We got a small apartment, on the third floor, not far from his job.

It was in the fall of the year that Henry got a cold. It wasn't much to start with—a little headache and sore throat. I've had that myself many a time. But he went to work on a raw day. He didn't think that he was sick enough to stay at home. The next thing I knew, pneumonia had set in. They did all they could for Henry at the hospital, but it wasn't any use. In a few days it was all over, and I was alone once more.

I felt very bitter toward God when I became a widow so young.

One day I walked and walked in the woods at the edge of town. For the first time in months the ache in my breast was easier. I was thinking how I had hugged my resentment and grief close to my heart. I had allowed the weed seeds of despair, fear, and doubt to get possession of my soul.

Suddenly I was frightened at what I had done. My soul was growing ugly! Mammy wouldn't want that, nor did I, for I really wanted to cultivate a beautiful soul. So there on my knees in the fallen leaves, I lifted my face heavenward and cried out for mercy.

I am glad now that I was willing to make my peace with Him that day. I could just feel my soul being washed and flooded with the sunshine of His love, although it was hard to understand how He could forgive the months I had spent hating Him. It was not the human way. But He did forgive, for His is the divine way.

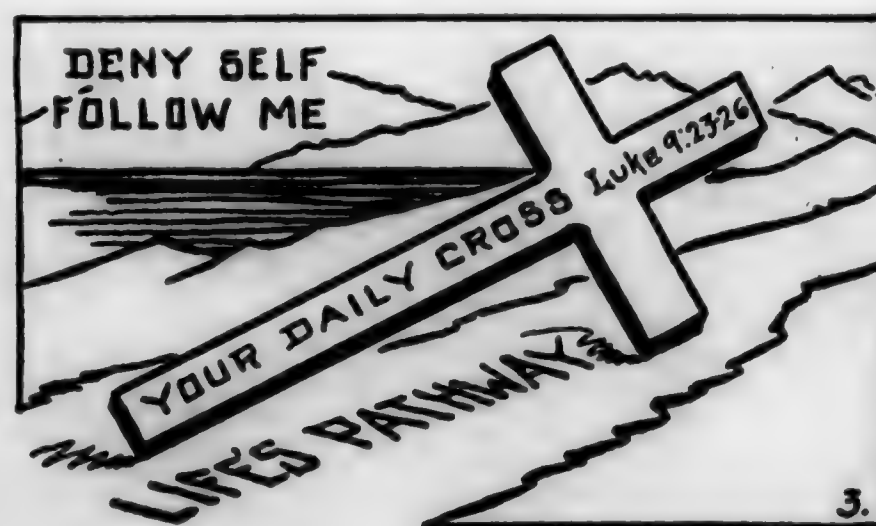
Later I came across this bit of verse by Grace Troy. It fits my life so well. The poem is called "Chastening."

I know not why His hand is laid
In chastening on my life,
Nor why it is my little world
Is filled so full of strife.

I know not why, when faith looks up
And seeks for rest from pain,
That o'er my sky fresh clouds arise
And drench my path with rain.

I know not why my prayer so long
By Him has been denied,
Nor why, while others' ships sail on
Mine should in port abide;

But I do know that God is love,
That He my burden shares,
And though I may not understand
I know, for me, He cares.



I know the heights for which I long
Are often reached through pain;
I know the sheaves must needs be threshed
To yield the golden grain.

I know that though He may remove
The friends on whom I lean,
'Tis that I thus may learn to love
And trust the One unseen.

And, when at last I see His face
And know as I am known,
I will not care how rough the road
That led me to my home.

I like that bit of poetry. I carry a copy of it in my Bible.

Too, God's Word tells us, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." I wouldn't really want to slide through life nice and easy-like, with no grief or trials of any kind. I'd be afraid that the Lord didn't love me very much.

It was while I was working for the Wellers that I met Millie. We got to be real good friends; I guess mostly because we were both the same color. Millie had a husband and four nice children. Her husband had a good job, and their home was rather fancy.

My day off was usually spent there. Yet I sometimes wondered why, much as I liked her. Millie was a lively sort of person. She was always laughing and talking. Whenever I visited there, she would talk and I'd listen. I suppose that was because I seldom had a chance to say anything.

She was very proud of their children. They were doing very well in the world. So she had to tell in detail just what they were working at and how much salary they were getting. Her husband was getting a huge pay check, too.

I didn't need to be told that he was. I had only to look around at the evidence. Teas, parties, clubs, etc., were her meat. She was on the go so much of the time that her health was beginning to break. But she never thought of slowing down. In addition to all of this, she was teaching at a mission Sunday school for colored children. I couldn't rightly say if she was a Christian or not. It was not for me to judge. But it seemed queer to me that she never had anything to say concerning the Master. It was always how much they had, how busy she was, and how successful they all were.

I don't know why, but she had the ability to make me feel that I didn't even have a decent dress to put on my back. And I'll have to admit that there was a time when I envied Millie, for she had so much, and I had so little. But I don't envy her any more, because I just made up my mind that if God wanted me to have something, He would provide it. And anyway material possessions don't bring lasting happiness.

I didn't want my soul to get so cluttered up with material things that the spiritual would get crowded out. That kind of folks don't have much to look forward to. They are like the man in the Bible. Pretty soon they'll have to build bigger houses to hold all of their possessions.

I don't mean to say that earthly possessions are wrong. It's only when God has to take second place that they lead to sin.

So, I was just thinking today how much good some folks do us—almost like a walk with the Lord in the dewy freshness of early morn!

And, on the other hand, some are, well, sort of depressing like! Nampa, Ida.

TINY MOMENTS

Time is so precious that it is dealt out to us only in the smallest possible fractions—a tiny moment at a time. We cannot live again a moment that has just passed, nor can we live in the moment to come. Just while the pendulum is swinging through the present instant—this the only time to do our thinking, and our working. Why not make this a perfect moment?—Irish Proverb.



APRIL

**I have found violets. April hath come on,
And the cool winds feel softer, and the rain
Falls in the beaded drops of summer time.
You may hear birds at morning, and at
eve—**

**The tame dove lingers till the twilight falls,
Cooing upon the eaves, and drawing in
His beautiful, bright neck; and, from the
hills,**

**A murmur, like the hoarseness of the sea,
Tells the release of waters, and the earth
Sends up a pleasant smell, and the dry
leaves**

**Are lifted by the grass; and so I know
That Nature, with her delicate ear, hath
heard**

The drooping of the velvet foot of Spring.

**Take of my violets! I found them where
The liquid south stole o'er them, on a bank
That leaned to running water. There's to
me**

**A daintiness about these early flowers,
That touches me like poetry. They blow
With such a simple loveliness among
The common herbs of pasture, and breathe
out**

**Their lives so unobtrusively, like hearts
Whose beatings are too gentle for the
world.**

**I love to go in the capricious days
Of April and hunt violets, when the rain
Is in the blue cups trembling, and they
nod**

**So gracefully to the kisses of the wind.
It may be deemed too idle, but the young
Read nature like the manuscript of heaven,
And call the flowers its poetry. Go out!
Ye spirits of habitual unrest,
And read it, when the "fever of the world"
Hath made your hearts impatient, and,
if life**

**Hath yet one spring unpoisoned, it will be
Like a beguiling music to its flow,
And you will no more wonder that I love
To hunt for violets in the April-time.**

Nathaniel Parker Willis

THOSE BITTER PILLS

"I hate that old doctor," a youngster told his father. "That was awful stuff he made me take."

"But the doctor made you well," replied the father, "and, perhaps that awful stuff he gave you was all that saved you from a long and dangerous illness."

That's worth thinking over for the day will come, when you will find that Life is a great deal like the doctor. You can depend upon it, Life will hand you plenty of bitter pills and disagreeable concoctions in the form of disappointments, failure, and hardship, but, it is well to know that Life appreciates what is good for you and that the purpose of this unpleasant medicine is to make you fit and strong.

There are those who never get over their rebellious attitude toward Life. They resent its efforts to whip them into shape and to put them on their feet. They are always crying about the tough breaks and the ill winds. They can't see why Life should ever lead them over the hard places or inflict suffering upon them.

But, buck up, brother! Life knows what it is doing with you. Don't ever doubt that! All you've got to do is take your medicine like a man. It will often taste bad and may go against your stomach, but it is almost certain to prove good for what ails you and it is up to you to do as the doctor says and gulp it down.

Wouldn't we grow up to be a fine lot of supermen if Life always patted us on the head and spread roses in our pathway for us to walk upon! Why, it is this batting around Life gives us which develops our muscles and brains and prepares us to do really big things. The hard knocks are what harden us so that we can take harder blows that are yet to come. It is the defeat which prepares us for victory and the knockdown which teaches us to get a better grip on ourselves. Life may not handle us with silk gloves, but it is Life's disagreeable medicine which takes that puny, helpless being that is YOU and makes a real man of it.

What do you think it is that makes men really great? Maybe you think it is lucky breaks, education, or superior ability. Those things help but, when you read the lives of great men, you will find one thing looming higher than anything else. That thing is perseverance and endurance—the ability to keep on no matter what sought to stop them. They took their medicine like men, every mother's son of them. No matter how much of it there was, and no matter how bad it tasted, they took it!

There's the secret, brother, and don't let anybody tell you differently. Other men had luckier breaks, better education, and just as much ability but they failed to make the grade. They failed because they couldn't take Life's medicine. Believe me, brother, "Old Doc" Life knows his stuff!—Louis E. Thayer.

"Those who bring sunshine to the lives of others cannot keep it from themselves."

BUFFALO VALLEY, PAST AND PRESENT

BY IRA D. LANDIS

How a former Mennonite and Amish settlement is being revived is told by our Lancaster County historian.

Israel came out of Egypt, a nation of about two million, and in forty years all above twenty, save two, and probably many others under, left their carcasses in the Wilderness without ever reaching the Promised Land. In 1710 seventy-two-year-old Hans Herr with a few hopeful Palatines moved out of the burning European caldron to "the backlands of Penn's Woods," and by 1735 at least 500 Mennonite families were here.¹ Sherk and Betzner went from Franklin and Cumberland Counties in 1799 to Ontario, establishing a strong Mennonite community, with Ebytown (Kitchener) as a nucleus within a generation.

From the Franconia and Lancaster bases small groups moved north, west, and south following the Scotch-Irish and Indian traders. Some sought cheaper land, some preferred to be farther from the cradle of this new nation, and some with vision were pushing into the regions beyond. Some, as in the Cumberland and Shenandoah Valleys, were marked with success and have been permanent through the centuries. Some were signally successful, but were not permanent. Preacher Michael Shank, of Conestoga, moved to Half Moon Valley, Center County, in 1795,² established a Mennonite community but for a century, and in the last century the Amish were southwest of Washington, D.C., a smaller space. The Berne, North Carolina, expedition, in 1709, and the Amish Northkill settlement in Berks County, in 1757, were entirely annihilated or completely scattered.

Tradition has it that Samuel Lantz left Leacock Township, along Mill Creek at Mascot, with his six sons-in-law to found an Amish settlement in Buffalo Valley, west of Lewisburg, in the thirties of the last century. He, on April 5, 1837, purchased 113 acres in East Buffalo Township. Christian Stoltzfus, who married his oldest daughter Susanna, purchased 155 acres in Kelly Township, for \$6600, on April 2, 1837. In his 1850 will these daughters, in addition to Susanna, were Barbara, wife of Samuel Glick; Magdalena, wife of David Glick; Catharine, wife of Isaac Walker; Fannie, wife of Bishop Elias Riehl; Anna (deceased,) wife of Joel Riehl. Christian, a son, was left in Lancaster County (who had an only daughter, Mrs. Christian Yost).³ They with others enjoyed God's blessings until they, through disagreements among themselves, were by 1885 scattered from Lancaster County to Hartford, Kansas. Today some of their descendants and the Eastern Mennonite Board of Missions and Charities are looking that way.

M. S. Stoltzfus, a Millwood minister, "my twin brother," a great grandson of Deacon

Christian of Buffalo Valley, made a visit the spring of 1947 to Culp, Arkansas. With his inspiration and vision he also wandered over Buffalo Valley, saw the farm where his father had once lived, now claimed by the Penitentiary, the Amish graveyards and a rural folk unchurched. After a few visits, in which folks who remembered the thrift and agriculturally-wise Amish of old Union County, were also interested in the return of the Mennonites, brought it to the attention of Chairman Garber, who reported this at the Goodville Quarterly Meeting of the Board, July 16, 1948.

Later a Committee of M. S. (Sim) Stoltzfus, Simon Bucher, Henry F. Garber, Jacob G. Brubaker and Martin R. Hershey investigated. As a result they endorsed the pro-



Buffalo Cross Roads Church, on a Site for a Presbyterian Place of Worship Since 1773. The Building Has Been Leased to the Eastern Mennonite Board of Missions and Charities for Use by the Mennonite Church in Union County, Pennsylvania

cedure. Bro. Sim was released by his home congregation and by Conference action transferred to Union County, now a part of the Juniata-Snyder County circuit, W. W. Graybill, Bishop. They obtained, through the Presbytery that claims Buffalo Crossroads Presbyterian Church, the privilege of using same. This is situated in the midst of some of the best land of the county and is near one of the earlier Amish settlements.

On October 6 Sim—who does the unbelievable—adds "Proudfoot" to Menno Simons' name, made just another trip to Union County. That evening after a day spent with mechanics in seeding time, I took the train in Lancaster. In two hours and five minutes I met Sim at Montandin at 10:18 and we were soon retired at Sessinger's fine Sunset Cabins near Lewisburg.

After breakfast at Milton Tuesday morning we again rolled over Buffalo Valley. It was twenty short years ago that I often went through on that railroad that seemed to crawl so slowly that if thirsty, you could milk a cow on pasture and jump the train again. So Vicksburg, Mifflinburg, and Millmont were familiar names, but not so the real county.

This was Union County, carved from Northumberland on the east, March 22, 1813. Lewisburg, the present county seat, is 50 miles north of Harrisburg, 115 northwest of Philadelphia, 70 southwest of Scranton, 165 northeast of Pittsburgh, and 185 southeast of Erie. White Deer Mountain is on the northern border, south of this is the Buffalo Mountain; in the west is Jack's Mountain, extending halfway across the state, and in the south is Shade Mountain, a few miles west of the Susquehanna. The western side is high and mountainous in the Bald Eagle State Forest. The 318 square miles of the County had a 1940 population of 20,247, or 63.7 per square mile. There are nine townships, including three Buffaloes (two with an East or West attached), Kelly, and Limestone. There are 45 soil series, 74 different types, more than in any other county of this state. Of these the Washington and Allenwood series are the best for agriculture, with five others classified as good. The average rainfall is 41.7 and the average frost-free period is 161 days, May 3 to October 11, but this year September 26 caught them.⁴

Our first stop was the Oakland Schoolhouse on the edge of the Penitentiary. Near by was the Royer graveyard. Here was Elizabeth, wife of Adam Royer, "born in Lancaster County" (June 12, 1807-Feb. 26, 1881). Here were Adam's brothers, Israel and Joel, and father Joel, and wives, and others.

We soon reached Buffalo Crossroads and "the oldest Presbyterian Church north of Harrisburg." It is a large brick building in a secluded spot, which certainly has a history. Judge Edward Shippen of Lancaster⁵ and his brother Joseph donated five acres of ground "to have a meeting house for worship and a place of burial

thereon and for no other purpose."⁶ Five acres more were donated, but much of this was later lost. This was a log church erected after the organization of the congregation in 1773.⁷

By 1781 the church was broken up through Indian raids. In 1778 was "the great run-away." The inhabitants of Buffalo Valley and all north and west had come with everything to Northumberland and Sunbury. One reported: "I never in my life saw such . . . distress. The rivers and roads . . . were covered with men, women, and children flying for their lives." Another says, "Such a sight I never saw in my life. Boats, canoes, hogtroughs, rafts hastily made of dry sticks, every sort of floating article, had been put in requisition, and were crowded with women, children, and plunder. Whenever any obstruction occurred at any shoal or ripple, the women would leap into the water, and put their shoulders to the boat . . . and launch it again into deeper water . . . The entire range of farms along the West Branch (was left) to the ravages of the Indians."⁸

The first elders had died when the people returned in 1783. The Presbytery of Donegal

accepted May 18, 1786, Hugh Morrison from the Presbytery of Root, Ireland. This interesting call was given him:

Mr. Hugh Morrison, Preacher of the Gospel:

Sir: We, the subscribers, members of the united congregations of Buffalo, Sunbury, and Northumberland, having never in these places had the stated administration of the Gospel ordinances, yet highly prizing the same, and having a view to the advancement of the kingdom of Christ, and the spiritual edification of ourselves and families, have set ourselves to obtain that blessing among us. And . . . as we . . . are satisfied with your soundness, piety, and ministerial ability to break unto us the bread of life, we do most honestly and sincerely in the name of the Great Shepherd of the flock, Jesus Christ, call and invite you to come and take the pastoral charge and oversight of us in the Lord. And for your encouragement we do promise, if God shall dispose your heart to embrace this, our call, that we will pay a dutiful attention to the word and ordinances of God by you administered; and that we will be subject to your administrations and reproofs, should our falls and miscarriage expose us thereto; and will submit to the discipline of the church, exercised by you agreeably to the word of God. And also that we will treat your person with friendship and respect, and behave in all things towards you as becomes a Christian society to behave towards their pastor, who labors among them in word and doctrine. Further . . . we do promise, in order that you may be as much as possible freed from worldly encumbrances, to provide for you comfortable and honorable maintenance . . . In witness of our hearty desire to have you settle among us . . . Signed May 31, 1787.⁹

He came and when the log church was repaired and enlarged in 1789, a parishioner wrote of his sermons: "He fell into the lazy habit . . . of commenting on quite a number of verses instead of delivering a logical and prepared discourse on one theme." In another decade he began a political tirade on Samuel Maclay, political boss of Union and prominent parishioner, leaving the meetinghouse without a congregation and his dismissal in 1801, followed by a long-drawn-out slander court case and another suit for back pay.

On February 23, 1816 (after recovery again), they decided to build a stone meetinghouse sixty by thirty-five, which the trustees changed to fifty-two by forty.¹⁰ There were to be four rows of seats, two aisles, and the pulpit on the end. The carpenter and paint work was contracted at \$625, and mason work at .75 per perch. December 29 the dedication was held with a sermon on Nehemiah 4:6. On March 19 ultra Mr. Hood preached on the reasonableness of predestination (Jno. 6:38). On April 13, 1828, due to a northeast snowstorm there were but three men present, and Mr. Hood decided it was not worth-while to preach to but three men. The congregation again building in 1846 used this present brick house until it was disbanded on June 27, 1919. It will now be the religious center of our Mennonite community.

We soon realized as we journeyed on, why Trego a century ago, called "this . . . one of the finest agricultural counties in the state."¹¹ We saw the Stoltzfus Cemetery in Kelly Township where Deacon Christian was buried after his death May 4, 1883, at 80 years, 2 months, and 1 day. Here in a beautiful concrete block enclosure are twenty-two burials of Liesers, Reels, and Swartzes, as

well. Here was room also for his dreams of an Amish meetinghouse adjoining. Here too was a grass field whose guesses at acreage ranged from fourteen to fifty.

We saw some beautiful farms, others near by too wet. Some few were ready to sell for two prices; others were not desired or unavailable. In the afternoon Mr. Wood, burgess of Mifflinburg, took us to the farm of an old man south of town, showed us a large farm, uncultivated, for which the owner wanted four prices; took us to another, where the owner will soon enter the hospital for the fourth time and another place which changed hands frequently. We saw one in Limestone Valley which would have been dear as a gift. We knew what we wanted, but could not tear it loose.

Chester Noll, a schoolmate of Sim's father, at Lewisburg always has a "Welcome. Come in." This evening we heard it and his interest in the project. They are elderly people, informed of matters locally in Buffalo Valley. They were quite interesting; in fact, so much so they talked me to sleep. Sessinger's now called us for the real thing.

Wednesday morning we had breakfast at the Greyhound Restaurant at Lewisburg and learned that eggs are \$2.10 a dozen in Union County (at lunch counters). We drove to Mifflinburg, via Kelly Point, and back on the Furnace Road. Here was marvelous land,

MY EASTER WISH

May the glad dawn,
Of Easter morn

Bring joy to thee.

May the calm eve
Of Easter leave

A peace divine with thee.

May Easter night,

On thine heart write,

O Christ, I live for Thee.

—Selected.

three miles wide and six east to Lewisburg, and practically all once owned by the Amish. Possibly Trego was speaking of them, when he said, "A large proportion of the inhabitants are German, who regard the cultivation of the soil of more importance than the cultivation of the mind, and consider the accumulation of wealth more desirable than the accumulation of knowledge."¹² After a few interviews we met County Extension Agent Bennett, Banker Seaman, and Clarence Auten, Vice President of the Citizens Electric Company. The latter, with John Gundy, assured us that they mean to aid us. They took the matter to the Chamber of Commerce, and a Committee was appointed on our behalf.

After peeping at a few deeds in the Court-house, we repaired to a prospect, stopped with a Mifflinburg attorney, who had a fourteen-thousand-dollar farm of an Ohio doctor, worth \$7500, but upon which he spent almost that. The farm near the Penitentiary did not look worth investigating farther. Another preacher had developed a half dozen farms on poorer soil to the north and went bankrupt. So far we decided to steer clear of the first step.

This day we saw the Glick-Byler Cemetery

on the Furnace Road with its forty-four burials, where Bishop Elias Riehl was buried (died March 9). The Lantz Cemetery three and a half miles north and east near the Mifflinburg Pike has fourteen graves including that of Deacon Christian Stoltzfus' first wife (died Jan. 28, 1853). Thus the people and the Amish, once-prosperous settlement moved into the cemeteries, were scattered to the four winds, or were swallowed up by the community, until by 1894 when David Smucker of Vicksburg moved his family to Big Valley, Mifflin County,¹³ it was a "has-been" of history.

Leaving for Richfield that afternoon, we saw two herds of fine Herefords grazing. This type of dairying should be more extensively practiced. Through the vales between the hills we could truly enjoy nature and nature's God, as Middleburg, Mount Pleasant Mills, and finally Richfield met us. The trees without man's aid were displaying variegated colors, and the turkeys unmolested by men were fattening on the hillsides.

A Few Observations

1. When buying follow the lead of the Amish fathers; for some land adjoining good land is poorly drained or poor soil. This county is very spotted except for lands they owned.

2. So far good soil is cheaper (\$110 to \$140 per acre), but it should be appraised by local wisecracks and bought accordingly. Land sharks, whether farm owners or real estate dealers, swallow the gullible.

3. It is but twenty-three miles by good roads to either Susquehanna Church or Cross Road. When this settlement is started it will be a benefit to the Kishacoquillas Valley Mennonites, who are being pushed to the mountains, and the Lancaster County Mennonites, backing away from inflated land values.

4. On October 8, 1947, the Hoffa Mills were paying \$2.20 for wheat and \$2.25 for old corn (\$2.50 earlier), and farmers received \$4.30 for milk. These prices do not speak of remoteness from markets. Here is economic stability, without which the Pennsylvania Dutch will not long exist religiously.

5. Here is an opportunity for agricultural expansion, so vital for permanent extension. This must, however, necessarily be slow at the start, possibly requiring a second April first, before the real movement even starts.

6. Long live the prospective Mennonite Colony in Union County, which true to the county's name of *unity*, is "so characteristic of the American people."

After reporting the observations to Bishop W. W. Graybill, we pulled for home contacting Henry F. Garber en route.¹⁴ On June 27, 1948,¹⁵ the machinery was set in motion whereby a ten-year lease on the building by our Mission Board was secured and the possibility of opening the first public Mennonite services in a meetinghouse ever in Union County, about April 3, 1949, can be realized. Meanwhile two good farms have already been purchased, with John and Samuel Weaver and Enos Herr and families locating thereon. Thus six families, including the three at Milton, at least will be charter members. The Juniata-Snyder ministry will be in charge. (Continued on page 113)

CHRISTIAN MONITOR PULPIT

EASTER SERMON

BY PAUL ERB

TEXT: And if Christ be not raised, your faith is vain; ye are yet in your sins. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Corinthians 15:17, 20.

Easter is associated in the minds of most people with flowers, music, and other beautiful things. Coming, as it does in our latitudes, in the springtime, it suggests new life and fresh growth. Easter is one of the glad seasons of the year. But to Christianity it is far more than sentiment. The resurrection of Christ is the chief apologetic of the Christian faith. Because He arose, we may believe; if He had not risen, our faith is vain. Paul dares, in writing to the Corinthians, to rest his whole case for the truth of the Gospel on the resurrection of Christ. If Christ be not raised, he says, there is nothing to what he has been preaching; but since Christ is risen, the truth of the whole Gospel is verified.

I should like to give my personal testimony on this point. Like any person, I have raised in my mind questions concerning the truth of what I believe. I do not want to follow error or the futile imaginings of men's minds. And as I have considered the claims of the Christian Gospel, I have come again and again to the stark fact of the empty tomb. Christ claimed to be the Son of God. He also claimed that He would rise again, a claim which no other man has ever made and as yet fulfilled. If Christ had not risen from the dead, His claim to deity would have been blasted in the failure of His word. But since He did rise from the dead, no claim which He could make seems preposterous. He performed many miracles which the sacred Record asks us to believe. It is not easy to believe that a man could walk on water or that He could heal leprosy with a word; or that He could multiply a few loaves and fishes into a vast quantity of food; or that He could raise a dead man from the tomb. But when we face the stupendous miracle of His own resurrection, the other miracles, from the virgin birth on down, are perfectly in character. Without the resurrection, the Gospel story would sound like a myth. But in the light of the resurrection, it all becomes demonstrated and verified fact and history. The sober fact of Easter Day makes me say with every doubting Thomas, "My Lord and my God."

What vital truths of the Christian faith are dependent, then, on the fact of the resurrection? The first is the deity of Christ. It is clear from all the Gospels, and particularly from the Gospel of John, that Christ claimed to be, in a unique sense, the Son of God. He did not rise from the ranks of the Jews to be a political deliverer, as some of His people expected the Messiah to do. He was not merely a prophet with a fresh and timely mes-

sage from Jehovah. He claimed to have come down from heaven. He said He had a pre-existence antedating Abraham. He told His disciples that as they knew Him, they knew God. His was such a claim as no one had ever made before. Among the seemingly preposterous things which He said, was His prophecy that He would rise again. It was so strange a claim that even the disciples forgot that He had ever made it. They did remember that He said the Jews would kill Him. Now anyone can die. But only One who has the power of God can rise from the dead. If Jesus were making a false claim here, He could easily be checked up on.

Now if, to use Paul's conditional subjunctive, Christ be not raised, He is proved by that very fact to be an impostor making claims which He has no power to fulfill; or an idealist with dreams that He could not realize; or a mistaken martyr who was frustrated in His plans by His cruel enemies. If He was any of these, He could not be our Redeemer, for a liar or a dreamer or a defeated propagandist has no power to do anything for others. In that case, as Paul says, "We are yet in our sins."

"But now is Christ risen." Because Christ triumphantly burst the bars of death, our redemption is accomplished. We may rest in a salvation which was accomplished when Jesus finished His work on the resurrection morning. This, we note in the Book of Acts, is the proof upon which the apostles depended as they preached Christ and salvation through Him. He had risen from the dead! Therefore they believed in Him and commended Him unto the faith of others. The horrible subjunctive had yielded to the triumphant indicative.

The second truth which depends upon the fact of the resurrection is the immortality of the soul. "If a man die shall he live again?" This question of Job has been the question of the ages. It was a live problem in Christ's day. It is no less so in our day. As men approach the shadows of death, they want to know if there is anything on the other side of the dark river. Now if Christ be not raised, we have no assurance of a life beyond the grave. Jesus spoke of death, not as the end, but as a journey to another place. "Whither I go ye cannot come," He said to the Jews. On the cross He told the dying thief that he would be with Him yet that day in paradise. To the Father He said, "Into thy hands I commend my spirit." Was He mistaken? Now science cannot demonstrate that life continues when the heartbeat stops. But in the

resurrection of Christ is authentic proof, a laboratory demonstration, that those who have died continue to live. One of the triumphant notes of Easter is that because He lives, we shall live also. We need not yield ourselves, then, to the Epicurean philosophy, "Eat, drink, and be merry, for tomorrow we shall die. We shall not die. Christ has demonstrated that to us.

Another fact which is at stake in Easter truth is the resurrection of the body. This is similar to the question of the immortality of the soul, but yet different. Does the redemptive purpose of God include the physical universe? Does the body merely return to the dust, and the spirit alone return to God? If Christ be not raised, it is apparent that there is no resurrection of the body. Whatever of spirit, then, might remain after death can have no ocular proof. We can hope, but without any assurance. And as we commit the body to the earth, dust to dust and ashes to ashes, death is a grim victor.

But now is Christ risen! And because He rose, so we shall rise. He is but the first fruits of them that slept. We shall be fully redeemed when even our bodies shall be raised immortal and the remedy shall have gone as far as the disease went. This is the fact which takes away the sting of death. We lay our loved ones away. But on the resurrection morning we shall see them again. Christ's empty tomb is a guarantee of the empty tombs of all believers.

Still another issue depends upon Christ's resurrection. It is our victory over sin here and now. In Ephesians 1:19 Paul makes the power of God demonstrated in the resurrection of Christ the measure of His power working in us. Is my spiritual problem too great? Is the lure of Satan too strong? How can I know that there is power enough to meet my need? Now if Christ be not raised, we are under not only the guilt of sin but its power also. Before the drive of temptation we have no hope of victory. We are the abject bondslaves of sin. No wonder that Paul says in such a case that we are of all men most miserable, most to be pitied.

But Christ is risen and in His victory is our victory. In I Corinthians 15:57 Paul exclaims, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Our life in Christ is not merely a dying with Him on Calvary; it is a triumphant living with Him in resurrection experience. No truth is more clearly set forth in the Scriptures. We need not sin, because Christ was not holden of death.

Easter, then, is a day of glorious assurance. The resurrection of Christ has been called the best attested fact of history. The disciples, who had given up all hope following the crucifixion, were electrified into positive belief by the evidences which they saw. They

(Continued on page 108)

Editorials

"He Arose"

"Low in the grave He lay—Jesus, my Saviour!
Waiting the coming day—Jesus, my Lord!
Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign;
He arose! He arose! Hallelujah! Christ arose!"

The famous words of Robert Lowry beautifully express the joy that is found in the heart of every true Christian as he contemplates the triumphant resurrection of Christ from the dead. They teem with the true Easter spirit, and that is why we love to sing them so much. They reflect also the joy which came into the hearts of the disciples when they realized that the resurrection of Christ was a glorious fact. It may seem strange to us that they were so slow in believing when He had told them plainly that He would rise from the dead. But humanlike, they were so disheartened at the dark events that had just happened in connection with the trial and death of Jesus that they could not see the silver lining that lay beyond the heavy clouds that were overshadowing them. But when they saw the proofs of the resurrection—the empty tomb, the shining angels, the Christ Himself still bearing the scars of the crucifixion wounds—they could no longer doubt and their deep sorrow was turned into rapturous joy. They could now join in the spirit of the glad refrain: "Hallelujah! Christ arose!"

The resurrection was henceforth to be the theme of their private conversation, and their public teaching and preaching, and the motivating force of their lives. It was the great doctrine upon which they based their faith, as well as their preaching. No matter how others derided the idea, they kept on faithfully proclaiming it, and were ready to endure persecution and even death for the sake of their risen Lord. And so they continued to tell the glorious message to their neighbors and friends, to hostile Jews, to mocking Gentiles, to all people, whether they were receptive or opposed, throughout Jerusalem, Judea, Samaria, and out through the distant parts of the earth. Thus the message was spread abroad, and it has been handed down from generation to generation, through the spoken and written Word, until it has reached us of this day, and we, too, join the joyful chorus: "Hallelujah! Christ arose!"

Now as the Easter season comes to us again we are reminded anew of the great truth of the resurrection and the joy which it brings to the true believer. And so we are glad for this annual day which has been handed down to us through the centuries as a memorial of the resurrection of our Lord. We need not argue concerning the various sources of its origin if we keep to its Christian idea, the resurrection of Christ.

This brings us to the thought that Easter means widely different things to the varied types of people today, even as it was true at the time of the resurrection of Christ. To the soldiers who guarded the tomb it was a time of fright and confusion, ending in financial gain as they accepted the bribe tendered by the Jewish leaders. To the Jews it brought a new predicament as they were faced again with the leadership of the Prophet of Nazareth, whom they thought they had liquidated once and for all. To the masses it was only another day that marked the passing of the Passover Season. To the disciples alone it was a day of overflowing joy.

In a general way the same condition exists today. To many people Easter is little more than a spring holiday, with which are associated a strange mixture of ideas which center around rabbits, eggs, new clothes, presents, pleasures, and displays of affluence. To others it is a time of commercialism, when sales take a new spurt and business in general receives a consequent boom. And sad to say, there are no doubt many people, even

in civilized lands, who would have considerable difficulty in giving the real reason for and true meaning of Easter. Equally sad is the fact that, nearly two thousand years since Christ arose, millions have never heard the story of His life and death and resurrection. To them the day means nothing at all because they have never heard of it. This brings us a sense of responsibility, for the Easter message of the angels to the women who were the first to come to the tomb was a missionary one—to go and tell the story of the risen Christ.

Only those who have realized and experienced the fact of the resurrection can enter into the true spirit of Easter, can experience its highest joys, and can really sing: "Hallelujah! Christ arose!" To them, too, comes the responsibility to tell others so that many more join in the glad refrain.

Family Worship

One of the recent productions in our Mennonite literature is an eighty-page booklet entitled, "For Family Worship," written by six different authors and sponsored by the Mennonite Commission for Christian Education and Young People's Work. Listed for six days for thirteen weeks is a Scripture reading with a brief meditation. It is part of a movement for adult indoctrination authorized by General Conference, and it is designed for use by the whole family in the home worship periods. Hence the meditations are written in language that children can understand and appreciate. The suggested hymns are suited to the themes which are prescribed for each day.

Since these are doctrinal studies and meditations, it will be well to note the doctrines included in the consecutive weeks: God the Father, Christ, The Holy Spirit, The Scriptures, Man's Spiritual Need, Salvation, The Church, The State and Non-Christian Society, Separation and Nonconformity, Christian Ordinances (two weeks), The Christian Life, The World to Come. Families can begin to use this book at any time and continue until it is finished. Thus in the home worship period the major doctrines of the Bible will be covered. Such a course should prove to be of great spiritual help and instruction to both adults and children. Brief discussions are also suggested so as to clarify and implement the Scripture lessons and meditations.

Of help also is the list of suggestions as to how to conduct and make meaningful the family worship period. We trust that this little booklet will find its way into every home within our constituency and that it will prove to be a great help in indoctrinating our people in the great truths of the Bible as they relate to the Triune God, the Church and her ordinances, and the principles of the Christian life. Read in this connection the article in this issue entitled, "Doctrine in Family Worship," by Alta Mae Erb.

Young People's Bible Meeting Topics

The topics for this month are geared to suit the season of the year when we think of the great atoning work of Christ and His triumphant resurrection. After considering the Deity of Christ on the first Sunday of the month, we follow with the consideration of the Atonement for sin which He wrought on the cross. Then follows a study on the Resurrection, and the series for the month closes with the consideration of the work of the ascended Christ as our Advocate at the right hand of God.

This is a most helpful series of studies, for even at this time when our minds are directed to the crowning acts of the ministry of Christ we need to remember that they are all related to His Deity and that had He not been the Son of God His death would have had no efficacy and His resurrection would have been impossible.

As we think of the death and suffering of Christ, we can make some comparisons with what we as humans would endure if we went through such experiences, for Jesus was human; but we must always remember that as God He must have suffered more keenly as He bore the sins of the world than any human would suffer through dying on a cross. That terrible pain and death was for us, as sinners; He died for you and for me. Praise God for that great truth, but praise Him also that He arose and is living for us and as our Advocate at the right hand of God.

CHRISTIAN LIFE

WHAT BEYOND THE GRAVE?

BY THOMSON MACNIVEN

Over the sea of three millenniums comes the questioning voice of Job the patriarch, "If a man die, shall he live again?" Many today are asking the same question.

As one has conducted funeral services in homes, or pronounced the committal at the graveside, one can sense the questions which arise from the hearts of the bereaved. "Where is my darling mother?" cries the devoted daughter. "Where is my dear husband?" queries the sorrowful wife; and the heart-broken mother asks, "Where is my precious infant?" Can we tell with any measure of certainty that they still live, or is man

"A walking shadow: a poor player
That struts and frets his hour upon the stage,
And then is heard no more?"

I. The Various Schools of Thought

1. The Agnostic.

Colonel Ingersoll has summed up the agnostic belief in these words:

"Is there beyond the night an endless day?
Is death a gate that leads to light? We cannot say.
The tongueless secret locked in fate,
We do not know, we hope and wait."

Such a mournful chorus offers little or no consolation to anybody.

2. The Atheist.

The atheist's opinion is that man is like a candle when the flame is extinguished; when life has ebbed out, he becomes extinct. He will even quote from the Book of Ecclesiastes to show that man has no pre-eminence over the beasts of the field, and that they all go unto the one place.

For the sake of many who have stumbled over this passage, it would be as well to say that Ecclesiastes was written by a man who viewed things "from under the sun"—a man in a backslidden condition. Whereas the Bible itself is inspired, there are many things in the Bible which are not inspired. (For example, God did not inspire the devil's remarks in the Garden, although He did inspire the record of that conversation. In the same way, God did not inspire the statement referred to above, although He did inspire the record of it.) It was not God, but a backslidden preacher, who said that man and beast are on the same level—and a backslidden preacher is not a reliable guide.

3. The Conditional Immortalist.

Dr. Lockyer says, "This theory holds that the evildoer must receive the reward of the deeds done in the body. After death he goes to judgment, and he will be justly condemned. The sinner and his sin will both be

annihilated, thereby losing God and heaven for ever and ever."

In refuting this theory, the doctor refers to a scientific law called the "Law of the Conservation of Energy," which proves that anything in existence must remain in existence. For example, coal may burn out, but does not cease to be. It has evaporated into gas, or been reduced to ash, but still exists under a different form and name. Therefore, if man consists of soul, spirit, and body, these three phases of his being must exist eternally. For a time the body may be decomposed, but God who made man of the dust of the ground can recall the particles of dust and remould them again. And He will. Rev. 20:12, 13.

(Those who think they can cheat the judgment of God by having their bodies cremated after death should pay attention to the above argument.)

4. The Christian.

The Christian believes that man's life continues after death, either in heaven or in hell, according to his acceptance or rejection of Jesus Christ as his personal Saviour. His view is aptly summarized by Charles Wesley,

"Lo! On a narrow neck of land,
'Twixt two unbounded seas I stand,
Secure, insensible:
A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell."

II. Witnesses to an Afterlife.

1. The Witness of Instinct.

Chambers' dictionary describes instinct as an "impulse: an intuition: the natural impulse

REDEEMING LOVE

**I wandered out on the hills today
To walk alone one hour,
Where God was tinting fields of gray
With buds of leaf and flower.**

**The warm, blue sky was filled with sails
Of cloud-ships drifting by;
I looked and knew that Love prevails
In earth and sea and sky.**

**He spoke to me from a breeze that came
Exultant from the sea,
Intoning a hymn of the Saviour's name
From the ends of the earth to me.**

**I heard while walking there alone
The birds in happy song,
That sang an anthem to the throne
Of Love redeeming wrong.**

**My spirit rose through the clouds above
With the breeze that came from the sea,
And sang a hymn to the Lord of Love
Who died and arose for me.**

—Ernest Grant.

by which animals are guided apparently independent of reason and experience." Migratory birds are a good illustration of this. Young feathered creatures, who have never left their native land before, are guided by instinct to the rendezvous where others of their kind meet, and eventually wing their flight to warmer climes.

Man is no less intelligent than the birds and animals. Any good book on ancient customs will provide abundant evidence that men of all ages and countries—Hindus, Egyptians, Africans, Red Indians, and Mohammedans, etc.—have had their own conception, true or false, of the afterlife. If the instinct of birds is so infallible, must not the instinct of nature regarding the afterlife be infallible also?

2. The Witness of Nature.

Nature abounds with evidence of an afterlife. One illustration will suffice. "Except a corn of wheat," said Jesus, "fall into the ground and die, it abideth alone"—it won't produce; "but if it die, it bringeth forth much fruit." The seed must die before it yields. The field of golden corn is the resurrection of the seed which died a few months previously. The death of the seed preceded a fuller existence.

"Death is but another life." Bunyan expresses the same truth thus:

"Our drossy dust we change for gold,
From death to life we fly,
We let go shadows and lay hold
Of Immortality."

3. The Witness of Conscience.

Moffat says that conscience is "the Lamp of the Eternal flashing into the innermost depths of the soul;" and someone else calls it the "Law of Ought and Ought Not." The little boy who is raiding the larder becomes terribly afraid when he hears approaching footsteps. His conscience is speaking to him and warns him of impending punishment. Man is blessed with a conscience which warns him that he must give an account of himself to God, otherwise why should Charteris, the atheist, on his deathbed cry, "I'll give £30,000 to the man who will prove to my entire satisfaction that there is no hell"?

4. The Witness of the Deathbed.

I could also draw my evidence from the deathbeds of sinners, but will confine myself to some of the many saints of God who have had marvelous deathbed experiences. After all, why shouldn't they have? Does not death release them from the miseries of this world, and is not death merely the page boy who opens the portals of heaven to allow the redeemed to enter?

"Is this dying?" asked Dr. Goodwin. "Why have I dreaded as an enemy this smiling friend?" "Tell my friends," said David Sandeman, "that last night the love of Christ came rushing into my soul like the waves of the sea until I had to cry, 'Stop, Lord, it is enough.'" And when Richard Baxter was asked how he was, he replied, "Almost well, and nearly home."

5. The Witness of Revelation.

I haven't the space to adduce my reasons for accepting the Bible as the Word of God;

but, as Lincoln says, "It is less difficult to believe that the Bible is the Word of God than to believe that it is not."

The Bible throws light on many vital things, including the afterlife. See Gen. 5:24; 25:8; II Sam. 12:33; John 11; 14; Luke 16; II Cor. 5; I Thess. 4, etc.

Now the Bible teaches that man is soul (not has a soul!) (Gen. 2:7) and spirit (I Thess. 5:23), inhabiting a body, or house (II Cor. 5:1-4). When the body has served its purpose, it is committed to the ground from whence it originally came, but the redeemed soul is admitted to heaven (Luke 23:43; Phil. 1:23), and the unregenerate soul is ushered into a lost eternity. Luke 16. It is therefore very essential that man consider his latter end. As a tree falls, so shall it lie. As a man lives in this life, so will he live in the next. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." This is a solemn warning to the unbeliever, but a message of hope and anticipation for the believer.

A number of years ago my father was called to meet the King. We laid him to rest in a little Highland village called Taynult, not far from the bracken slopes of Ben Cruachan. I was granted the privilege of delivering prayer at the committal, and asked God to keep us faithful to Him until the great family reunion would take place. A year later I was holidaying in the same place, and a gentleman who knew my father intimately, with tears rolling down his cheeks, asked me what I meant by a family reunion. It was a joy to tell him. Bereaved believer, there is life after death; therefore we must not sorrow as those without hope, but live on the tiptoe of expectancy, for those who are departed will Jesus bring with Him when the trumpet sounds.

"This our hope for all that's mortal,
And we, too, shall burst the bond;
Death keeps watch beside the portal,
But 'tis life that dwells beyond."

—The Flame (England).

THE PEACE OF GOD

When an artist desires to represent peace he paints a turbulent waterfall and places a mother bird upon her nest near the cataract, resting in evident security. When Jesus tells us of the peace of God He waits until the very night of His arrest when the shadows of the cross stream across His face, then gently says, "My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled; neither let it be afraid." This is peace that "passeth all understanding." It is a peace that has action but not agitation; motion but not turmoil; constancy but never monotony. Its condition is faith; its prerequisite is pardon; its sphere is purity; its source is God; its habitat is the human heart. Health, wealth, sickness, poverty, life, death, things present and things to come—these are powerless to rob the trusting heart of the greatest blessing of all life—the peace of God that passeth understanding. Relatively few men may know it—but it is God's gift to every man.

—Selected.

AN EASTER MEDITATION

BY ADA SCHROCK

I wonder if we don't too often make Easter and all its implications too impersonal and far removed from our own individual lives. Should we not make this a time for God to search and know and try our hearts? Why not "Easter in the heart" as well as "Christmas in the heart"? Meditate with me for a moment.

Good Friday of the year 1949 brings to mind that day in the distant past which stands in history as the darkest and yet the brightest of days. On this day was made manifest to the world the very personification of sacrificial love. It was on this day that Christ bore my griefs and carried my sorrows, was wounded for my transgressions,

TWO CROSSES

**Two heavy crosses Jesus bore that day
When soldiers led Him up to Calvary.
The one of wood upon His body laid.
The other one, of sin and suffering made.
Too heavy grew the one of wood, the road
Too long, till Simon shared the Saviour's
load.**

They bore that cross with pain up Calvary's hill

And then the cross bore Him, our Lord, until

The cross upon His heart, that none could share,

Became too great for Christ, our Lord, to bear.

**Two crosses merged forever into one:
The cross of death for God's beloved Son.
Since then no heart need bear the cross alone**

For Christ will bear and share it as His own.

—Mary Stone Wine, in
Gospel Messenger.

and bruised for my iniquities; yea, with His stripes I am healed. This, and yet I was one of that flock that went astray and turned every one to his own way. Christ suffered, was despised and rejected, was stricken and smitten for me, the chief of sinners!

"But now is Christ risen from the dead," and we can say today, "O death, where is thy sting? O grave, where is thy victory?" Easter is truly a day of great joy, typical of the new life that springs up in the heart of one who has accepted the free gift of redemption. Hope and faith rise glorious in the soul that has named the name of Christ and seeks to appropriate the promised blessings from a hand of love.

Yes, Christ died, Christ rose, Christ intercedes today for me. In the words of the poet, "What language shall I borrow to thank Thee, dearest Friend?" Are there words in my limited vocabulary to convey my gratitude for this supreme gift? I wonder if Christ desires to hear words as much as He desires to have my love and allegiance—my whole life. When Christ approached Peter three times with the question, "Lovest thou me?" Peter replied verbally, in the affirmative. Then Christ came back with the command, "Feed my sheep," and finally,

"Follow me." In other words, if I would have Christ believe that I love Him above all else and above everyone else, my very life must be a witness for Him, my desire in life must be to love Him and serve Him, and consequently, to love and serve my fellow men.

Literature has given us the story of a man who signed his soul to the devil and then tried to have a great orator plead his case before a jury of men who had previously done the same thing and were now in the region below. Fictitious, certainly, but I may benefit from it, nevertheless. Instead of signing away my life, my soul, to the devil, as a Christian I can do nothing less than to sign over my life to my Creator, my Redeemer. Christ doesn't want just a portion of my heart, He doesn't want just my Sunday service; He wants all of me and all of my love and loyalty! Paul says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And Christ Himself says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." That means I must push self and all selfish desires into the background, placing first in my life the things of Christ rather than the things of the world. Following Christ will involve going into places and dealing with people that the world looks down on; it means sitting down with a brother of the black race and speaking to him just as I would to my own brother; it means loving my enemy; it means putting under the flesh; it means selling all I have to give to the poor; it means witnessing and serving wherever and whenever Christ calls—perhaps to the uttermost parts of the earth, perhaps just in Jerusalem.

But whatever Christ asks of me, in the light of the cross and its tremendous import, only joy and peace and deep satisfaction can be the result. Christ gave His all for me; I owe my all to Him!

"Lord, let me never, never
Outlive my love to Thee."

Salisbury, Pa.

THE DYNAMICS OF EASTER

The resurrection of Christ bears a double relation to spiritual power. It is both effect and cause.

No one can measure the power necessary to raise a man from the dead. We only know that it must be superhuman, supernatural. It operates contrary to the known laws of nature. In the world about us there are analogies to the resurrection, but no specific instances of that very act. All of which leads, not to disbelief in the resurrection, but to the understanding and faith that it is wrought by a Power higher than that which we see working in the physical realm. The resurrection of Jesus was a display of power.

LIVING SERMONS

BY MAGDALEN FRIESEN

There come days when it seems that all the powers of earth are in one mighty conspiracy to make things difficult in the work of emigrating our refugee people. Why must that eligibility question have to come again? Weren't those U.S. immigration requirements stiff enough before this new law was passed almost doubling the amount of paper work? That Canadian doctor is a terror—he is furthering almost half of our cases on medical grounds. The order has come that we must close the Sulzbach camp and pack the people there into our already overcrowded Backnang camp. And so the list goes on. One's patience almost gives way. I look out upon "main street" of Backnang camp. I see . . .

Old Peter, his white beard floating in the breeze, shuffling past, pushing before him, to their squealing delight, a cart full of grandchildren. Peter has a weary road behind him. During the flight he and his wife lost track of all their children. Months were spent in traveling up and down Germany seeking a trace of their lost ones. At last one daughter with her family was found. Now they are all in camp and have for over a year been waiting for the door of United States immigration to open. Camp life, with its endless noise, lack of room, and lack of privacy, is hard on old Peter and his wife. Every so often he comes to us with quivering lip and asks, "Will we soon be able to leave?" At first he had his heart set on leaving for the summer, then, when that did not materialize, for Christmas, and now once again he hoped to leave by spring. As his share in camp duties he gets up at five every morning to feed the camp pigs, and to cook coffee for workers who must leave early. It is a long hard grind, and at times he grows weary with waiting—but he doesn't give up.

Ah, there I see lame Hans being drawn to school in a cart by his stronger comrades. Hans was injured as an infant and will never be able to walk without crutches or to straighten his crippled figure. He can only stand by and watch when his friends indulge in normal boyish pastimes like playing ball, racing, or pole vaulting. It is impossible for him to give his widowed mother any much needed help in caring for the brood of smaller children. Hans and his mother and brothers and sisters have very little hope for emigrating because they have no relatives to sponsor them for Canada, and they would never pass the medical examinations to the States. In spite of the apparent hopelessness of their lot, they walk their way without complaint and keep their faith undimmed in the Father above who has not forsaken them in the past.

My eyes drop to the desk and fall on a letter just received from Anton, who left for Canada several weeks ago. Anton writes of the cordial reception given him on the other side, and also of his hope that some day his wife and children may join him. "He left without his family?" you question. Yes. These are the circumstances. His wife and children were among the many "verschleppt" back to Siberia. Anton had heard no word whether they were still living or had fallen sacrifice to

barbarous conditions of life. For over a year Anton lived in our camp. Then one day he burst into the office trembling with excitement. Word had come that his wife and children were living. We did not know whether to rejoice or to sympathize with him because so much sorrow is mixed with the joy of knowing. Meanwhile Anton's entry permit to Canada came and he received his Canadian visa. It was terribly difficult for Anton to leave for Canada, knowing that his wife and little ones were engulfed behind the iron curtain, but since he cannot go back to them, he decided that the only thing for him to do was to go on and found a new home, meanwhile trusting in God, with whom nothing is impossible, that someday they can all be reunited.

A timid knock is heard at the door. Yes, come in, Grandmother Justina. She comes with the request for a warm head shawl to tide her over the cold winter months. For years Grandmother Justina had patiently waited for her Canadian entry permit to arrive. It finally came last fall. Her joy was boundless in the assurance that she would soon be joined with her son in Canada whom she had not seen for twenty-four years. She appeared before the Canadian consulate only to be furthered for six months on medical grounds. At first her disappointment seemed unbearable. For a refugee, particularly an old refugee, six months seems almost like an eternity. However, by now she has bravely taken herself together, trusting that she will come through next time.

That figure floating so quickly past the

window is Heinrich. It doesn't seem possible that he is walking with the aid of two crutches. Heinrich was forcibly drafted during the war and received a severe leg wound. For over a year he was hospitalized, lying in a cast, and without all trace of his family. He was finally released and found his family. His leg has been causing much difficulty. Twice operations have been performed and a nail put into the leg to help it grow together. Because of this he has again been spending most of the past year in a hospital bed. It is impossible for Heinrich to emigrate until his leg is healed and that is a tediously long procedure. However, Heinrich remains undaunted. His cheery smile belies his lame leg and he is confident that his health will be completely restored and that he can take up his place of work among other men.

The young woman going into the kitchen, with the little curly-haired girl holding on to her skirts, is Maria, whose husband is also among the many of whom nothing is known. She has two small children to care for, and her hopes for emigration are practically nil. There is no one to sponsor her in Canada and she is ineligible for U.S. emigration. But Maria's faith in the Power that has guided her and her little children in the past and will lead them safely in the future is steadfast. Her eye remains bright and her heart courageous.

Shamed, I turn back to my work. These living sermons have demonstrated before my eyes what it means to face with patience what seem to be insurmountable difficulties. These people with whom we work know what it means to hold on to the Hand that is ever ready to steady and to strengthen those who put their hands trustingly in His.

Backnang Camp, American Zone, Germany.

CHRIST OUR EXAMPLE IN LOVING OBEDIENCE

BY DAVID S. HARNLY, JR.

In Hebrews 10:7 we have the words, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." What was the will of the Father concerning His Son? Was it not that Christ should yield Himself to a sacrificial death, thereby bringing men into true fellowship with God the Father? For Christ this meant a life of self-denial and loving obedience to His heavenly Father's will. His obedience to do the heavenly Father's will has been very aptly demonstrated to us from His infancy to His death upon the cross.

The babyhood of Jesus is often looked upon as a walled garden, from which we have been given but a single flower, but this flower is so fragrant that it gives us an inner longing to enter within the secret enclosure. The single visit of Jesus to Jerusalem (when at the age of twelve) recorded only by Luke gives us a beautiful index to the early childhood and youth of our Lord. His reverence and respect for His Father's house, as well as His regard for His earthly parents, should indeed serve as a challenge to the youth of our day.

As He enters upon the scene of His earthly career we are first of all impressed by the first recorded words that fall from His life as

recorded by Matthew, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Jesus fully understood the will of His Father and was concerned that this will be carried out in all its fullness. By this act of obedience He places God's stamp of approval upon the work of John as being of God and not of men, also that repentance and confession of sin are absolutely necessary.

Thus we see Him come forth with a submissive spirit to do the Father's will, content with death and shame, fearlessly facing the cross. It is evident that obedience for Christ was not a light or easy matter, as the writer of Hebrews puts it, "Though he were a Son, yet learned he obedience by the things which he suffered." It meant facing the opposition of His own people and even of His own family. Although He had never been disobedient, yet by painful experience He discovered all that obedience and submission meant. When the cup was offered to Him His prayer was "Not my will, but thine be done." Even though He shrank from the cup with all its bitter ingredients when asked to taste death for every man, He meekly and obediently submitted to pain, reproach, and

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OUR HOME CIRCLE

DOCTRINE IN FAMILY WORSHIP

BY ALTA MAE ERB

In response to a request from General Conference, the Mennonite Commission for Christian Education and Young People's Work recently published an eighty-page booklet entitled, "For Family Worship." It is "a series of doctrinal meditations based on Scripture selections for the Family Worship Hour." We trust this article by Sister Erb will help us to appreciate and use this booklet, as well as aid us to see the need of and blessings from family worship.

When I think of the Mennonite Commission for Christian Education and Young People's Work, God's word to Ezekiel comes to my mind: "I have set thee for a watchman." God has given this organization a variety of responsibilities, and how good it is that He can speak and the members of the Commission hear! So many helpful things are planned by them for our spiritual good!

This year the Commission has for its special aim **indoctrination**, to aid all our people old and young to understand the doctrines of the Bible and to live them because they see their practical "Christianness." I understand this emphasis was suggested by the General Problems Committee at the 1947 General Conference. The emphasis is a good one and is needed in this day of the church. It is required that we know what we base our profession on. The world demands it of us. The world tries us out, even severely sometimes, as they did our young men concerning their belief on participation in war. One can't think of a strong Christian-like man whose conduct is not laid deep in belief in the Word of God. There, in Him, is the truth we must know and live. The Apostle Paul always laid his epistolary exhortations for the Christian walk in Christian doctrine.

For our indoctrination, then, it is that the Commission has prepared an attractive 80-page booklet **For Family Worship**, a series of doctrinal meditations based on Scripture selections for the family worship hour. There are plans for 78 days. For each day there is a Scripture for reading from the Bible, a short discussion on the doctrine, a suggested song, topics for table talk, and then some Scriptures for further reading at any time desired. All the suggestions for any one day center around some doctrine of God, of Christ, of the Holy Spirit, of the Word, or of the Church.

The psychology of this booklet is sound. Family worship is too often but a name not truly descriptive of the worship. All the family may assemble, but do they all understand the Scripture read? Perhaps there is value in attending, even if one can't understand, but it is not fair to the children when they could understand if we selected Scriptures with them in mind. One family of boys said they had used only one worship book that really believed there were children in a family.

A WORDLESS PRAYER

**I folded my hands to whisper a prayer,
But I could not speak—no word was there.
My heart was too full for those feeble
sounds—**

**They could not utter what my heart had
found.**

**Peace divine had entered there
And banished sorrow, grief, and care;
I know that God received that prayer
Though not a word was spoken there.
He understood what I meant to say
And blessed me in His kind, sweet way.**

—Rose Dehnhoff.

Today children come to saving belief in Christ at a quite young age. Much indoctrination must be done. Usually the doctrines are explained between confession and baptism. This is necessary. But still more necessary is continued instruction through the years of Christian growth.

Around the family altar and around the family table is an excellent opportunity for indoctrination. In this environment the children are more apt to be free to express their doubts and questions. It is an excellent opportunity for the parents to learn what their children are thinking. We can't be too careful to encourage them, not by admonition but by our treatment of their questions, to confide in us.

Remembering that maturity of thought on any doctrine comes after growth in experience, we will not expect full understanding on the part of the children. Some real problems that arise might be discussed in hours out of family worship. I can believe that many parents might find this stimulus of doctrinal table talk a great open door into the spiritual lives of their children.

Some father may wonder if he can venture on this free discussion. Will he be able to answer the questions? What if the children find that their parents can't explain the Bible truths to their satisfaction? Parents may also consider that this experience will mean growth to them. Children will never lose respect for parents who are frank and honest. It may be a truly co-operative study, and a greater pleasure to the children if they sense that God is teaching all members of the family. Perchance the Scripture on some doctrine may find the parents derelict. This should only challenge them to better living. These doctrinal readings and

discussions should be a means of grace to old as well as to young.

Any one of the suggested doctrinal subjects, such as God, His eternity and omnipotence, or Christ's atoning death, is a big, comprehensive subject. It is not intended that the treatment be thorough. In each family the doctrine should be pointed by the father to meet some present need of his family.

One very wise suggestion is given in the booklet—"Encourage each member of the family to participate." The finding and the reading of the Scripture, the reading of the discussion in the booklet, the preparation of the hymnbooks so as to find the selected hymn, the leading of the hymn, the leading of the prayers, the opening of the discussion at the table—these many daily activities can give many opportunities for participation. Readers, song leaders, discussion leaders might be chosen to serve for one week.

Family worship must be geared to the children. They cannot sustain interest for a long period. Twenty-seven verses may be too long for your children. Select and read what they can attend to. The Scriptures should be well read if they are to benefit. Family prayers, especially at these doctrinal worship services, should be brief and pointed. Let the children learn from their parents how to talk to God with praise and petition on one subject, namely the thought of the family hour devotional theme of the day. For the sake of our children and for our own sakes, we must be careful to worship in spirit and truth. Avoid vain repetition in prayer.

We thank all who helped to prepare the booklet. I notice a number were busy mothers. May God bless the booklet to our good. May He ever give good ideas to our Commission for the spiritual growth of the Church, and especially may He give them good ideas of how to better serve our children.

Scottdale, Pa.

EASTER SERMON

(Continued from page 103)

were eyewitnesses and never after seemed to entertain any doubt concerning the fact. They left us a testimony that cannot with any sense of realism be detached from the fabric of their work and their teaching. We cannot plausibly doubt what they saw and what they told. And so on this Easter day we tie our faith to fact, not to fancy. We may throw aside in glorious confidence all the doubts and questions, standing firm upon a positive assertion, "But now is Christ risen."

AN EASTER ACROSTIC

E—is for Easter, when Jesus no longer slept.
A—is for the angel that comforted Mary who wept.
S—is for the stone which was rolled from the door.
T—for the empty tomb, which means life evermore.
E—is for eyes, our Lord to behold.
R—is for rejoicing, His glory to unfold.

—June Schlessner.

YOUR CHILD, THE BEST INVESTMENT

BY GEORGE R. BRUNK

Secretary of Home Interests of the Mennonite Commission for Christian Education and Young People's Work. Bro. Brunk gives us a challenging message on true values.

"Here, I want to deposit a million dollars," said a certain father as he stood his sweet little son up on the deposit counter as though he were going to hand him over to the banker for safekeeping. But that was only in fun. Not for a million dollars of credit would that father have exchanged the boy. No, not for many millions. Where the family life is normal and children are welcome, there is no offer, no matter how high the price, that would be accepted in exchange for even one of the children. Not even if the child were to be sheltered in a good home with the very best environment would true parents be willing to sell out and sign off all right and claim to a single one of their dear little children. Parental love just refuses even to contemplate such a thing. The cares of life may be heavy; there may be hardship and sickness and poverty; but the love knot is tied so tightly that we revolt against the thought of sacrificing one of our children.

But listen, Dear Reader. Do you realize how subtle Satan is? We say that we would refuse to accept a million dollars for our child; two millions, yes, even ten millions would not be sufficient for a down payment. But would we allow cares, duties, and other interests in life to press upon us to the point of neglecting that child? Would we pursue the dollar in our business and fail to invest our time, energy, and money in that little life? That may well make the difference between success and failure for the child.

There doubtless are parents today who would flatly and positively reject a million dollars for a child, but at the same time would sell out under another plan of the enemy. Herein lies the subtlety and danger of failure with our children. Although they are kept, fed, and clothed physically, they may be starved and naked and lost spiritually. It is possible to reject the offer of a million dollars under one plan but sell out for a morsel under another. It is possible to cling to his physical body but let go his priceless soul. It is possible to clothe him in the best that money can buy but leave him naked in the spirit. It is possible to feed him to bodily fatness but to permit him to experience the tragedy of inner starvation. That is a faulty love which fails to function in the spiritual interest of the child as well as the physical.

It is true indeed that our children are the most precious possessions that we have. They are an heritage from the Lord. God has graciously given them to us. It may not be incorrect to say that they are entrusted to us by Him. How greatly our life plans would be changed if we really believed the truth of that statement.

There are so many things demanding entry into our life and program that challenge our homes. Some of these must be pushed clear out; others must be kept in their rightful place in relationship to the high

responsibility we carry for those little ones. If our day wants to get too full, and it usually does, how frequently it is true that the best things suffer in the face of tangible material demands. We must see to it that the clamor of business does not consume our thought and energy to the neglect of our homes. We must take time for family prayers even in the midst of duties that press. Unless we do that we are declaring by our actions that corn and crops and cattle or whatever it is, are more valuable than our children.

If we fail with our children, what other success can there be? A prominent business man on being praised for his success in business at a public meeting arose and declared his life to be a failure because his two boys had gone wrong as a result of his neglect. That kind of success spells failure.

Most of us desire to succeed financially and prosper in material things, but what about our families and children? A few can prosper in both, but many of us are going to prosper in one of the two at the expense of the other. Which shall it be? Are we willing to make large investments in young lives even if it does mean self-denial and sacrifice? Pity the man who approaches life's end with hands that have been filled with money, wealth, farms, and properties to the neglect of his children. Parents, we must save the children for God and the church at all costs. Under no circumstances can we afford to sacrifice them to the idol of the golden calf. Let us make large spiritual investments in our children and look for returns beyond human computation.—Family Almanac.

Denbigh, Virginia

THE HOUSE BY THE SIDE OF THE ROAD

Admirers of Sam Walter Foss' poem, "The House by the Side of the Road," are many. The story of his writing it, is known to few. He was an enthusiastic traveler, and on one of his trips through England he came, at the top of a long hill, to a little unpainted house almost in the road so near it was. Near one side was a queerly constructed signpost finger pointing to a well-worn path and a sign, "Come in and have a cool drink." Following the path he found in the side of the bank, some distance from the house, a spring of ice-cold water into which a barrel had been sunk and above which hung an old-fashioned gourd dipper; and on a bench near by—a wonder—was a basket of fragrant apples with another sign, "Help yourself."

Scenting a story, he went back to the house, where he found a childless old couple in straitened circumstances, with the rocky farm as their only source of livelihood. But it was rich in the delicious spring water and an abundance of fruit; so the sign was placed

guiding to the water, and from the time of ripening of the first purple plum to the harvesting of the last apple a basket of whatever fruit might be in season was placed near, so that everyone passing might rest upon the long hill and refresh himself.

The old gentleman exclaimed that they were too poor to give money, so took this way to add their mite to the world's well-doing.

The beautiful thought and its helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home:

"Let me live in my house by the side of the road,

Where the race of men go by;

They are good, they are bad, they are weak,
they are strong,

Wise, foolish; so am I.

Then why should I sit in a scorner's seat,
Or, hurl the cynic's ban?

Let me live in my house by the side of the road

And be a friend to man."

—Unknown.

CHRIST OUR EXAMPLE

(Continued from page 107)

death, in order to accomplish the will of God. He prayed for deliverance and was heard because of His godly fear and obedient trust, not that the cup was removed, but in the sense that by drinking the cup He accomplished the purpose of His calling. How few of us feel, under the shadow of death, that life is completed, and that its work is finished! What a pathetic series of beginnings and failures and imperfect endeavors it seems to be! Yet Christ could pray in effect, "Father, I have accomplished the task thou gavest me to do." To Him the supreme sacrifice seemed already to have been made; His work was finished. And as an obedient Son He requests of the Father that He be made known in His true character as the divine Son of God and the Saviour of the world.

Paul in Romans 5:19 tells us that by one act of disobedience on the part of Adam, condemnation came upon all men, so also by the obedience of Christ shall many be made righteous. It is only through His obedience that we can be counted righteous.

To do the will of God is an utterance of the soul that gives life at once the brightest unity and consistency. power and joy, peace and fruitfulness. The smallest task feels its dignity, the noblest calling becomes the more ennobled. The trying and wearisome things are seen in a new light and borne with a high hope. It is like work on a splendid building, where digging, cutting, trimming, stone, mortar, and scaffolding all belong to a great purpose and work toward its fulfillment.

To do the will of God is the chief end and glory of man. No other aim can stand the test of time, to say nothing of eternity.

Scottdale, Pa.

There are no disappointments to those whose wills are buried in the will of God.—Faber.

MISSIONS

"CAREST THOU NOT THAT WE PERISH?"

BY C. WARREN LONG

Bro. Long, widely experienced in mission and relief work, points up forcefully the need of Europe's millions.

Recently I picked up a folder entitled, "A Look on the Fields." The author of this folder listed the number of people in each field where our church has some missionary work going. I noticed the largest field is the Central Provinces in India, with 1,100,000 people. After reflecting on this folder a while I began to wonder why our church has not entered Belgium, a land that has 8,400,000 souls. Belgium is a little larger than Maryland, with 710 people to the square mile, as compared with 48 in the United States. Belgium lies in the crossroads between the New World and the Old World. She serves as a hub to Europe, for rail, air, and water lines pass through her.

The people are a virile, strong, robust citizenry. They are thrifty and resourceful and have always stood among the first to dig themselves out of the rubble and devastation that each war has brought to them. They are divided into two major language groups, the Walloons and the Flemings. The Walloons live in the southern portion of the country and have used French as their language since the thirteenth century. The Flemings live in the central and northern portion of the country and speak a Dutch patois. In eastern Belgium, near the German border, the people speak a German dialect.

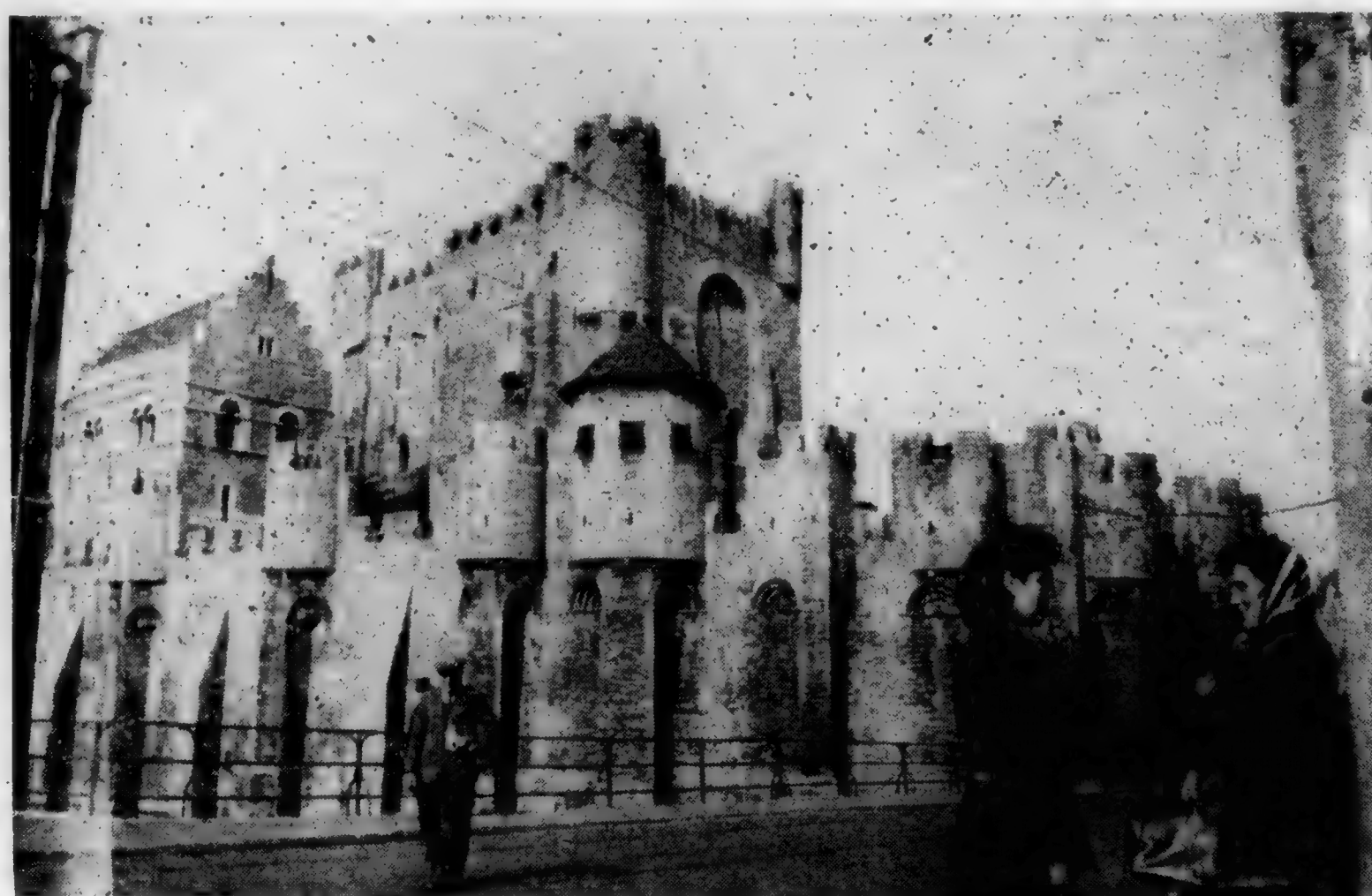
Cities like Brussels, Antwerp, Bruges, and Ghent contain historic records of some of our Mennonite forefathers. Some of the accounts in the Martyrs' Mirror have their setting in these cities and the near-by countryside. Due to the severe persecution inflicted upon our forefathers they fled from the country to Holland, England, and North America.

Today Belgium stands as a potential mission field for our church. Less than one per cent of the people are followers of evangelical Christianity. These people welcome the loving ministry of the believers in Christ. They are not averse to Biblical Christianity. Last fall while we were engaged in a clothing distribution in and around Saint Vith, at that time we also distributed quite a large quantity of gospels of John. These the people took with great joy and expressed much gratitude that the American Christians should send the Scriptures to them.

One day we called on a family in Brussels. These dear people were finding themselves torn between several great conflicting forces—the war and occupying armies, and the total aftereffect of the war, as well as a socialized government that is torn between Communist powers and the Catholic hierarchy. To them, political theories and powers, military might,

and organized religion of the Roman type had little to offer to the individual or to the family today. Very little light was breaking through on their total outlook. In the course of the visit we asked them where they went to church. They replied, "We do not go to church." "Why?" was our immediate response. With a solemn, firm face we were asked, "Where is there a reliable church we may go to for worship? Would your church be willing to give to us the Scriptures?"

In Antwerp where our relief organization has distributed much food to the individual families we repeatedly found the people recep-



Castle in Ghent, Belgium, Where Many Mennonites Were Martyred

tive to a Gospel testimony that was shared through our interpreter.

In the Flemish University city of Louvain, the people whom we approached were willing to listen to the Gospel and readily accepted the Scriptures as we distributed them.

A few days before leaving Belgium for America I took several people to a hospital. While there a local parish priest who was calling in the hospital that morning learned of my presence. He inquired as to my whereabouts. Upon finding me he invited me to go with him to one of the offices. Upon entering an office room he said, "Tell me something about your faith in God." This was a difficult request for me to fulfill, due to the language problem. However, at the close of the conversation my heart was convinced that this inquiring priest was an honest seeker for soul food and spiritual guidance.

The people of Belgium are hungry for the

Word of God. Many showed more interest in the Gospel of John we gave away than in the clothes we had to give to them. Whenever we saw a Pentecostal preacher, or a Jehovah's Witness speaker or Belgium Gospel Mission student or minister have street meetings we would always join the crowd of listeners to observe the people and the technique of the speaker. We were always impressed at the manifest hunger of the people as they listened to the service. When Gospel literature was distributed to the people at the close of the service, there was much crowding and pushing of people and many expressions of anxiety to get a portion of the Scriptures from the colporteur.

These people whose hunger is being increased by each day of sin that is added to their lives remind me of Israel in the days of Jeremiah. The children of Israel had gone into captivity before the enemy. They remember the days when their desirable things were enjoyed, and now they sigh because of their sin. Their filthiness is in their skirts, and heathen worship in their sanctuaries. The people sigh, they seek bread, they have given their pleasant things for meat to relieve the soul. In the midst of such a dark picture of

Israel, Jeremiah breaks forth with these shocking words, "Is it nothing to you, all ye that pass by?" That is, Carest thou not?

Jeremiah saw a nation that was rushing into ruin. He wept and prayed for the people. Other leaders of the people made sport of him. They regarded him as highly nervous and unduly excited over the times, just a calamity howler. Jeremiah was a man of God and proclaimed the message of God to the people. He saw the judgment of God coming, and he preached it, and wept when the people were indifferent; thus his shocking question, "Is it nothing to you, all ye that pass by?" He looked through tearful eyes and saw a nation blind and deaf to truth and sure of God's judgment. Thus his cry with his tears, "Carest thou not?"

The people of Belgium, like the other peoples of Europe, are aware that if no remedy is soon administered for the sickness seen in the

nations there is no hope of stopping a world-wide volcano that is about to erupt. It is time that we who are Christians awake with a vivid sense of crisis, for great world events are falling over each other in rapid succession. National governments are crumbling. Wars and rumors of wars are rumbling around the world. Honesty and integrity are in a black-out. Social morals lie suffering in total darkness. The foundations of society are crumbling. In the midst of confusion comes the cry of Jeremiah, "Carest thou not? Is it nothing to you?"

As we look at Belgium today we see her as a field "white already to harvest." However, the question rises, "Carest thou not?" Our Lord said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." But we do not have reapers in the Belgium field. The voice of Jeremiah is echoing and re-echoing, "Is it nothing to you, all ye that pass by?" Could this be the reason why there are no people from our fellowship carrying the balm in Gilead to the Belgian people? As our Lord looked at the people He said, "The harvest truly is plenteous, but the labourers are few." We are compelled to ask, "Why are the reapers few?" Jeremiah asked, "Carest thou not?"

Once as I was in Brussels walking through a store, which is similar to our American ten-cent stores, I noticed a small crowd of people around a counter. Upon walking nearer I heard Flemish and French voices expressing a tremendous enthusiasm. My curiosity rose quickly to a feverish level as I stood on tip-toe to peer between and over the heads of this growing crowd. Suddenly I realized that these people were afire with a fervor for collecting stamps, for some new stamps had just been made available to the public. My soul was challenged that day in the aisle of that store, for I am a collector of jewels, a soul collector for God. Our Lord said, "He that gathereth not with me scattereth abroad." "Henceforth thou shalt catch men." That means me. It means you too. And what about Jeremiah's great cry, "Carest thou not?" I am not as excited in gathering jewels for God as a stamp collector is in rummaging around for stamps. I have wondered whether this is the reason the song writer wrote:

"Will there be any stars, any stars in my crown,
When at evening the sun goeth down?
When I wake with the blest in the mansions of rest,
Will there be any stars in my crown?"

In Brussels are a number of English-speaking Belgian citizens who have learned to know our relief units. These people are hungry for the Word of God. Many of them have eaten with us and have been in our Sunday services that we had with our relief units. They enjoyed the fellowship and the Gospel services. Repeatedly they sought for an opportunity to be with our personnel, as well as to be in our services. Our church could open Gospel work with these people today. To do this we need consecrated personnel who are willing to go to Belgium as missionaries. English services could be carried on while the missionary couple are getting oriented to the people and customs, as well as acquiring

the French and Flemish languages. The writer is sure that our Mission Board is searching for consecrated young people for this great mission field in Belgium, as the way opens. Possibly the Lord is asking you to make a substantial financial gift to mission work in Belgium. Let your gift be the first gift to help open this great field. An old story is told how an aged missionary from India was making an appeal to a large American audience of young people to give themselves into the Lord's service for India. While making his strenuous appeal for India he fainted.

When he recovered in another room, he asked to go back on to the platform and finish his appeal. He went and said to the audience, "If no one else will go to India, I will go back. If I cannot live for India, I will die for India."

I trust that there are young people in our church who will rise up with a devoted loyalty to our Lord, ready to give their lives in the Belgium mission field. As a church we do have a concern for the people of Belgium. We do care.

Goshen, Ind.

THE PASTOR'S RESPONSIBILITY TO PROMOTE MISSIONS

II

BY MILTON BRACKBILL

This helpful message was given before the 1948 Virginia Mennonite Conference, held at the Weaver Church near Harrisonburg, Virginia.

This subject is certainly a very vital and intimate one, and it is with some hesitancy that I address the message to pastors in the presence of their people. I hope that God will so direct that I may not say anything that would in any way take away from the honor of the man of God in his congregation. If you are here as one of the flock, I hope that your heart will be stirred and that you will pray for your pastor and make his work easier. I want to challenge your thinking. Would to God I could stir your emotions. God helping me, I would like to move you to action. I would like to provoke you in the Bible way to love and to good works. I am sure it will be a blessing if somebody charges me after the service is over, with the same charge that they laid to the Lord Jesus. If you ever read it, you saw that one of the charges they laid against Him was, "He stirred up the people." I hope it will be true that I stirred up the pastors. I would rather it were that way, because if the pastors are stirred, then the people are going to be stirred.

I searched for a text for my message and could not settle on one. I could settle on a dozen, but not on one. I thought of Paul saying, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." I thought of Paul saying at another time, "I am ready," and in another place, "In me first," and again, that God has sent him, "to open blind eyes," and "to make all men see." What a sense of missions the Apostle Paul had! He was the man who said that God called him by his grace from his mother's womb. That is a deep sense of calling. In Matthew 13 where Jesus said, "The field is the world," I could hear Him saying that "the gospel must first be published among all nations." I could hear Him saying, "Ought not Christ to have suffered these things, and to enter into his glory?" "It behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations,

beginning at Jerusalem." And I thought of Matthew 28, the Great Commission. I thought of Acts 1:8, where He said in effect, "Ye are my witnesses. The Holy Ghost shall come upon you, and ye shall testify of me." I thought of a great number of texts.

In fact, it seems to me that there are two outstanding lines of truth in the Word of God that run all through. If you want to know what God thinks most about, I think I can tell you. He thinks more about the death of His Son than He does anything else, because He talks about that more. He laid it on the hearts of men for thousands of years before, during, and after His coming. But the second great line that is carried all through the Scripture, especially the New Testament, seems to be this that I have tried to bring before you in these verses.

I do not doubt in the least that if I had taken time I could have filled almost the whole evening quoting verses from the Word of God to show us God's will for evangelizing the whole world. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." We used to say at home about some things, that what they don't know won't hurt them. The Scriptural truth is this: What people don't know won't help them. The man or woman in China, or India, or Africa, or in the islands of the sea, or in this country, that has never once heard that Christ died for our sins according to the Scriptures can never be saved. He must get that message. There is a certain message that he must hear or get by the printed page or somehow before he can have faith in the Lord Jesus Christ. How wonderful it is that whosoever shall call upon the name of the Lord shall be saved! How shall they call upon Him of whom they have not heard? If you are ever tempted to feel that God will make some other disposition of the heathen, go to Romans 10:9, 10 and get the message direct from the Word of God. How shall men be saved without a preacher?

We preachers talk a lot about the world

these days, and I think we ought to. The world is a tragedy today. The things that the world is doing are amazing, startling, appalling, horrible, but they always were. Today there is an intensification. I have a lot of appreciation for the man who said, "Give me a candle and a Bible; lock me in a dungeon, and I will tell you what the world is doing." That is right. You can go to the Word of God and find out what the world is doing today. I think the tragedy of so much of our ministry is that we are looking too much on what the world is doing and are not thinking enough about what the church is doing. Somebody wrote in the **Gospel Herald** a few weeks ago that it seems like God's people act like an earthly people trying to get to heaven. Thinking it over, I wonder how many earth stains and earth marks are on us that make us look just like the rest of the people. We are fretted and worried and stew and complain about the same things that the world does, even the weather and the taxes and all that kind of thing. No, we are not an earthly people. God's people are a heavenly people. We have a heavenly message brought down, and it is only when we reveal heavenly characteristics and heavenly atmospheres about us that the world is going to take note and pay attention to what we have to say.

To get down to the particular phase of our subject, I am going to read a quotation. I almost hesitate to say it myself although I do quote it with approval. It comes from a Mennonite bishop. "The lack of interest in missions in the local church can usually be traced to the minister." I don't know whether you like that or not, but I quote it with approval. I hope I have learned a few things. This is true especially concerning mission interest, the work that God has laid in our laps and on our hearts that we cannot wash our hands of at all. You say, "What do you mean, Preacher?" I mean this: **a world-wide mission**, a concern for the lost souls **everywhere**. That is what I mean and that is what this bishop meant. "The lack of interest in missions in the local church can usually be traced to the minister."

I have six points to bring before us as pastors tonight. As I bring these, I want to say, humbly and frankly, that I do not feel that I stand head and shoulders above other pastors or other ministers. My people and my God know my failings. I come to the throne of grace again and again and feel that the one condition is **confession**. But I don't want to keep on confessing my inability to take in a world condition. I don't want to keep on confessing my coldness. I want to get out of that state. I want to meet my obligations. I suppose I can never meet them all, but I say tonight before God that I want to. When I make points to you, I speak to you as a brother. I am kindly disposed toward everyone. I have a desire to help you. You have a right to say that I should practice what I preach. A man can't talk on a subject like this without people looking at him and saying, "Well, how do you show up?" Before God, I tell you that I want to be a true servant of Jesus

Christ, but I know that after I do my utmost, I shall still confess that I am an unprofitable servant.

The first thing that I would like to lay before us is the absolute principle of putting God first. I say this to the ministers first because I am reminded that Paul says, "In me first." Let that stay by us. I hope it will stay by me. Haggai has a message for us today, a message of practical, everyday godliness. The prophets always had that. In this day it is more true than ever. Haggai 2:19, "From this day will I bless you." That is a wonderful promise of blessing. It makes a big difference who makes promises to us. **God** says, "From this day will I bless you." You will agree with me that it is a very important thing to find out **what** day He means. What does He mean when He says, "From this **day** will I bless you"? Let us go back. This is the Word of God. Haggai lived in the restoration period. Haggai was speaking to people who had returned to Jerusalem and had started to build the house of God. They did a lot of talking and some work. But the work died out. Listen to Haggai 1:4, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" God is raising the question by the prophet, Is this a time for you to live in your fine houses, your ceiled houses, and my house lie waste, uncompleted, unfinished? What is the problem here? People began, but they did not keep on putting God first. They reasoned: There are other things we have to do. We have a right to have our own homes and houses. There is quite a bit of evidence here that they forgot the work of the Lord altogether. They couldn't quite clear their consciences of it, so they said the things recorded in the second verse. When you talk to another and say things about the Lord's work, God is listening in. God says, "This people say, The time is not come, the time that the Lord's house should be built." It is easy to make excuses, isn't it? It is easy to say, "Now it is all right, we need a church; we need a house of God, but we need some other things, too."

We must be practical. You know the same thing finds us today. We want to build the house of God, the kingdom we call it sometimes in a careless way, but we want to build our own house and our own kingdom. We want to save souls, but want to spare our own lives also. Isn't that right? We want to do the work of the Lord and appear as though we are practicing self-denial, but in our hearts actually we are not. We hardly know what self-denial is today. I tell you, brethren, we can't do it. I mean to say this: We can't do this work that God has given us to do and take time out and be building for ourselves, getting ready for the proverbial "rainy day." The Spirit of God will search us out in various ways when we try to do that. What is the solution to it? God Himself gives the answer here, verse 7, "Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." This is the **day**, brother. When you dedicate, when you consecrate and give

your energy, your spirit, your soul, your blood, your sweat, your tears, yea, everything, to the house of the Lord, **from this day** God is going to bless you. We tend to be just as foolish as the people were in Haggai's time. We put material things first. Listen to verses 5, 6, "Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little;" Would to God that you would hear our missionary brother's testimony tonight and somehow or ather relate it to your own life. You know what I mean. "Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." I know that is not there just to fill up space, and you know it. I believe that God will try us as His children on this principle of putting Him first in everything. It seems to me that God tries to impress it on us again and again.

Let us consider Abraham as an illustration. He could hear the call of God to leave his home in the land of Ur. He could become a stranger in a strange land. He could leave all ties behind and go into a land he knew not. When he is in the land he could take the utmost indifference toward material things. He doesn't care a snap where his flocks graze. Take what you want, Lot. Take the well-watered plains. What difference does it make? We are brethren. He has a higher mission in life than that. He could go out in the darkness of the night and look up in the heavens with those thousands of stars and say with utmost confidence that God said that is the way his seed shall be. He could look at the sands at his feet and say the same thing. But mark you well, God is going to touch something in that man's life. He is going to touch more than his cattle and grazing ground. He is going to touch more than just environment. He is going to touch the very love of his heart. "Take now thy son, thine only son Isaac, whom thou lovest," and you see Abraham and Isaac going up on the mountain. You know what I am talking about. Do you think God doesn't mean that? Do you think God isn't going to put you to a test to see whether you are willing to put God first in the very center of your heart?

I like the story of the widow, also. The famine was on. Elijah was out by the brook. That wasn't too bad. He got water from the brook and was fed by the ravens. The brook dried up. Elijah came and saw this poor widow and called for a drink. I suppose she recognized the man of God and she went. As she turned to go, he asked also for a morsel of bread. What selfishness is that? We know better than that, don't we? This poor widow could say, "All I have is a little bit of meal in the barrel. Actually the barrel is empty. If I bang it a bit maybe I can get a little to make a cake. I have only a little bit of oil. I suppose if I hold the jug up long enough it will come." You know Elijah wasn't selfish. He was a man of God. He could see right down into the heart of this one. She is go-

ing to have the blessing. But she must put God first! Don't be afraid. Don't push away the nail-pierced hand of Jesus Christ. I want to tell you it means something for a minister, for a pastor of a flock, to put God first. "Where there is no vision, the people perish." Unless they see it in you and me, it just isn't going to be done.

The second point that I want to bring to you is that the pastor must have a world-wide vision of God's work and of the message today. I can't help feeling that is a good bit of our trouble. Each of us has a feeling somehow or other (I say it from my own experience) that he is doing what God has asked him to do. I am filling my little place. I am trying to work my field. And all the time God is saying, "The field is the world." You as part of the church must carry this burden on your heart, and you must carry it in your message. It must be your theme. Men are lost. Men are dying without Christ and without hope in the world. You must carry it. Again it applies, "Where there is no vision, the people perish." I feel that not everything, but almost everything depends on vision. It is only after people see that they act or move or give or pray or go. They don't even have a desire, as they should at least, until the vision is before them. That is true in all of life. When I was a little boy, I was coming up a street in Philadelphia, and I saw a home. It was not my own home, but one of the neighbors' homes. The shades were up, lights were lit, and in there was a family. Father and mother were reading and children were playing around. Lights were bright and an air of blessedness pervaded it all. This little boy said in his heart, "Some day I am going to have a home like that." I don't believe I was over seven or eight. I look back at that thing and I marvel and say that God gave me that vision. I know He did. I saw something as a little boy, and because I saw something, there was a desire stirred in my heart for that very thing. That is the way life is. I remember standing along the railroad track and a train stopped. As it happened, right in front of me was the dining car. I saw people in there eating. How that thing struck me, and I had a desire in my heart to eat in a dining car, because I caught a vision of it! I carried that for twenty-five years. It would come up again and again. I told my wife, "I am going to get on the train that has a dining car at Paoli and eat my dinner and get off at Lancaster just to get that thing out of my system."

God pity you if you never had a vision. How did you get your wife? I got mine by a vision. Some people think that a young fellow goes around hunting for a wife, but that doesn't hit the nail on the head at all. That might be true of a man fifty or sixty years old, but I never did, until something happened. I came into the world single and took it for granted for a number of years. I wanted to mingle with others. I talked with girls and went to places with them. I can honestly say I didn't seek a one for my wife. But one wonderful day one of those girls stood alone in my vision. I began to feel that life wasn't worth living unless she would

be my wife. Maybe your case was different. What I am getting at is this: If we pastors will carry our responsibility for missions, world-wide missions, we will have to count on this great principle of life that any activity and work that is of value starts with a vision. Are we giving it to them or not? Do we try to give it to them? Do we have it in mind or not? That is what I am concerned about today.

A Bible illustration is that one of Isaiah. He received a vision of God first, then of himself, and finally of those about him. How are we going to give our people a vision? Is that holding something like a dream in front of them? No. Vision according to the Word of God is seeing. It is what you have with your eyes. You look through your eyes, however, instead of with them. It is what you have behind your eyes that tells about what you are seeing.

How are we going to help people to see this world of need? How are we going to help them to see this loving heart of God? Thank God, we don't need to do it alone.

EASTER

**Sing, soul of mine, this day of days
The Lord is risen,
Toward the sun-rising set thy face,
The Lord is risen.
Behold He giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, His holiness; for conflict, peace.**

**Arise, O soul this Easter Day!
Forget the tomb of yesterday,
For thou from bondages art set free;
Thou sharest in His victory
And life eternal is for thee,
Because the Lord is risen.**

—Author Unknown.

The Holy Spirit will provide what is needed through you, to make men see and to open blind eyes. I say it is your privilege and mine to show men and women Calvary as it is. The Holy Spirit will enable us to say, "See from His head, His hands, His feet, sorrow and love flow mingled down." When you hold a vision before men, they will see the sorrow that is in God's heart because of sin, and will see love for the sinner. Thank God, we don't need to do that alone. I am sure that Jesus Christ must be preached. There is not one thing given in this Book but what God intends for us in some way or other to bring it into our own lives. I believe that our business as Christians is to first get this truth into our own hearts and lives and then live it. How often things seem to stop right there! We think we have the truth and are living it, but we do not have the great compulsion, the anointing of the Spirit to get out to others this whole truth that we are so glad for. What are we going to do about it? How are we going to get this vision? There is a way in which you and I can bring a world-wide vision to pass, and the principle of that is what we tried to set before you, and which we shall continue to consider.

Paoli, Pa.

(To be continued)

BUFFALO VALLEY

(Continued from page 102)

We are now ready for colonization on a slow but certain basis for a strong Mennonite community here. A stirring missionary emphasis may be expected from the start. Fond memories linger and glorious anticipations envision, inspiring us to continue our prayer ministry and looking forward to the day when we can truly say, "What hath the Lord wrought!"

¹ D. K. Cassel, *Geschichte der Mennoniten*, 188, p. 335.

² *Herald of Truth*, 1897, p. 201.

³ Cp. for this and other Amish data John Umble's "The Amish Mennonites in Union County," *Mennonite Quarterly Review*, April, 1933, pp. 71-96, and July, pp. 162-190. John and this Samuel Lantz were the only children of Samuel, Sr., of Heidelberg, whose widow, Elizabeth, intermarried with Christian Stoltzfus (son of Pioneer Nicholas and Grandfather of Deacon Christian) of Cumrie Township, Berks County (to inherit half of the estate, May 15, 1789), Lancaster Deeds UU 306. Samuel, Jr., bought of Andrew Eby 105 acres in 1804, at Kessler's Mill below Monterey, where he lived, sold half interest in 1831 to son Christian and in 1837 both sold to Jacob Smucker for \$11,500. cf Deeds B 6310, H 6405. In 1830 they sold 60 other acres in Leacock to son-in-law Samuel Glick. Deeds Q. 5340.

⁴ Cp. *Soil Survey of Union County*, Pennsylvania, Baker, Taylor, Boileau, and Yoder, USDA, 1946. Pp. 115, with map, etc. Lancaster County has 224 persons per sq. mi., has 31 soil types, the best two of which have 44.6 per cent. The frost-free dates are but three days more in the fall. The average temperature is 51 Fahrenheit, contrasted with 50.2 here. Cp. *Soil Survey of Lancaster County*, Gilbert and Cobb, 1914.

⁵ Shippen School for Girls, of the past decades, and Shippen Street, Lancaster, were named in his memory. Other Lancasterians figured in early Union County history: Jacob Landis had land 1774 in Hartley Township. In 1784 John Bare built the Hoffa Mills in Kelly and by 1790 had added a clover, oil, and saw mill. In 1789 Benjamin Herr was a merchant here. Cp. "The Annals of Buffalo Valley" 1755-1855, by John Blair Linn (1877) pp. 62, 75, 260, etc.

⁶ Union County C. H. Deed Book "C" page 81.

⁷ Community markers and County histories give these facts. James McClanahan and Samuel Allen were the first ruling elders. Philip Hithian preached among the trees on Sunday, July 9, 1775, and stated that "the people are building a log meetinghouse up the valley from the river."

⁸ Cp. Linn (above) Pp. 154-157. West Branch starting near Ebensburg joins the North Branch at Lewisburg to make the Susquehanna.

⁹ Ibid. for Hugh Morrison and the Cross Roads Church, esp. p. 249.

¹⁰ Linn definitely states that the last sermon was preached in the stone church April 1, 1846, after using it 29 years and 3 months (p. 546). The community marker and date on church are slightly different.

¹¹ *A Geography of Pennsylvania* (1843) by Charles P. Trego. Pp. 356-8.

¹² Ibid.

¹³ *Mennonite Quarterly Review*, July, 1933, p. 165. It is of interest to note that on May 5, 1872, a Sunday school was organized with J. E. Riehl as superintendent and Joseph Zook, assistant. E. R. Miller, writing from Lewisburg (*Herald of Truth* P. 126, 1872) commends the move.

¹⁴ Meanwhile a Committee had investigated a Vicksburg Church to be abandoned and later another Committee cleared the way for the final opening.

¹⁵ This last service for the Presbyterians, looking forward to our opening was to the day twenty-nine years after disbanding. How significant!

Lititz, Pa.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXIX. The Church and the Prophecies (Concluded)

BY THE BIBLE STUDY EDITOR

Christ—a King

The most that can be said concerning the Church as related to the idea of a kingdom, is that it is a spiritual kingdom. Only one group of church people are organized as a kingdom. While their titles are ecclesiastical, their government organization is decidedly political. Their head is an ecclesiastical monarch. He is surrounded with prelates who are his counselors. The seats of the officers who are heads of districts are called basilicas, or the seats of kings. Every officer and every member bows to the will of the supreme head.

The Church of Christ is not thus organized. It is not a kingdom in the nature of its organization. In fact, the spirit of the body of Christ is, "By love serve one another," and, "Ye are members one of another."

The kingdom of Christ exists in the world today as a body composed of individuals who are each members of the body of Christ, and have a personal relationship with Him rather than a group relationship. There is no organic relationship between the churches of Christ, except such as may exist for the mutual benefit of groups of believers. The Church is the spiritual body of Christ, and is a kingdom only as it is related to Christ whom all acknowledge as king. "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords" (I Tim. 6:13-15).

The kingdom of Christ must remain a spiritual one until the King shall appear. God will, in His times, show the Lord Jesus Christ as King of kings and Lord of lords. Every knee shall bow and every tongue confess that Christ is Lord. He is now the Head over all things to the Church, which is His body, but we are a spiritual habitation for Him. Eph. 2:22.

There are but few references in the New Testament which give Christ the title of King. Matthew records His genealogy as a king, the son of David. The wise men asked to see Him that was born king of the Jews. Jesus acknowledged Himself to be the king of the Jews. He was acclaimed king by the multitude. Jno. 12:13, 14. Paul acknowledged Him king. I Tim. 1:17; 6:15. A higher title is constantly ascribed to Jesus—that of Lord. He Himself said that He is the "I Am"—

Jehovah. This is the familiar title by which the Church constantly acknowledges the headship of Jesus Christ. He is her Lord, and He is the coming king, when God shall reveal Him.

But, in the Old Testament, the coming of the Messiah is most frequently associated with His position as king. Daniel 9:25, 26 is the only reference using the term "Messiah." Psalm 2:2 mentions "his anointed," as the king whom the heathen would reject. This prophecy is of Christ. In the text in Daniel Christ is portrayed in His crucifixion. The text in Psalms indicates that He will rule over the kings of the earth. Cf. vv. 1, 2, 7-9.

A Spiritual King and Priest

The "Anointed One," or the "oiled" one, is the equivalent to the Messiah. Jesus is thus associated with the priesthood of God. Like Aaron, He was anointed with the holy oil of the Spirit, and that without measure. Ps. 133:2. It was called the oil of gladness. Ps. 45:7; Isa. 61:1; Heb. 1:9. But Jesus never served in the Temple in the capacity of the priesthood. He was not of the tribe of Levi, nor of the house of Aaron. His ministry was in the Temple of God, and He was His own High priest and His own sacrifice for the sins of the world. His anointing was that of the Holy Spirit. Acts 4:27.

But, as a king, Jesus was proclaimed by the prophets and was brought into the world as the Son of David, to fulfill the sure mercies of David—to be a king and to sit on his throne forever. This is true only in spirit. Yet the prophets, speaking by the revelation of the Spirit, declared the nature of His kingdom in other ways than have been noted in the Church. The 89th Psalm is solely devoted to a declaration of the covenant of David, who writes concerning it. He declares the promise of One to sit upon His throne forever. Ps. 89:15-37. Note the following quotations from verses 18, 20, 27, 35. "The Lord is our defence; and the Holy One of Israel is our king." "I have found David my servant; with my holy oil have I anointed him." "Also I will make him my firstborn, higher than the kings of the earth." "Once have I sworn by my holiness that I will not lie unto David." But the chapter closes with the lament of his humiliation, in verses 38-52. "Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame" (Verses 44, 45). But David asks for a remembrance of this reproach, closing his psalm with, "Blessed be the Lord forevermore. Amen, and Amen." The humil-

iation of the Son of David is not the end of God's covenant with David.

In the humiliation of Christ, the king, God accomplished His purpose of redemption and opened the door of salvation for all men. Christ called all men to Himself to partake of the benefits of His ministry. Isaiah 55 gives us the familiar invitation by which the Lord called to the people on the great day of the feast. "Ho, every one that thirsteth." See Jno. 4:14; 7:37. His witness, the Gentile nation, the seeking of the Lord, the pardon of the Lord, the fruitfulness of His Word, and the blessings of life, are all mentioned in this prophecy. It is a setting forth of the way of salvation by faith, and these words are familiar as set forth in the Gospels and Epistles. Note the sermon by Paul in a Gentile city, of Antioch. Acts 13:26-41. This phase of Christ's ministry is familiar to all who believe, to the Jew and to the Gentile. It is fulfilled in Christ, and it is sufficient for the salvation of men. But there are other phases of the ministry of the Lord, the Son of David, which should have consideration.

Isaiah's Prophecies

One of the first of Isaiah's prophecies is found in chapter 2. The wonderful declaration of peace in the kingdom of Christ concerning the beating of spears and swords into implements of peace is one toward which the Church has looked for many years. Neither the Church nor governments have engaged in that industry to this day. Instead, both the governments of the world and many in the churches are inventing more and severer weapons of destruction. The prophet suggests that the time for making the change will be in the day when the Lord will bring His judgments upon the earth, when men shall desire to hide from "the glory of his majesty, when he ariseth to shake terribly the earth." See Isa. 2:10-22. In chapter 16, Moab is exhorted to yield obedience to Christ's kingdom. Yet the obedience is that of a people who are judged and stricken, not the obedience of the love of Christ the Saviour. The same spirit of judgment is manifested in chapter 27, in which the "Church of Jews and Gentiles" is indicated. It is the day of the great trumpet—a day of judgment. "The mercies of the Lord towards His Church" are indicated in chapter 30. There is mercy promised for the rebellious of Israel, but only the mercy of a home in Jerusalem, while they are given the bread of adversity and the waters of affliction as their teachers remain with them to keep them from their idolatry.

There are three chapters in Isaiah—33, 34, 35—in which the Church is mentioned in the headings as follows: "Judgment against the Enemies of the Church," "God Revengeth His Church," and "The Joyful Flourishing of the Church." But the nature of the judg-

ments is the nature of the law of God for Israel, and not the final judgment which the world shall receive from the hands of God. See Isa. 33:5-14; 34:1-17; 35:3, 4. It is true that there is redemption in these sections, but it is a redemption for those who return of the people of Israel, when the Lord shall bring them again to the promised inheritance. The Gentile nation is not a returning nation. They come into the fellowship of the Lord and into the covenant of grace, by virtue of the redemption of Christ, by His blood, and not by the execution of His judgments. See Eph. 2.

The spiritual kingdom of the Lord is not brought about by the judgment of the ungodly nations, neither by the judgment and destruction of the wicked. All that we possess of the blessings of Christ in our day, in which we claim Christ as our Saviour and King, has been brought about by the suffering of Christ. He bore the judgments of our transgressions upon Himself. We are made nigh to God by the blood of the cross. Our fellowship and blessing of salvation is that which has resulted from the fact that "when we were yet sinners, Christ died for us." It was not a matter of establishing His kingdom for us in our day by the subjugation of His enemies with His judgments; it was rather by His love and mercy that we are brought to Him. It is by being begotten of the Spirit and not by the judgment of His wrath upon us. I Pet. 1:2.

We are related to Israel through our sharing with them the new tabernacle of David which is raised up, or built again, that the Gentiles might seek after God. Acts 15:13-18. This tabernacle of David was raised up after the old one was "broken down." It was in ruins in the days of the apostles. This does not refer to the temple of Herod. Nor could it refer to the temple of Zerubbabel. Both had been built up, but not for the Gentiles. This new tabernacle was the invisible structure of God, in the resurrection of Christ, through whom and in whom the people of Israel, as well as the Gentiles, have access to God. We must recognize that in the Church we have a condition which is peculiarly spiritual and in which we do not see the fulfillments of judgment of which the prophets speak.

Christ Is the Sacrifice for Salvation

There is no means of salvation without the sacrifice of the Lamb of God. The Scriptures are full of references to Christ as the Saviour of the world. Jesus said, concerning the Scriptures, "They are they which testify of me." It is only natural that we see the many references to Christ as our Saviour in all parts of the Scriptures. Perhaps there are many references which we have failed to recognize. He is the only Saviour the world will ever know. He will never return to be again a sacrifice for sin. He will always remain the Lamb of God that taketh away the sin of the world. He will sit on the throne of His glory, and still be the Lamb who is the light of the eternal city. When He comes again He will be recognized even by His enemies as the One whom they pierced. His Church is that to which we belong and shall continue to honor as His body over which He

is the Head. This aspect of our relationship with Christ will never change. He is our crucified and risen Redeemer, according to the Scriptures.

The Kingdom and Israel

There had been in the minds of the disciples of Jesus the question of His kingdom and glory. The mother of James and John made reference to it. The disciples inquired of Him as to His coming and conditions of His coming which the Lord explained to them, but said "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). At the time of the Lord's ascension they again asked as to the restoration of Israel. Jesus replied, "It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts 1:7). The business of the Church is, to preach the Gospel as witnesses unto Christ by the power of the Holy Spirit. Acts 1:8. But a great part of the blessing of the Gospel lies in the hope of our Lord's return to receive us to Himself. We do not preach the whole Gospel unless we tell of the hope of His return. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

It is this twofold phase of the ministry of Christ that is seen in the messages of the prophets. They have foretold of His coming into the world to be humiliated, to be set at naught by His own people, and to be accepted by the Gentiles. But the prophets also tell of the time when the Lord shall be a Lord of glory, and become a deliverer of His people. A great portion of prophecy is of no significance if only His coming as a Saviour slain and ascended is indicated in their prophetic writings.

Twice Jesus admitted that there were matters concerning His future work which the Father had in His own knowledge and power. Those things had to do with the people of Israel and their hopes. The prophets saw in the coming of Christ as the Saviour some things which they knew did not refer to themselves. I Pet. 1:12. But Peter in this same epistle twice refers to a future revelation of glory in Christ. 1:13; 4:13. The glory of Christ's kingdom must be a future glory. All that the Church has at the present time is the hope of that glory. We are much like the Lord at the time of His humiliation and crucifixion. "There is no beauty that we should desire him" (Isa. 53:2). Moses called for the manifestation of the beauty upon us, and the establishing of the work of our hands. Ps. 90:17. No beauty for the Christian is mentioned in the New Testament, but glory and honor are to be a portion of the Church. She has that only in the consciousness of her standing with the Lord and not in any of her present aspects. Too often must we confess the failures of the Church and the reproaches she bears in the world. Is there no future hope of honor and glory for us in and with the Lord when He shall appear in glory? Col. 3:4. And what will be the nature of His relations with the people of the prophets when He shall appear in glory for the Church?

Men who have edited the editions of our present Bibles have undertaken to give us

aids, and have placed headings to the chapters indicating their contents. We should not despise the aids, but we should not bind ourselves to accept all that they have indicated. The contents of the chapters may be suggestive, but the interpretation is often strained. In one edition of the Oxford Bible there are 14 chapter headings in Isaiah referring to Israel and Judah, 24 similar references in Jeremiah, 7 in Ezekiel, 5 each in Hosea and Amos, Zephaniah 2, and one each in Joel and Zechariah. Isaiah has 20 headings indicating Gentiles; 9 are in Jeremiah, and 2 in Ezekiel. Two chapters in Isaiah refer to a remnant, and 2 are suggested in Ezekiel. Two headings in Isaiah concern the restoration, 8 in Jeremiah, 4 in Ezekiel, 3 in Zechariah, Hosea 2, and one each in Daniel, Micah, and Zephaniah. Christ's kingdom is noted in 8 headings in Isaiah, 3 in Ezekiel, 5 in Zechariah, and one each in Micah and Malachi. The Church is mentioned in 21 headings in Isaiah, 2 times in Malachi, and once each in Jeremiah, Joel, and Zechariah. The Gospel is referred to 3 times in both Isaiah and Jeremiah. Is it notable that the editor has found more references to the Church than to Israel and Judah. This discrepancy is noteworthy in the light of the fact that the Church was a mystery to the prophets.

As to illustrations, see Isa. 27:12, 13. The section refers to the gathering of Israel out of Egypt and from Assyria, from whence few have ever come into the Church of Christ. Isa. 33 speaks of the judgment of the enemies of Israel while the passage is said to refer to the judgment of the enemies of the Church. And thus in many other sections it is not possible to reconcile the prophecies with the character and spirit of the Church. What then is the significance of the prophecies, but that they speak of the Lord's concern for the people to whom the prophets were His messengers?

Isaiah 34 and 35 are such as are used typically of the Church and in some particulars may be thus used. But Chapter 34 speaks of judgments upon particular nations and the desolations that shall follow. Then chapter 35 tells of the blessing of the Jews who shall be returned to their own Jerusalem. It is true that the Church has come to a Jerusalem, but it is the Jerusalem that is spiritual and not the Zion of the people of Israel. It is a God of vengeance who comes to bring the good promises to His people Israel. It is not a God of vengeance who brings us into our fellowship of peace and love and salvation for all nations. See Isa. 35:4, and compare Gal. 5:5, 6. "For we through the Spirit wait for the hope of righteousness by faith. . . . But faith which worketh by love."

The closing chapters of Isaiah are based on the promises of God, through Christ the Redeemer, but the promises are such that they include the return of Israel to the Lord in a time of great national blessings to them.

The setting of the fulfilled prophecies in the longer prophecies is such that they cannot be spiritualized without doing great violence to the interpretation of the Scriptures. Isaiah,

(Continued on page 119)

EDUCATIONAL

CHRISTIAN EDUCATION IN INDIA

II

BY STEPHEN N. SOLOMON

Bro. Solomon was one of the delegates from the Mennonite Church in India who visited the churches in America during the past summer and fall. He concludes his interesting message on the educational work in our India Mission field.

Our mission high school was and is the only one in our area of about fifty miles on each side. Non-Christian boys have been pouring all these years into our school and getting their education. Many were given free education. "Freely ye have received, freely give" was the idea perhaps, or maybe to attract them by free education and teach them Bible, which is a compulsory subject. There is a provision for those parents who do not like their children to take Scripture that they can apply to the principal for an excuse, but so far no one has objected to it. The non-Christian pupils are given free copies of the New Testament, or Gospel portions, every year, and they have many questions to ask, criticizing, or ridiculing, or investigating. I have enjoyed discussing religion with them several times in these last eight years of service in the school. We give quarterly and annual tests in Scripture to all the students. All take them. Many non-Christian students do not score high marks, but they definitely get acquainted with the general outline of Jesus' life and fundamental things of the Bible. Once in a while we find non-Christian students who do better than the ordinary Christian boy.

I passed my middle school in April, 1931. I had determined early that year to stop education after examination, earn money, and take care of my mother, who was suffering at the hands of my stepfather, but the Lord took her away for eternal peace and led me ahead. She passed away in November, and that was a great blow to me. I lost my parents early and did not feel their love much. However, I am glad in my situation, for I have learned much after so many hardships.

Just the following year a new class was started in the school which was called "Shell Class." This was especially for the Mennonite boys. I was in the first group. Those of us interested in any kind of further education had to go through this class. The other boys and girls went a year ahead in high school, and I thought it was hard on me. I thought it injustice, because I had to spend a year with the boys who had failed with me in the previous year. So I thought of quitting, but where would I go? What would I do? I had no money, and some convinced me to stay, which I did for the good. The main study all the year was Bible. This special study of the Bible helped me a lot and added to my credit in many ways, even to my personal life. As it kept the pupils a year be-

hind, some did not like it, and it was closed in 1944.

There were three groups of pupils in the "Shell Class" which started with twelve pupils, of whom five belonged to our church. The others had come from various parts of the Central Provinces because of the special courses of training that were started. One group was preparing to go to high school, another to compounding training, and the third to normal training to prepare for teaching in primary schools. The least qualification was middle pass, or fail. The compounding training is still going on and preparing young men and women for service. It plays an important part in giving a trade to the youths and making them better fitted for service to their fellow men. Several of them are working independently now and serving a larger area.

Normal school had a unique place in the program of education. It was one of its kind in the whole of the Central Provinces. There still isn't any like that, and I doubt whether there will be any in the near future. There is one institution of that kind which is limited only to the girls and is far away from our



The Author's Grandmother

place and influence. At that time government had only one such training center. Christian and non-Christian boys and girls, men and women came from all over Central Provinces and did add to the reputation of the school. It also proved a great blessing to the mission schools, as the better-trained Christian teachers took the responsibility of the small children. It was recognized by the government and was running fine. It was serving the double purpose of training teachers for schools and evangelists. There was a Bible and evangelistic course which was compulsory for Christians, as well as non-Christians. It was doing a wonderful service and proved a great blessing to the community, but it came to a sudden close in 1945, just because Christian students were not available because of the abnormal war situation. We are very sorry to have lost such an institution. The new Indian Government opened eighteen schools of that kind last year. Now we are having a problem of giving Christian training to our youth.

The school had grown very much as a result of which accommodations were badly needed. The old high-school building had already grown very old, so it was dismantled in 1934 and one of the missionary bungalows was used a year. By the end of the year the new building was built at a new location where I finished my last year of high school and graduated in April, 1935. When this new school building was being built the authorities thought the rooms were far bigger than necessary, but now we find them very small for the increasing group. The school has grown much more, and boys and girls keep coming for enrollment, and sometimes we have to refuse admission because of the accommodation problem. The municipality started high-school classes last year, over the middle school that they had, yet they flock to our school first. When they are denied admission there, then they go forcibly to the other school. I wish the school building could be enlarged and the work could be facilitated more. This year the total enrollment is near 500. Last year it was around 400. In my time, the matriculation class used to have only ten or twelve students, but last year about thirty-nine appeared for the final examination of the board. This year they may have a larger group. Two of our teachers, S. P. Mukerji (a non-Christian teacher) and A. K. Biswas were offered the office of headmaster in this new high school, but they refused. You can see the interest and the spirit of the teachers in our school.

When I came to the first year of middle school after finishing the fourth year of primary, I found two other departments which were discontinued in the latter years—the vocational department and the manual training. The vocational department was opened for mentally weaker pupils. Those who could not keep up with the class and found it hard to catch the English education were taught some handwork, like bookbinding, frame-making, carpentry, etc. Manual training was compulsory for four middle school classes, so that by the time one completed middle school work, he knew a little of carpentry and could help himself and others in life as the need arose. In India, where

education was just theoretical, these crafts helped a lot in practical training. There was a separate carpentry school with a full three-year course, financed by the government and managed by the Mission. That was a blessing to the community too, but unfortunately we are deprived of that also. It was closed in 1946. There are several in the community who can earn their living and have a little better life because of the opportunity of learning in that school. We are really sorry for all these losses to the community and to the church.

I remember a few other features of the educational program that we had and are no more now. One is the Gospel team work. A group of boys went out each year for a month to some mission station and launched out preaching campaigns, together with the local church and evangelists. I went twice in such teams in May of 1932 and 1935, to Ghatula and Dondi respectively. Soon after that it seems to have stopped. A second thing was a youth's annual rally, once a year in October or November, in which youth of near-by churches united and had fellowship for a week. It became the Chhattisgarh Youth's Rally. This had its place, but somehow that also vanished away. The church has started a youth organization now. Parent's day, old students' association, and other things of great value could be mentioned and discussed, which once created life in the youth but of which they are deprived now.

I could not tell how many thousands have gone through our school, but it is definite that it has educated and prepared thousands for different positions of service. It seems to me that very few of our young boys and girls had the opportunity of going through high school. Some of the products of the mission and school who are working in the school are:

- D. B. Peter—First matric-trained teacher.
- Eliazer Pershadi—The first theological graduate, who later did his B.A. and B.T.
- Mrs. J. Pershadi—Matric-trained teacher.
- Stephen N. Solomon—B.A., B.T. The first orphan graduate.
- Phoebe S. Solomon—B.A. Now doing her B. T. this year. The first lady graduate.
- Joseph M. Bhelwa—B.S.C. (Agr.) The first agriculture graduate.
- Obdiah P. Lal—Theological graduate, working as an evangelist.
- (Mrs.) R. P. Lal—Matric-trained teacher, Balodgahan.
- Daniel A. Sonwani—B.A. Pastor at Drug.
- Helen Bisahu—two years' college. Teacher, Balodgahan.
- Satyawati Das—Matric-trained, Balodgahan

There are others who originally came from other churches but have accepted our faith and are our church members since the last number of years:

- R. N. K. Biswas—B.A., B.T. The ex-headmaster. After retiring, he went to farming and owns two villages now. He has two big orchards of guava and oranges. He also does dairy and poultry farming, and supplies milk to hundreds in Dhamtari. He bought a tractor in 1932, but could not use it long.

- A. K. Biswas—B.A., L.I.B., B.T. Assistant headmaster.
- N. A. Yusufji—B.A., B.T. Theological graduate.
- D. W. Nathan—Intermediate Arts. Drawing Teacher.
- J. W. Samida—B.A., B.T. He is the present high-school headmaster. He is not yet a member of our church. We hope he will decide some time. He is carrying on the work very well, and is a fine Christian man who take active part in several of the church activities and programs, observes all our ceremonies and unites in the communion.

Now in the present time a great many young boys and girls are graduating from high school and preparing soon for different services in different lines. There are three in agriculture college, three in training college, some in nursing and compounding training, some in others, and several are working in the field. Now we do not need men and women from other places to fill the vacancies. The problem will be to create opportunities of service.

Though there has not been more than one conversion from non-Christian religion, the school has rendered and is still doing a wonderful service to the community, and it has played its significant part in preaching the Gospel of the kingdom of God. It has been partly responsible in educating a part of India,

at least preparing them to fit into free India. The credit of conversion, of course, goes to the Balodgahan school where Brother Jeewanlal spent five years in a Christian pastor's home, taking his education in the school. The principal and the teachers prayed with him several times and prepared the way. He was in the tenth class then. An outside speaker was conducting meetings for the children. Our Christian pupils and the teachers were present that morning when the speaker stressed not delaying in accepting Jesus, for we may not have the opportunity tomorrow. That touched his heart. He decided and accepted Jesus and was baptized at his request. He had a lot of persecutions from his folks, but the Lord made things right. He is now a teacher in our middle school, having completed three years of Bible study in the South India Bible Institute.

Christian education needs to be stressed more in this free India. Christian schools are needed more now than ever. The government is planning to bring education to the masses. In such a case it is necessary that the Mission should open a number of primary schools, normal schools, training college, and middle and high schools, so that a great number of boys and girls, men and women, and the parents may be reached and preached to. The schools will have much more to serve in the present situation than before. Shall we do our utmost to fulfill our responsibility? Dhamtari, C.P., India.

LOOK AGAIN BEFORE YOU DOUBT

BY WILLIAM J. TINKLE

A professor of biology in La Verne College, La Verne, California, gives us a very helpful message on the need of standing true to the Christian faith in the midst of influences that might lead to doubt.

As you learn about the multitude of things and the vast forces of our universe, perhaps it seems to be different from the mental picture you had when you attended the primary class of the Sunday school. Is God real, or is He an elementary idea to be outgrown, like Santa Claus and the fairies?

The easy thing to do is just to give up your faith in the Bible, or your faith in science, or both. The man who now lies in the cemetery gave up, and now he has a very easy place. But you, I trust, are not that kind of young man or young woman, but have the courage to keep your problem a while until you can regain your harmony of mind.

Did the world come about by chance, or is there a powerful and loving God who created it and now presides over it? Look again at nature and observe how animals, plants, and man are adapted for the lives they lead. The crane has long legs and a long beak, while the duck, living in the same environment, but a swimmer instead of a wading bird, has webbed feet, a wide bill, and a plentiful supply of oil in its feathers. Each is well adapted for the kind of life it lives. These adaptations are so abundant that we take them for granted, then cease to reflect that they indicate design in the formation of the universe.

If the environment impressed itself upon the plant or animal, those living in one en-

vironment would be alike; but we observe different kinds in the same environment. At present there is general agreement among men of science on this subject. The environment has a certain amount of influence upon a plant or animal, especially the former, but a change due to environment is not inherited by the next generation. The young plants or animals begin back at the starting point of their parents. The general plan of the plant or animal type was given it at the creation and power to be transmuted into a higher type was not given it, since it was designed to bring forth after its kind. This is stated in the eleventh, twelfth, and twenty-first verses of the first chapter of Genesis. The modifications have been slight except as noted in the next paragraph.

An inherited change in some organ, called a mutation, is due to some unknown cause but is not a direct response to the environment. Among fruit flies—which have been studied most—these mutants are a pitiable group of cripples: white eyes, bar-shaped eyes, eyeless, reduced wings, vestigial wings, no wings at all, along with many lethal types which cannot mature. In the human family there are characters that seem to have arisen by mutation, such as loss of one finger on each hand, lack of enamel on the teeth, etc. Loss of limbs by the python snake and the whale probably was due to this cause. Ex-

amples of beneficial mutations are very far-fetched and doubtful. Thus, since the changes we observe never could have given us the plants and animals that we have, there must have been a creation at the beginning.

Some adaptations are very complex, like the human nervous system or the mechanism that regulates the heat of the human body so nicely that it is kept within one degree if a person keeps his health. The "heat center" in the medulla with its intricate nerve fibers controls the different processes automatically. The principal source of heat is the oxidation of food. When this process goes on too slowly, nerve impulses to the adrenal glands increase their secretion of hormone, which in turn causes an increased amount of oxidation. If still more heat is needed we shiver and move about, thus increasing oxidation and friction. If we become too warm the "heat center" pours more sweat upon the skin and its evaporation consumes heat, leaving the skin cool. We also breathe out more air, with its contained heat. Was such a mechanism as this built up by chance, or by a blind, brutal struggle for existence? It certainly was not; but God was the architect. Look more deeply into nature, and find there a more secure basis for your faith in God.

You probably have heard of an improved variety of plant coming from other varieties by crossing and selection. Before the research of the twentieth century it was easy to think that if these processes were carried on long enough, any bigger and better species could be produced. But very definite limits have been encountered, beyond which there is no change. Johannsen of Denmark found that in selecting among beans he could only sort out good and poor strains; it was impossible to improve those strains by further selection. Most of our plants and animals still may be improved by selection, since they are not yet pure lines, but the goal of selection is a pure line, not a new species of a different type. No amount of eugenics would give us a man of higher species. This is just what we should expect, since we know that each species has a definite and characteristic number of chromosomes, and changing to another species would entail a change in chromosome number. Even doubling the number of chromosomes, in the tomato, gives us simply another variety of tomato. Creation is not going on at present.

The Bible states that man was created in the likeness of God, and the records of science corroborate the statement. Man always has been man since his creation. Frank S. DeHass, U. S. consul to Palestine, in 1884 made a study of Egypt. The mummies were so plentiful that the inhabitants of that day, thoughtless of the remains of people at such a distant period, were using them for fuel. DeHass examined a large number of these mummies and pronounced them superior to the modern Egyptian. Baron Cuvier examined the embalmed animals of the tombs in the same country and pronounced them identical with modern species.

These are records of only three thousand years ago, but let us go to the earliest known complete specimens of man. In Spain and southern France have been found a number

of complete skeletons of a type known as Cro-Magnon man. The men averaged six feet tall, had a cranial capacity of 1590 cc to 1715 cc (150 cc above modern man) and were well proportioned throughout. They have left paintings and carvings on the walls of caves that indicate exact observation and admirable skill in art. Thus in the dim past there lived a race of men who were distinctly superior to modern man. Living at the same time were the Neanderthal men who were eight inches shorter, had massive brows, but had cranial capacity equal to modern man.

Scattered fragments of human skeletons have been found which have awakened much interest, but prove very little. Among them are a single jawbone in a gravel bank at Heidelberg, fragments of a skull washed by a stream at Piltdown, and the cap of the skull of a gibbon found fifty feet away from the femur of a man in Java. Such remnants have but little value as compared with the specimens mentioned above. Evidence should be examined very carefully, for half of the truth may be just as misleading as false statements. The complete specimens, mentioned above,

STRONG SON OF GOD

**Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove; . . .**

**Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die;
And Thou hast made him: Thou art just. . . .**

**We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee.
A beam in darkness; let it grow.**

—Tennyson.

prove that the average of early man was about the same as that of modern man; that he was not in a process of being formed by the interaction of natural forces.

Some say that species of animals that are somewhat alike must have had a common ancestor. But it proves rather that they were created by the same God. Furthermore, man and the sea anemone are not much alike, and science does not explain how the changes could be made for both species to develop from the one-celled amoeba. But if God created them He could make different types if He chose to do so.

Thus while the speculations of the nineteenth century led some people away from God, the actual discoveries of the twentieth century have strengthened the foundations of our faith. There is no quarrel between the Bible and true science; but the Bible cannot be harmonized with some speculations that have not been proved.

The strongest basis for believing in God is the fact that He hears and answers prayers, and gives directions to persons who are devoted to Him. This is all the more remarkable when we recall that God also manages the heavenly bodies so faithfully that an eclipse of the sun is predicted years ahead of time.

Look again at your Bible and find out just what it says. Read whole chapters and read them several times, for scattered verses may be misunderstood. We read in the first chapter of Genesis: "And God saw everything that he had made, and behold, it was very good." This is an observation that no doubt was very striking before any mutations had occurred.

That unique Book has endured when kings and bishops conspired together to burn the last copy. It has enabled persons to make a radical change in their morals and become good characters. It is not opposed to science; for in countries where the Bible was read and loved and lived, science has developed to an advanced degree.

Take another look at the records of our God, both in His revealed Word and in His created world, and your doubts will disappear like the mists of the morning. Read again the first two chapters of Genesis. The Bible statement of creation is true science, and any conflicting theory must be false. The whole Bible—creation and redemption—is God's revelation to man. This is the basis of our faith in God's power and act in creation and redemption through Jesus Christ our Lord.

This is the sincere testimony of one who has devoted his life to the study of science.
—Gospel Messenger.

THE RESURRECTION IN NATURE

Some years ago I kept a marine aquarium. As I stood looking at it one summer day I saw on the surface of the water a tiny creature, half fish, half snake; not an inch long, writhing as in mortal agony. With convulsive efforts it bent its head to tail, now on this side, now on that, springing its circles with a force simply wonderful in a creature so small.

I was stretching out my hands to remove it lest it should sink and die and pollute the clear waters, when, lo, in a moment, in a twinkling of an eye, its skin split from end to end, and there sprang out a delicate fly with slender black legs and pale lavender wings. Balancing itself for one instant on its discarded skin, it preened its gossamer wings and then flew out of an open window.

The impression made upon me was deep and overpowering. I learned that nature was everywhere hinting at the truth of the resurrection.—S. S. Times.

THE LIVING CHRIST

Apart from any references we may have to make, from time to time, to the powerful Christian evidences of His resurrection, we can all do something which is, in a sense still more vital, and even more convincing to many minds. For we, too, can bear witness to a living Christ—a Christ living "in," and not merely "with" us, and shining forth "through" us to the surrounding world.

"Yet not I, but Christ liveth in me," was Paul's own secret of power, for life and testimony alike. And we must note that this power is the power of experience, personal and direct—i.e., the power of the living Christ in personal experience.—W. S. Hooton.

BOOK REVIEWS

Know Your Bible Better, Frederick Hall; W. A. Wilde Co., 1947; 138 pp.; \$1.25.

This volume has a thousand and one questions with answers. To those who have read their Bible, Frederick Hall presents a fine examination. To careless readers of the Bible his questions help create interest.

The questions are not asked in consecutive order, nor are they necessarily logical. They jump from one part of the Bible to another, which is valuable for testing Bible knowledge, but provides no index as to questions. Each question however is numbered.

It is possible to imagine that we know the Bible better than we do, and this book is a valuable yardstick for such cases. It is divided into twenty series with fifty questions to a series. Most of the questions are simple, and the author has no intention to "stump the experts," but a few will make the best scholar guess. The hardest question in the book is No. 180, "Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, Memucan—what have they in common?" Another hard one is No. 805, "Succoth-benoth, Nergal, Ashima, Nibhaz, Tartak, Adrammelech, Anammelech—who were they?"

There may be a few catch questions, for example No. 403, "Renounce the devil and all his works"—where in the Bible are these words found? Some questions could have two answers, as No. 51, "What is the most familiar passage in the New Testament?" Many may answer John 3:16. His answer is the Lord's Prayer. Or No. 471, "Is it true that the Bible says, 'All that a man hath will he give for his life'?"

Many of his questions are Scripture verses partly quoted and the remainder left to complete, for example, "Ye shall know the truth—"; "A good name is rather to be chosen than—." Other samples of different types of questions are as follows:

"As giving some idea of the extent to which arts and crafts were developed, how many of the following are named in the Old Testament? Axe? Hammer? Saw? Nails? File? Potter's Wheel? Weaver's Shuttle?"

"The title of the novel, 'Gone with the Wind' sounds like an echo from what verse in the Bible?"

"Certain old Bibles have, under the chapter numerals, brief synopses of the chapter contents. Are these translations from the original manuscripts?"

The author brings the book to a close with a question that only the reader can answer. Considering, he says, what the Bible has been and is in human history this 1,001st question would seem to be worth pondering, "What do you yourself think of the Bible?"

Hall gives orthodox answers to his questions and does not seek to create doubt. It can be recommended as a valuable book for Bible teachers, students, and parents. It would be an aid for young people's gatherings or any type of quiz program. It is most helpful for anyone who wishes to increase his knowledge of the Bible.—C. J. Ramer.

Morning Glory Cottage, Dorothy Morris; Wm. B. Eerdmans Publishing Company, 1948; 72 pp., 75¢.

Parents and teachers of young Christian girls will find this book quite helpful to stimulate spiritual growth and development. In this interesting story, which centers around a group of girls and a play house called Morning Glory Cottage, the author shows how young girls can and do live out Christian graces at both work and play. It will hold the junior reader's interest from beginning to end. The book has an appealing appearance and has a few pictures to illustrate events in the story. I would highly recommend it for any junior girl.—Nelson Histand.

Chemical Illustrations, Basil Miller; Zondervan Publishing Co.; \$1.50.

Dr. Basil Miller of Altadena, Calif., has written many articles for religious periodicals, beside a number of books, among which are biographies of George Muller and George Washington Carver. About 15 years ago he searched for a book on the use of chemical illustrations for presenting Christian truths. Since he was unable to find such a book, he began gathering material from those who were successful in this kind of teaching. He has written this book, as he says, "to make these illustrations available to every Christian worker."

There are 21 different experiments given in the book. Some of these very beautifully illustrate some Bible teaching, such as the original purity after the creation, sin's discoloring effect, and the restoration to purity by the new birth. This is shown by a clear liquid which is made black by adding a chemical, then is again made clear by adding another chemical.

Most of the illustrations are simple and easy to use, but several will take expert handling to get the truth across, instead of being merely entertaining. An illustration of this is the experiment which seeks to show how God can put messages into the hearts of His children. A message is written on the shell of an egg with a chemical, the egg is then boiled, and after the shell is removed the message appears on the egg, after having been invisible on the outside.

The illustrations with each experiment are Biblical and evangelistic. There are unlimited possibilities for other applications and illustrations on each experiment if one will put his mind to work.

The book has a nice cover, the quality of the paper is fair, and the print is large and clear.

The chemicals needed for these experiments are not expensive, and in a number of cases the same chemicals are used for several experiments. A knowledge of chemistry is not necessary to do these experiments.

The ordinary run of object lessons could be spiced up a bit by the occasional use of a chemical experiment. This book would be an asset to any one conducting Bible schools or children's meetings. It could be used profitably on occasion in young people's meetings or literaries.—W. R. Nafziger.

What Jesus Means to Me, H. W. Gockel; Concordia, 1948; 195 pp.; paper, \$1.00; cloth, \$1.35.

This book is a gem, a real contribution to Christian literature. A copy of it should be the prized possession of every believer, not only for his own inspiration in reading but to share its contents to others by loaning it out. It should have a prominent place in every library, whether private, public, Sunday-school, or circulating. It is the personal testimony of the author, as well as that of every true believer who has found Christ his "All in All." Out of a heart full of love and triumph in Christ he tells what Jesus means to him, namely: Life, Pardon, Peace, Power, Provision, Companionship, Hope, Truth, Assurance, Joy, and Heaven. A chapter is devoted to each of these subjects. His statements are abundantly backed up with Scripture quotations, of which there are 189 indexed in the back of the book. A good many of these, however, are repeated at various times throughout the book.

The author's purpose is expressed in his own words, "Jesus can make you glad. What He has meant to hundreds of millions down through the ages and what He still means to uncounted multitudes today, He can mean to you. In order that you, too, might find in Him 'a resting place' this book by the providence of God has come into your hands. If you have not learned to know Jesus Christ as the Son of God—your Saviour, your Master, your Friend—nothing is

more important for you than that you read these pages."

The book is best adapted for young people and adults (all classes). While it is an inspiration to those who have victory in Christ, it should be a great help and blessing to the discouraged and unhappy Christian. It will have its appeal to many unsaved who are groping about in darkness, unhappy, dissatisfied, to whom life is a burden rather than a joy and blessing. It is a challenge to those who profess infidelity and would prove to be profitable and enlightening reading for such.

The subject is also the theme of the book. It is a fairly complete and thorough discussion of the subject, yet brief. It is thoroughly evangelical and does make a positive contribution to spiritual nurture and Christian idealism. It has numerous illustrations that are to the point. The only thing the reviewer has to offer that approaches a criticism is found on page 79 where the author in speaking of fellowship seems to say that he could commune with millions of believers of other faiths, although he does use the word "likeminded." This is one exception to harmony with Mennonite principles and practices.

The book is small in size (fits the pocket), with clear type, good paper, and attractive cover. Makes an ideal gift.—Warren A. Kratz.

The Life and Teachings of Jesus Christ, James S. Stewart; John Knox Press; 209 pp.; \$1.00 (paper cover).

Prepared for Bible classes of young people sixteen years of age and over, the twenty-one lessons of this book cover the main elements of Jesus' life and teachings. The clear style, superb outlining, literary allusions, and orderly arrangement of material indicate an originality of conception and expression that will make this a valuable textbook. "Eliminate the supernatural from your thoughts of Jesus, and . . . you have certainly not the Christ of the Gospels left, but a different being altogether" (p. 99). Such is the author's point of view. Not all readers will agree with the statement that the fourth Gospel in its present form is not likely the work of John the Apostle (p. 16), and with the author's agreement with the "all men are brothers" idea. See page 86. Because of a few expressions of this type we prefer to recommend the book for more advanced Bible students.—Edwin L. Weaver.

CHRISTIAN DOCTRINES

(Continued from page 115)

as a prince of the people, saw the blessings of God come to a repentant nation. Ezekiel as a priest saw the people returned to the worship of their Redeemer in a new temple and in a restored and reorganized land. Daniel saw the kingdom of the Lord established after the breaking down and crushing of nations whom the Church is now trying to save by the preaching of the Gospel in every land.

It would be inconsistent to say, as some have said, that Ezekiel was led in to a great spiritual phantasy to see a glorious temple which will never be built. Shall we say the same of John on the Isle of Patmos? What the Lord has spoken through the prophets may not apply to the Church, but those words will never pass away until all shall have been fulfilled. We thank the Lord for all that has been fulfilled in the coming of Christ as our Redeemer and Saviour. If this has been glorious, let Him also have the glory that shall come to Him in fulfilling all that has been spoken by the prophets.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

JESUS' PEREAN MINISTRY

Mark 1

Lesson for April 10, 1949

Golden Text.—For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

Mark 10:1-12. All but one of the apostolic band came from Galilee; and a big part of the public ministry of Jesus had been in that province. There, too, He had done His greatest preaching, and His mightiest acts of healing. But the people had so turned against Him that when He came down from the mount where He had been transfigured, He passed through all that country as secretly as possible. No wonder He pronounced the terrible woes upon the cities wherein His mighty works had been done! But can people so turn against their greatest benefactor, and against their God? They not only can, but to their own confusion and utter destruction, they frequently do. "What fools we mortals be!"

From Galilee Jesus went into Perea, for His last public ministry before He went to Jerusalem for the rendezvous with death at Calvary. The fact that questions were asked of Him with no other motive than to get Him to say things that would turn certain people against Him did not deter the Master from answering completely, if the moral truth needed to be declared. The marriage vow was lightly esteemed at that time, and uncleanness in and out of marriage was common. To speak out on such a subject was to make a multitude of enemies. John the Baptist lost his head for doing so. The Master's answer at that time and to that question was and now is, that God intended every man to have an only wife and every woman to have an only husband; that the marriage vow was binding for life; and that sexual promiscuity was an abomination in the sight of God. The home is the citadel of the race. When the morals of the home are lost, the morals of the nation are lost; and when the morals of the home and nation are consigned to the dungheap it will not be long until the nation will be there.

Verses 13-16. One of the failings of mankind is in the proper appraisal of values. We squander fortunes on things that are harmful, but for the things that are a benefit to all we begrudge the dimes. We run miles to get a look at degenerate royalty and will not bid "Good-day" to the humble saint who is the real king among men. We like to preside at public functions, but we see no sense in having babies. The world has had a few great and good men. Whenever there was such a

one there was a woman before him who greatly loved God and who believed that her greatest work in life was to rear her sons and daughters for the glory of God. To do so was to her a joyful privilege, not a burden to be endured. The women of these verses had children, but they were not satisfied with that; they wanted to bring those children to the Lord that He would bless them. The greatest blessing that can come to parents is to have children whom the Lord is blessing.

Verses 17-34. The desire for possessions is natural and universal. It is not wrong to have them, but when you set your heart upon them, beware.

The young man loved his possessions more than he loved his own soul, and more than he loved the One who had given him those riches. You can't have everything, and it is foolish of you to mope because you are asked to give up certain things when the Great Provider offers you a hundred times as much of things of real value in exchange. To leave all and follow Jesus is the path to riches that neither moth nor rust corrupt and which thieves cannot steal. But for every eleven men who leave all and follow Him there are many thousands who hang on to the gold that will drown them when they will have to stem the floods of great waters.

The thing that amazes the average man is to find a man who walks so close to the Father that he can meet every exigency with complete calm. How do you meet that which makes most men fear and quake?

Verses 35-40. True goodness is true greatness. But the world does not value things that way. Most men want to be great. If they could be both good and great that would suit them well; but if that were not possible they would rather be great than good.

But selfishness is not goodness, and if I would covet to become the greatest preacher since Paul for the honor that I would gain, the motive would not be good, and I doubt if I would become great. Granting the best of intentions to John and James we must not overlook the fact that they did not seem to realize that station does not make the man. It is easy to make a man into a preacher as far as the office is concerned; but it is another thing to make a preacher out of him after he is in the office. With Moses I wish that all God's people were prophets; but I wish even more that all of us were such devout men and women, conformed to the mind of Christ, that we would magnify our station in the kingdom, rather than to have the station magnify us.

Not all American citizens can be president, but it is not difficult to be a better man than the president. Not all of us can be ordained preachers and bishops, but by the grace of God it is possible to be as godly as they, for every one of us. And while out of the office you are not tempted to pride because of your station, which is one of the conflicts that all men in official position have to meet.

To have the strength to walk with God daily should be my desire and the object of my prayers.

THE FUTURE LIFE

(EASTER LESSON)

John 5:25-29; 14:1-4; I Corinthians 15:1-8, 20-26; II Corinthians 4:16-5:10

Lesson for April 17, 1949

Golden Text.—Because I live, ye shall live also.—John 14:19.

John 5:25-29. In verses 25 and 28 we have two different resurrections. In the first we have something that "now is." The Gospel call is being preached to those that are spiritually dead. And of that number certain ones will hear. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "All they that hear shall live." According to Eph. 1:20 all the marvels of divine grace become ours through the working of the same power that was manifested at the resurrection of our Lord.

The second hour "is coming." At that hour all that are in their graves shall come forth to a judgment of life in glory, or of destruction in hell, according to their merits as decided by the Judge whose judgments are true and righteous altogether.

John 14:1-4. The same Greek word that is translated "mansions," in verse 2, is translated "abode" in verse 23. The implication is that those who love and obey Christ in the "Here and Now" have Christ and the Father abiding in their hearts; and those who have God and Christ abiding in their hearts need not trouble themselves about the future because the loving Saviour is preparing for them an eternal abode in the realms of glory. And by the time the Spirit has prepared me for the mansion, the mansion will be prepared for me.

I Cor. 15:1-8. Certain evidences are so conclusive that they do not need proof. After Jesus had been hanging on the cross about six hours, He died. The facts were so plain that not one present at the cross doubted His death. And those who interred Him had no doubt of His death. "Rigor mortis" does not require any evidence of death but its own.

And the Jewish authorities did not doubt His death. They feared that the disciples might come and steal away His body and

make false claims of resurrection, but they did not doubt His death. Yet on the morning of the first day of the week the tomb was empty, and for forty days He who had been dead appeared alive unto many with irrefutable proofs. If you do not need any proof that I am dead, neither will you need any proof that I am alive. And Paul did not doubt that Jesus was alive; for, proof of proofs, had He not appeared and spoken to Paul from heaven! Yes, the resurrection of Jesus is doubtable only to those who reject all evidence that is contrary to what they want to believe; to the rest of us it is a glorious certainty. But what good is that to me? On that fact hinges all my hope of a life beyond the grave, of grace now and here, and of glory then and there.

Verses 20-26. Enoch and Elijah proved that it is possible to leave this world without dying; Christ proved to us that the dead shall live.

Adam, the first man, brought sin and death into the human family: Jesus Christ, by taking upon Himself humanity, but refusing to yield to temptation, restored by His death and resurrection the hope of eternal life to all who receive Him.

There is order in God's world. First, that which is natural, then that which is spiritual. First, the resurrection and ascension of our Lord; second, our resurrection and ascension to meet Him at the time of His coming. How soon will He come? When He has brought all things into subjection to Himself? How soon am I ready to meet Him? That is more important to me to know. When, by His grace I have crucified the old man and have brought my life into full subjection to His will, so that He is all in all to me.

II Cor. 4:16-5:10. The things we look at either cheer us or depress us. When I look at this aging body I begin to wonder how soon I will be dependent on the ministry of strangers. It makes me think and think. And I do not feel any better as a result. But when by faith I look beyond the curtain, and think of my loving heavenly Father who has not failed me yet, and who has graciously led me through the years and supplied my needs, I find my fears give way to simple trust and feel assured that I will not drift beyond His love and care.

Man is born to trouble as the sparks are to fly upward. I have some troubles, too; as well as you. But, as I look back, I find that not one of those trials that befell me did me any injury. They hurt, and hurt severely, but they made me draw nearer to Him; and anything that causes me to draw nearer to my Lord is a medicine of grace to my soul.

But what about this old house in which I live? Can it be repaired or rejuvenated? It can be patched up a little, and that is all. It must presently be vacated as no longer fit for habitation. What then? Why, I will have a house not made with hands, eternal in the heavens. It may not be on St. Paul Boulevard, or face on St. Peter's court, but it will be where I can see HIS FACE and enjoy His presence forevermore.

"And so, beside the silent sea,
I wait the muffled oar;
No harm from Him will come to me,
On ocean or on shore."

THE DISCIPLINES OF DISCIPLESHIP (TEMPERANCE)

Luke 12:16-21; 14:27-33
Lesson for April 24, 1949

Golden Text.—And whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14:27.

Luke 12:16-21. "He who lives for self alone, lives for the meanest mortal known." Covetousness is selfishness.

In the days of Amos there were glaring sins openly paraded; yet God condemns luxurious living as severely as He did murder and idolatry. Not to be grieved at the misery of others was their No. 1 sin. So it was also the prominent sin of the rich man in Luke 15. And the same in our lesson. Hard work is a virtue, which, unfortunately, is dying out in Young America. But hard work that amasses a fortune just to be spent according to my sinful lusts will bring no blessing to my soul. We are commanded to labor and produce so that we may be able to give to him that needeth.

The rich man had a legal title to the things that he claimed. It was his ground, and the fruits thereof were his. The barns were his also. And the life within his body was his also. But to think that the soul can be satisfied with ease and luxury is to drag the soul down from its high estate of fellowship with God to the level of the soul of a beast.

Why do so few men who retire from active life to enjoy the fruits of their former years of labor live long? May not this story help us to understand? Is a life of ease honorable? If not, why should we consider it desirable? Is banqueting and merrymaking in the midst of human suffering and woe a fitting manner of life?

If God would require the souls of all such fools, would the world of mankind miss them? The billions that are spent in America annually for "fressen und saufen" rob the needy and degrade those who indulge.

There is a way of getting rich toward God, but living in luxurious ease and wantonness is not the way. He that giveth to the poor lendeth to the Lord. But who are the poor? The men and women who are too lazy to work? No, charity to them will do them more harm than good. But there are many in this world that need your help in many ways; men and women that your charity will not debase. Those are the ones whom you should seek out and help into a fuller life. Such will pass the blessings that you share with them on to others so that multitudes may be blessed by an unselfish deed on your part.

Luke 14:27. The purpose of a cross is to crucify; and the thing we need to crucify is the old man with all his affections and lusts or desires. The old man is your own worst enemy; and if you would honestly describe him you will say things of him that you would not take from the lips of any other man. To say to the old man, No, to all his importunities is your cross. But if you will refuse him all ease and indulgence; and drive him as a master drives a slave, in service for God and your fellow man; you will finally make a man of yourself and have so much joy that your cup will be constantly overflowing. Denial of self, and always abounding in the

work of the Lord, are the twin keys that open the safety lock to the richest treasures of life.

Luke 14:28-33. I have always loved mathematics as a study. I like to teach it, but when I get a pupil who puts down any number that suits his fancy, that pupil is my despair. But does the boy or girl that starts to run in bad company put down the figures that will tell him the cost truly? And when he begins to smoke will he honestly figure out the cost? and when he takes to drink? and when he picks up the cards from the table for the first time, does he figure the cost? And when the young lady begins to smoke and drink and swear, and then gratifies her desires in illicit love, does she figure the cost? If young men and women honestly faced these problems and calculated them before they indulged, there is not one who would not say that the cost was too great for the returns.

But it costs something, too, to build, and to gain a proper goal in life. The man who imagines that all you have to do to become a Christian and go to heaven when you die, and have a happy time every moment of your earth life, is to join a church and attend services once or twice a year while living like the world in between, will eventually find out that it costs to build a house; and that it takes striving unto blood to win the battle against sin. No good thing in life is ever gained except as the result of toil and struggle. If it is so in matters of this life, why should we expect to get that which is the best of all good on any other basis? Paul suffered the loss of all things that he might win Christ. Did he have to do it, and you don't need to do so? People never appreciate the things that come to them easily; and you will never appreciate the Christian life until it costs you something. It cost the children of Israel too much to drive out the Canaanites, but failure to drive them out cost them much more.

To make peace with evil in your own life and in the world is too big a price to pay for peace. If you would be king over your own life you must first conquer; and then keep under. Your body must be your servant, not your master.

JESUS DECLARES HIS AUTHORITY

Mark 11:1-11, 15-18; Luke 19:29-48

Lesson for May 1, 1949

Golden Text.—Blessed is he that cometh in the name of the Lord.—Mark 11:9.

Mark 11:1-11. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." If He needed anything He would not have to ask for it. It is ours to ask Him to supply our needs. But He has called us into a partnership with Him, and at different times He asks of us the use of the things that He has given us. He asked the little boy to give his loaves and fishes. The boy did so and was not poorer for doing so, but many were made richer. In this case He asked a man to give his colt to Him for a little while. The man did so, and prophecy was fulfilled. The man too was not made any poorer, and I believe that the mule colt became a better servant to his owner for having

been ridden by the Lord. The Lord does not spoil the things He handles.

What do you have that the Lord could use? When He asked you for it, did you give it gladly straightway? You were blessed if you did, and others as well, but you are the loser if you didn't. Things that are placed into the hands of the Lord produce multiplied blessings; things that withhold, like the barren fig tree, are cursed.

Sending the disciples after the colt would seem to the average man like sending a youngster after a sky-hook. Why did the disciples go on such a seeming fool's errand? They had learned the lesson that the Lord never sends any of His servants on a fool's errand; and that you will always find things there as He had planned, whether He sends you to China or to Lancaster. If we would heed the still, small voice speaking to us we would not make any missteps.

We can honor the Lord every day of our lives by trustful obedience, but occasionally there are red letter days. That last first day of the week, a few days before the crucifixion was one of them. For once the Lord took the place that they delighted to give Him. He rode into the city as the conquering Messiah; He accepted the honors and acclaim of the multitude; and He rebuked those who would have it otherwise. How happy the disciples and the believers were! Surely He will now claim the throne and restore Israel to greatness. And He did, but so differently from what they anticipated. He climbed the throne by way of the cross; and restored the Israel of God by salvation from sin, not by deliverance from the sovereignty of Rome.

"Hosanna" means "Save now." Now is the day of salvation. When I pray in harmony with His will, He never leaves my prayer unanswered. He saved, not by gathering an army and defeating the legions of Rome, but by treading the winepress alone, and in a battle unseen to the carnal eye defeating the legions of hell and freeing the prisoners and releasing all them that are bound.

At the age of forty days He had been consecrated in the Temple. At the age of twelve years He found much pleasure in the worship of the Temple, and became conscious in an amplified degree of His place in the Father's business. At the beginning of His public ministry He was so grieved at the debasement of the Temple service and worship that He cleansed it. But it did not remain cleansed. As soon as He had gone, all the evil that a selfish and corrupt priesthood could devise were brought back again. It was the Master's right to look upon all things in the Temple. As He looks upon all things that are done in the church today in the name of religion, do you think that we please Him any better? The Temple was to be a house of prayer for all nations. But it was not so. True, there were some who prayed, but there were more who preyed. To use religion and church office as a means of gaining wealth is to be a thief. You not only do not worship God yourself, but you greatly hinder others.

Verses 15-18. Ye are the temple. We read what Jesus did when He cleansed Herod's Temple. That is history. What have you done to the temple that is You? How would

Jesus feel if He came into your temple and looked around and saw all the things that you have carved on the walls of the chambers of your imagery? How would He like the way that you pray or serve? How would He like the way you misinterpret the Scriptures and teach men so? How would He like it when He caught you making void the Scriptures? Does your temple need cleaning? How about your local congregation? The whole is no better than its component parts. Is your local congregation fulfilling its purposes for which God created it? Or has it lost its first love, and forsaken the counsel of God? How about your conference? Have you lost beyond recovery the treasures of grace, so that all He can hope of you is that you watch and

nourish the few things that remain? Or has the prospective Bride become the Great Whore? He cries with authority, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded."

Will we react as did the chief priests and scribes? Or will we help Him to clean up? Probably the first, for evil entrenched in the heart of a professor is more difficult to remove than when found in the life of an unbeliever; and evils long condoned in the church are no longer considered as sin, but as a necessary part of the service. It is easier to get rid of the preacher that tells us of the evil than it is to get rid of the evil, and the churches usually take the easier course. But the end is WOE.

A SUCCESSFUL SUNDAY SCHOOL

BY S. J. GRABILL

Since the Sunday school is the foundation of our Church work, and the Sunday school of today is the church of tomorrow, we should earnestly seek to do all we can to build up our Sunday schools. Let us consider a few things that are essential in making our schools a success:

I. We must see its importance. Sometimes Christian parents will send their children instead of taking them. This is not setting the right example if it is done because of indifference. Then again there are some Sunday-school workers who carry on their work as if it were not important. In some cases the teacher is irregular in attendance; fails to provide a substitute and neglects to inform the superintendent. If the Sunday-school worker is careless and indifferent in regard to the work which God has entrusted to him, he cannot expect the school to grow and prosper.

As Sunday-school workers, we should seek to do our best in training and molding these children for God and His service. They are looking to us to guide their little feet into the right path. It is the teacher's work to instill the Word of God into their hearts, for he has a very short period allotted to him each Sunday for this important work. It is said that the average Protestant child receives about 17 hours of instruction in our Sunday-school each year. It has been estimated that the average scholar (Protestant) goes to Sunday school about 10 years, receiving about 170 hours of religious instruction, while the pupils who go to the public schools receive during the same period about 12,000 hours of instruction. Their preparation is for this life only, while the preparation the Sunday school gives is for this life and for the life to come.

II. We must be punctual. We make it a point to be on time at the factory, and at our business, why not make it a point to be on time in the work of the Sunday school? Is our business more important than the Sunday school? If we are on time as Sunday school workers we set a good example, and if we are habitually late we say by our actions that the Sunday-school work is not very important. Paul said to Timothy, "Be thou an example . . . meditate upon these

things; give thyself wholly to them; that thy profiting may appear to all." (I Tim. 4:12, 15). It is important that the superintendent be there early to see that everything is in order, for if he comes in late the teachers and pupils will lose interest and the work will soon be on the decline. However, there are exceptions as in the case of sickness, accident or something that is unavoidable, and then an explanation is in order. It is equally essential that the secretary, treasurer, and all the teachers are punctual. The teacher should be there early to greet the scholars. A friendly "Good morning"—a smile and a handshake go far in winning the pupils for the Sunday school and to Christ. If the teacher is habitually late, the chances are that the pupils will be late also.

Dr. A. H. Gage says: "A teacher who is irregular in attendance or who does not take his task seriously will quickly lose the interest, co-operation, and attendance of the pupils. A teacher cannot be present one Sunday and absent the next, or come in late with an unprepared lesson, and expect to hold the interest, attention and attendance of any class." The work of the Sunday school is so important that we should seek to be there always on time. If necessary, set the alarm clock and get up in time so that you will not be rushed to get there.

III. We must be prepared. In the first place we must have a heart preparation. If our hearts are out of tune with God, we cannot expect to have a fruitful ministry. Moses must first meet God at the Burning Bush, before he can be Israel's deliverer. Isaiah must first have the coal of fire touch his unclean lips before he can become God's mouthpiece. The disciples must tarry at Jerusalem for the endowment of the Holy Spirit, before going into active service. The deacons in the early church who were chosen to look after the poor, were men who were filled with the Holy Ghost. Paul said to Timothy, "The husbandman that laboreth must be first partaker of the fruits" (II Tim. 2:6). The things we seek to teach must first become real to our own hearts.

John says "That which was from the beginning, which we have heard, which we

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YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

During the month of April we continue the topics of Unit IV: LEARNING ABOUT CHRIST. We discussed the first topic about **Christ Is God** in the last month's issue of the Christian Monitor.

Christ in the Atonement undertakes for mankind to restore him to a right relation to God. He pays the price of man's redemption by taking the sinner's place as a substitute, and by suffering, in his stead, the penalty due because of man's sin. This meets the requirements of justice and brings man into a position in which he can be forgiven and reconciled to God.

CHRIST. We discussed the first topic about **Christ Is God** in the last month's issue laid down His life, He has power to take it again. Such power qualifies Him to restore man's loss through transgression and deliver him from sin and its power and to give him an inheritance of immortality and eternal glory.

Christ Our Advocate has returned to heaven as a risen Lord. By His work as the Son of God in making atonement and rising from the dead, He is fitted to stand before the throne of God's righteous judgment and make such a propitiation that His intercessions in our behalf are accepted. He is our representative in heaven and undertakes for us in our every need.

During the next Unit of Study which follows we shall think of Christ as the Living Christ with whom we may live. This unit is entitled **LIVING WITH CHRIST**. The first topic under this heading is taken up in this issue.

Fellowship with Christ. This has been made possible by the fact that Christ has met our needs and given us grace so that we are admitted into His fellowship. In this fellowship we have received the Spirit by whom we are transformed into His likeness and can enjoy the same things He enjoys and have partnership in the same interests with Him.

They tell me the story of Jesus is old,
And they ask that we preach something new;
They say that the Babe, and the Man of the cross,
For the wise of this world will not do.

Yet the story is old as the sunlight is old,
Tho' it's new ev'ry morn all the same,
As it floods all the world with its gladness and light,
Kindling faraway stars by its flame.

For what can we tell to the weary of heart,
If we preach not salvation from sin?
And how can we comfort the souls that depart,
If we tell not how Christ rose again?

So with sorrow we turn from the wise of this world,
To the wanderers far from the fold;
With hearts for the message they'll join in our song,
That story can never grow old.

—D. W. Whittle.

CHRIST IN THE ATONEMENT

Lev. 17:11; John 1:29; II Cor. 5:14-21.

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Topic for April 10

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MOTTO

"It is the blood that maketh an atonement."

MEDITATIONS ON THE TOPIC

I. Christ Atones for Sinners.—By His sacrifice of Himself, Christ has made such a satisfaction for the law of God's holy justice that sinners are enabled to secure freedom from the penalty that is their due and be placed in a relation of peace and fellowship with God against whom they have sinned.

A sinner could not atone by death and suffering for any other person. But a perfectly righteous man against whom there is no blame, and who perfectly meets all the requirements of the one sinned against, is accepted of God as a redeemer, and satisfies God's holy requirement.

Jesus Christ took the sinner's place and "suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18).

Now when we accept Him as our Saviour, we are as if the penalty of sin were already met, and we are given a position before God as if we never had sinned. All our sins are forgiven. We are fit applicants for the work of regeneration through the Spirit of God. Our subsequent life is thereby enabled through fellowship with God to live unto righteousness.

The blood which Christ shed on the cross is the accepted act that meets the required ransom for our sins. To despise the blood is to trifle with our hope of salvation. Those who so reject Christ's sacrifice are the executioners of their own doom. Heb. 12:24, 25. As actual animal blood was typically used to be sprinkled as a sign of atonement, so the blood of Christ is sprinkled (spiritually) upon our heart and conscience (Heb. 10:22), as God applies the atonement of Christ to our guilty character and makes us clean in His sight. The blood of Christ makes His intercession for us in the presence of God acceptable much more than the blood of animals could under the law of Moses. Heb. 9:11-15, 24-26.

The atonement of Christ is an act of God's great love toward fallen man. Rev. 1:5; John

3:16. No act of human love can equal the divine love of God toward man. Through this act of love, we not only receive forgiveness of sin and exemption from the wrath of God against sin, but we receive the right to become children of God and to receive the inheritance of Christ and His glory with the Father, of which glory the Holy Spirit is our witness. Rom. 8:15-17. We shall be redeemed from the very doom of death that has passed upon all the bodies of men, and be resurrected to stand in immortal bodies in the realms of glory. I Cor. 15:20-23.

II. The Text.—Lev. 17:11.—This passage shows how God regards the blood as the true value for atonement, in type of the actual atonement which Christ was to make by the shedding of His blood in behalf of sinners.

Isa. 53:6.—Christ is here foretold as the one upon whom are laid the iniquities of mankind, and through whose death men are enabled to be healed of all that sin had wrought.

John 1:29.—As the typical lamb of the Old Testament was used to express the bearing away of sin; so Jesus is called the "lamb of God which taketh away the sin of the world."

II Cor. 5:14-21.—This passage declares the reconciliation which has been wrought through the death of Christ and the new life which the souls receive who avail themselves of this reconciliation.

OUTLINE STUDY

I. The Need of Atonement.

1. The sin of Adam (Gen. 2:17; 3:6).
2. The wickedness of man (Gen. 6:5; I Kings 8:46).

II. The Price of Atonement.

1. A perfect sacrifice (Lev. 22:20; I Pet. 1:19; Heb. 9:13, 14).
2. The death of a substitute (Lev. 1:4; Heb. 9:28).
3. The blood of the sacrifice (Lev. 17:11; Heb. 9:22).
4. Christ the perfect Lamb (John 1:29).

III. The Meaning of Christ's Atonement.

1. A ransom (Matt. 20:28; I Tim. 2:6).
2. A redemption (I Pet. 1:18).
3. A propitiation (I John 2:2).
4. A reconciliation (II Cor. 5:18, 19; Col. 1:20).
5. A substitution (Isa. 53:6; I Pet. 2:24; 3:18).

IV. The Extent of the Atonement.

1. For Jew and Gentile (Eph. 2:16).
2. For the whole world (I John 2:2).
3. For every man (Heb. 2:9).
4. For the church (Eph. 5:25-27).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Atonement."
2. What Atonement Means.
3. Why They Had Sacrifices in the Old Testament.
4. Why Christ Came to Earth.
 - a. To die for our sins.
 - b. To bring us to God.

For Seniors

1. The Need for Atonement.
2. The Place of Blood in the Atonement.
3. What Christ Did in the Atonement.

PERSONAL THOUGHT

The atonement has been made through Christ. But I am responsible to meet the conditions for its appropriation in my own experience.

SEED THOUGHTS

Saved by the blood of the Crucified One!
Ransomed from sin and a new work begun,
Sing praise to the Father and praise to the Son,
Saved by the blood of the Crucified One!
—S. J. Henderson.

The wrath of God that was our due,
Upon the Lamb was laid;
And by the shedding of His blood,
The debt for us was paid.

It is His Word, God's precious Word,
It stands forever true:
When I the Lord shall see the blood
I will pass over you.
—El Nathan.

CHRIST IN THE RESURRECTION

Matt. 28:1-8; I Cor. 15:1-20

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Topic for April 17

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MOTTO

"He is risen."

MEDITATIONS ON THE TOPIC

I. **Christ the Risen Saviour.**—When men die for others, forfeiting life for their salvation or deliverance from some earthly fate, their career is ended for this world. But when Jesus died for sinners, He rose again and began a career forever concerning this world and the eternal. He appeared in revelation to John on Patmos and said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Though Jesus does not appear in bodily form among men, His sphere of work among His people, the Church, is a very vital work which in due time shall come to light. I Tim. 6:15, 16.

The saints today are not worshipping a dead man. He is living in power, and is manifesting that power through the Holy Spirit in the Church and is forwarding the work of salvation among all nations. It is our privilege to enjoy His fellowship and to realize His intercessions in our behalf. We do not need to feel that our cause is dead. Though the great mass of humanity is refusing His salvation and rejecting His command, the progress of His cause is nonetheless real and is moving on to the day of judgment when all the hidden things shall come to light. "And, behold, I come quick and my regard is with me, to give every man according as his work shall be" (Rev. 22:12).

A Saviour with such power, who is able to lay down His life and take it up again, is surely worthy of our implicit trust and fullest devotion. We need not hesitate to recommend Him to a needy human family who are in bonds to the power of darkness. It should occupy our fullest energy and thought to present His cause to the needy souls everywhere it is possible for our influence to reach.

II. **The Text.**—Matt. 28:1-8.—This passage gives the experiences of the disciples as well as the soldiers who guarded the grave of Jesus. It is an unmistakable witness of the fact that Jesus rose from the tomb and is alive.

I Cor. 15:1-20.—Paul here rehearses the great facts of the Gospel message; the death, burial, and resurrection of Christ in the fulfilment of the Scripture, and attested by reliable witnesses. This great doctrine of the resurrection is shown to be a vital one concerning our salvation and gives us the assurance of our own resurrection unto glory.

OUTLINE STUDY

I. The Fact of the Resurrection.

1. The empty tomb (John 20:5-8).
2. The angel's testimony (Matt. 28:5, 6).

3. The appearances of Christ (John 20:16-20; I Cor. 15:5-8).

II. A Bodily Resurrection.

1. Bore the nailprints (John 20:27).
2. Was flesh and bone (Luke 24:39).
3. Was not limited as before (John 20:19).

III. The Power of the Resurrection.

1. God's power (Eph. 1:19, 20).
2. Christ's power (John 10:18).
3. Impossible for grave to hold Him (Acts 2:24).

IV. The Victory of the Resurrection.

1. Over death (I Cor. 15:20, 21).
2. Over Sin (Rom. 4:25; I Cor. 15:17).
3. Over Satan (Heb. 2:14).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Resurrection."
2. The Empty Tomb.
3. Christ's Appearances to His Followers.
 - a. To Mary Magdalene.
 - b. To the disciples on the road to Emmaus.
 - c. To the disciples in the boat.
 - d. To Thomas.

For Seniors

1. Many Infallible Proofs.
2. The Victory of the Resurrection.
3. The Place of the Resurrection in the Gospel.

PERSONAL THOUGHT

Do we live in the presence of a living Lord? Or, do we, like the world, live in conformity to an unbelieving race of men who mind earthly things?

SEED THOUGHTS

This was the glad tidings, first, that Christ died for our sins and made atonement; and second, that He rose again. The crucifixion loses its meaning without the resurrection. Without the resurrection, the death of Christ was only the heroic death of a noble martyr. With the resurrection, it is the atoning death of the Son of God. In it we have an all-sufficient ground for knowing that the blackest sin is atoned for.—Torrey.

Let us follow Christ the Saviour
To the garden where He prayed,
Let us go with Him to Calvary
Where redemption's price He paid;
Then also go to the garden,
Where He conquered death for aye,
And bow down in praise and worship
On this glorious Easter day.

J. L. Horst.

Christ, our loving Mediator,
Now with God for you and me
Intercedes, and our Creator
Hears and answers ev'ry plea.

A. B. Kolb.

CHRIST OUR ADVOCATE

Heb. 1:1-7; 10:1-14

Topic for April 24

MOTTO

"We have an advocate with the Father."

MEDITATIONS ON THE TOPIC

I. **Our Advocate.**—We think of the many occasions when one person speaks to another in behalf of a friend. From childhood we had our parents or older brothers and sisters who paved the way for us among those who were strangers to us and enabled us to get acquainted or to receive the favor which their kindness had devised for us. A man in the custody of the law finds a man who can plead his case before the authorities and secure a favorable adjustment of his matters.

But we are all sinners before God and have no chance of ourselves to meet the situation or to secure the favor of God. Under condemnation for sin we need an advocate with our Judge who can satisfy both the displeasure and wrath of God against sin and secure for us His loving favor. Jesus Christ is this advocate who makes propitiation for our sins and becomes our "advocate" (paraclete). Our Advocate is not only the one who has made an atonement for sin and has secured our pardon. But Jesus Christ is One who stands continually before God in the virtues of His person and the power of His atonement and brings the help that is needed at all times when we come to the "throne of grace" (Heb. 4:14-16). He is called in this sense our "great high priest." He is the One who has a perfect understanding of our infirmities and has compassion for us. He is the One who perfectly knows the Father and understands how to meet His righteous judgment in our behalf so that we may obtain mercy and grace. Strange as it may seem, our Judge upon the Throne has Himself provided the means of grace in co-operation with His beloved Son in whom He is well pleased. II Cor. 5:18-21. In our friendship with Jesus, we have the friendship of the Father. John 16:26, 27. Let us not despair. Let us lay aside all timidity. Let us "come boldly unto the throne of grace." When we have accepted Jesus as our Saviour, our Friend, our High Priest, our Advocate, we may be assured that we shall not lose our case before God. But we must be in right relations to Him who has been provided for us. We need to meet the conditions on our part and not come short of what He asks. Otherwise we may find Him a judge instead of a friend and advocate at that great day of accounts.

II. **The Text.**—Heb. 8:1-7.—This passage shows the "more excellent ministry" of Christ compared to the priests that served under the law. In fact the priests under the law served "unto the example and shadow of heavenly things."

Heb. 10:1-14.—This passage shows how that the offering of the body of Jesus in sacrifice for sins was the intent of the shadow under the law. This sacrifice offered once is sufficient for all time and secures a perfect plea forever in behalf of the ones who come for cleansing.

OUTLINE STUDY

I. The Nature of Christ's Priesthood.

1. Appointed by God (Heb. 5:4, 5).
2. After the order of Melchisedec (Ps. 110:4; Heb. 5:6; 7:1-3).
3. Made with an oath (Heb. 7:21, 28).

II. The Superiority of Christ's Priesthood.

1. Over angels (Heb. 1:4-8, 13, 14).
2. Over Moses (3:1-6).
3. Over Aaron (7:4-11).
4. A sinless Man (4:15; 7:26).
5. Unchangeable (7:24).
6. In the New Covenant (8:7, 8, 13).

III. The Superiority of Christ's Priestly Ministry.

1. In the heavenly tabernacle (Heb. 8:2).
2. A living Intercessor (7:25).
3. One perfect Sacrifice (7:27; 9:26, 28; 10:12, 14).
4. Entrance through His blood (9:12, 14).
5. Before God in heaven (Heb. 9:24).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "High Priest."
2. The High Priest in the Old Testament.
 - a. His consecration.
 - b. His work.
3. Christ a Better High Priest.
 - a. Better than Moses.
 - b. Better than Aaron.
4. Christ Our High Priest.

For Seniors

1. The Work of a Priest.
2. The Superiority of Christ's Priesthood.
3. Christ Our Intercessor.

PERSONAL THOUGHT

What is my standing toward Jesus? Am I ashamed to confess Him before men? Am I disobedient to His voice? Can I claim the sinners' perfect plea because of having received Him wholeheartedly as my Saviour?

SEED THOUGHTS

What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Ev'rything to God in prayer!
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged:
Take it to the Lord in prayer!
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our ev'ry weakness.
Take it to the Lord in prayer!

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge;
Take it to the Lord in prayer!
Do thy friends despise, forsake thee?
Take it to the Lord in prayer!
In His arms He'll take and shield thee,
Thou wilt find a solace there.

—Joseph Scriven.

FELLOWSHIP WITH CHRIST

Topic for May 1

I John 1:1-10

MOTTO

"Our fellowship is with the . . . Son."

MEDITATIONS ON THE TOPIC

I. Fellowship with Christ the Son of God.—A fellowship is a companionship of persons together in the same things. Joys, and sorrows, and purposes, and services, and possessions, and exclusions of evils, and acceptance of good, and reproaches, and honors—all are shared alike. There are some such fellowships among persons. There may be partial fellowship in some things. There is even evil fellowship shared by evil persons. But the fellowship with Jesus Christ means a fellowship with a holy, loving, and true One who can have no fellowship with the unfruitful works of darkness. It is certain that when we claim to have fellowship with Him while we walk in darkness that we are not telling the truth. I John 1:6.

If we are in Christ's fellowship, we have come through the atonement made by Christ to which we have been called by a faithful God. I Cor. 1:9. In such a fellowship we have been learning the things of Christ and have been walking worthy of our calling and have been growing more and more like Him. Col. 1:9-12. We have found in the light of life the fruits of "goodness and righteousness and truth" (Eph. 5:9). We have found that the unfruitful works of darkness are destructive of our spiritual joy in the Lord and that we need to take a stand against them by separation and reproof. Eph. 5:11.

We have learned more and more of the work of Christ and what He delights to do, and have entered into partnership with all His interests. We long to forward every good work and to represent Christ in all our words and deeds.

We are ready to suffer with Christ in the reproaches which an ungodly world heaps upon Him and His people. We are not ashamed to be identified with any unpopular doctrine or cause which is from Him and according to His command.

II. The Text.—I John 1:1-10.—This passage points to Jesus as the eternal Word of Life manifested to the disciples and witnessed by them to others for the purpose of having them share in the fellowship that has been instituted for the purpose of bringing God and man together in a relationship of righteousness and peace and joy. The fellowship cannot be mixed with a walk of darkness. It must be begun by the renouncing of personal sin and the confession of sins, looking to the forgiveness and cleansing that comes through Jesus Christ's atoning blood.

OUTLINE STUDY

I. Fellowship in Position.

1. Fellow citizens with the saints (Eph. 2:19).
2. Gentiles fellow heirs (Eph. 3:6).
3. Called unto the fellowship of His Son (I Cor. 1:9).
4. Fellowship in the light (I John 1:7).
5. Fellowship with the Father and Son (I John 1:3).

II. An Exclusive Fellowship.

1. Not with devils (I Cor. 10:20).
2. Not with unrighteousness (II Cor. 6:4).
3. Not in darkness (I John 1:6).
4. Not with works of darkness (Eph. 5:11).

III. Fellowship in Interests.

1. In the Gospel (Phil. 1:5).
2. In doctrine (Acts 2:42).
3. In the Spirit (Phil. 2:1).
4. In serving (II Cor. 8:4).
5. In hospitality (III John 8).

IV. Fellowship in Suffering.

1. Partakers in Christ's sufferings (I Pet. 4:13).
2. Sufferings of the godly (II Tim. 3:12).
3. Fellowship in Christ's sufferings (Phil. 3:10).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Fellowship."
2. The Meaning of Fellowship.
3. Where We Have Fellowship.
 - a. At home.
 - b. With Christians.
 - c. With Christ.
4. Things That Promote Fellowship.
 - a. Love.
 - b. Interest in the same things.
 - c. Working together.
5. How These Things Promote Fellowship with Christ.

For Seniors

1. The Possibility of Fellowship.
2. Hindrances to Fellowship.
3. The Experience of Fellowship.

PERSONAL THOUGHT

Have we learned the meaning of the fellowship of righteousness which brings us into intimate relation with the Father and His Son Jesus Christ?

SEED THOUGHTS

The narrow way, the way of holiness, not only leads to life, but it is life. Walking there, serene are our days, peaceful our nights, happy—high above the disorders and miseries of a wretched world—shall be our hourly communion with God; happy—full of assurance, of calm and sacred triumph, shall be our dying hour.—R. Fuller.

Are angels my attendants? Then I should walk worthy, of my companionship. Am I soon to go to dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue so soon to unite with heavenly beings in praising God? Are these eyes so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy; and I should be dead to the world, and live for heaven.

—A. Barnes.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Teach me Thy patience; still with Thee
In closer, dearer company.
In work that keeps faith sweet and strong.
In trust that triumphs over wrong.

—W. Gladden.

Of greater practical importance is the fact that the resurrection of Christ is the means to power. His rising from the dead is the guarantee that our salvation is living and real. It declares His authority, as The Son of God, to forgive sins. It is the basis of our own hope of bodily resurrection. In other words, Christianity is a vital, empowering relation with a living Saviour and the omnipotent God. It is the one religion that gives its followers the energy for right living.

How is that energy to be used? Listen to the angel who first announced the resurrection: "Go quickly, and tell . . ." Hear Jesus talking to Mary Magdalene: "Go to my brethren, and say unto them. . . ." Note His last words before ascending to Heaven: "Go ye into all the world. . . ." Accompanying the dynamic of Easter is the Divine directive, "Go." Are you going?—The Missionary Worker.

A BEEHIVE THAT INSURES HOME SWEETENING

Be loving—love is still "the greatest thing in the world" and the only basis of happiness.

Be cheerful. It was never truer than now that "the big round earth has need of your mirth, for it has sorrows enough of its own." True of the home, too.

Be industrious. The drones don't count in the hive. Loafers are never popular.

Be honest—to the very smallest detail—with yourself and others. It pays richly in the end by its investment in character.

Be boosters for others and don't give out inferiority complexes. A certain degree of confidence in one's self is really a necessity in doing work successfully, and home is the place in which to build this up.

Be mindful of the divine source of patience and, when needed, avail yourself of the spiritual telegraph along the way.—Joanna Palmer.

A SUCCESSFUL SUNDAY SCHOOL

(Continued from page 122)

have seen with our eyes, which we have looked upon, and our hands have handled . . . declare we unto you" (I Jno. 1:1, 3).

Only after we have been made partakers of the heavenly things can we pass them on to others. We need to wait on God, and seek a fresh anointing before meeting the pupils in our classes. Always come before your class with a warm heart and a prepared lesson. Every teacher should heed the exhortation that was given to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15). —The Missionary Worker.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE NEW NATION ISRAEL COMPARED WITH THE FUTURE GLORY OF ISRAEL

Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew. . . . For if the casting away of them be the reconciling of the world, **what shall the receiving of them be, but life from the dead?** If they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. **And so all Israel shall be saved:** as it is written, There shall come out of Sion the Deliverer, and shall turn ungodliness from Jacob.—Selections from Romans 11.

The new nation Israel is now a fact among the nations of the world. There is general rejoicing among the nations—except among the Arabs. Abraham had two sons! One blessed the world—that was Isaac. The other—Ishmael—blasted it. The Hebrew race was in the loins of Isaac—the Arabs in the loins of Ishmael. It was faith and no faith. The results—BLESSINGS and BLIGHTING. Today, there is a patched-up truce.

The Jewish population is highly elated. They feel that Israel has been restored to its own homeland, once more becoming an independent state—the first time in 2000 years. This indeed is news.

Dr. Chaim Weizmann, 74-year-old Zionist leader, was inaugurated as the first president of the new state of Israel. There were impressive ceremonies, Feb. 17, 1949. As Weizmann drove through the streets of the Holy City massed thousands of Jewish spectators shouted, "Long live the president."

The background of this remarkable man is interesting. He was born and educated in Germany. He is internationally known as a scientist. He has worked for the Zionist cause for most of his lifetime. He served as provisional president of the first Jewish government, which was formed at Tel Aviv last May.

The question rises. Is this the FINAL RESTORATION of the Hebrew nation of which the prophets spoke, of which St. Paul wrote? Emphatically, **NO!** There are many reasons for this word "**NO.**" Superficial Bible students may think so. There are some grounds for rejoicing, for this foreshadows that grand and glorious day. That's all.

A Twenty-Seven-Hundred Year Warning

The prophet Joel, chapter three, verse two, speaks of a time in which God will bring all nations into the "**Valley of Jehoshaphat,**" where He will plead for His people and for His heritage Israel. The crime for which the nations are responsible is the scattering of His people, their abuse, and the fact that they "**parted**" His land. What a day of reckoning for the nations! Germany will indeed be a chief culprit of this century. However, the prophet says: "**ALL NATIONS.**" This means that there is universal guilt for the abuse of the nation Israel. The word Jehoshaphat means literally, "**God will judge.**" It also reads, "**I will plead with them for my people.**" This word "**plead**" signifies that God will be their defender. The chief crime is their scattering of the people, as well as the fact that they "**parted** my land."

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

This "parting" of the land brings Turkey on the scene. The Arabs and others have been gross offenders. England is involved. The late League of Nations (now practically defunct) shares a part of the crime. Today the **UNITED NATIONS** of Lake Success, N.Y., are deeply involved in the guilt of "parting" the land. It is true that they offered the millions of Jews, that is Hebrew refugees, a ghetto, but not a state. Much of it is a sandy desert, which will take generations and billions of dollars to reclaim. The better sections are about the size of the state of Rhode Island. What is all this to settle the millions of homeless, unwanted, desperate Hebrews still languishing in the concentration camps of Germany, in the anti-Semitic regions of Eastern Europe, and in the ghettos of the Moslem world. If the whole terrible story could and would be told of the untold hardships of this race of people, the world would need to blush and to hang its head in shame. This story the Almighty knows. For this crime the nations will have to pay.

The "**Proposed State,**" and now the "**Established State**" truly afford some grounds for rejoicing. The events are of great significance, we feel sure. Things are on the move. God's declared purpose will be accomplished—and maybe ere long.

The Fig Tree

Israel's symbol is not the Babylonish and British "Lion"; not the Medo-Persian and Russian "Bear"; not the Grecian "Leopard"; not the American "Eagle." It is the "**Fig Tree.**" This makes the events of Palestine all the more meaningful. Allow us to quote our Lord: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, **ye know that summer is nigh:** so likewise ye, when ye see all these things, know that it is near, **even at the doors**" (Matt. 24:32, 33). The fig tree normally blossoms before the leaves appear on the tree. The blossoms herald the summer. Likewise, the sign of life among the Hebrew nation today is a striking sign—a sign of the day when **Israel's Messiah and Deliverer** will come. The present political restoration in unbelief is not the real restoration. It merely is an evidence of a coming to life of this people. Besides; it is only a partial restoration. The land is divided. The space for the nation is greatly limited.

Israel's Future Glory!

So that our readers may not be confused by this small, but significant restoration; we are pleased to conclude this editorial from the pen of a personal friend, unquestionably one of the ablest expounders and Bible preachers of the state of Michigan, an influential preacher both in the United States and Canada. This message is an abbreviated part of a radio broadcast from Detroit. I refer to Dr. Wm. G. Colman. It was printed in the "**Messianic Trumpet.**"

"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." (Isaiah 60:1)

Many a sermon has been preached on this verse, using it as having reference to the church.

It has become a habit to use the text in this manner. But whatever one's application of the words may be, one thing is certain: From the standpoint of interpretation they refer exclusively to Jerusalem and the ancient People of God. The church does not appear in this chapter. It was written by a Hebrew prophet for the Hebrew people and about the Hebrew people. Israel failed to carry out the divine purpose and has been set aside, but this setting aside by God is not final or permanent. The Apostle Paul, himself a Christian Hebrew, raises the question in Romans 11:1—"Did God cast off his people?" And by that he means, did He cast them off forever? His answer is clear and unequivocal: "God forbid." Then near the close of the chapter he gives utterance to these significant words: "And so all Israel shall be saved: even as it is written: There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob; And this is my covenant unto them, when I shall take away their sins." (Romans 11:25-27).

Not only Paul, but Isaiah makes clear the fact that **the future glory of Israel will not be something she achieves, but the result of God's activity on her behalf.** Left to herself, how hopeless would be her case! That is apparent even at this late day. However, her Messiah will appear in due season in the glory of a second advent and achieve His purpose for her. Listen to the Prophet's word in verse 16: "I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob." Jehovah alone will be responsible for the glory here predicted. It will not be the outcome of Israel's cleverness or shrewdness, but solely the work of her Redeeming God and Saviour.

We might outline the contents of Isaiah 60 thus:

- Verses 1-3—**Israel's future glory**
- Verses 4-9—**Her regathering to the land**
- Verses 10-14—**The nations of earth her ministers**
- Verses 15-22—**Her outward and inward glory**

I. Israel's Future Glory

In the opening words, Jerusalem, the divinely loved and famous city, is pictured as a bright and shining reality in the earth. This stands out in sharp contrast to her past and present condition. In verse 15, two words tell the story—"forsaken" and "hated." One's mind goes back to her destruction and pillage under Nebuchadnezzar, and then again under Titus, the Roman. Her misfortunes have reflected the condition of the people and the chastening hand of God. Looking at her today one would say her sun has set, but God through His prophet would assure us that her sun shall rise again and a new and unpredicted day of glory will dawn. The imagery in the first verse is borrowed from the sun-rising. In the words of Dr. George Adam Smith, "in the East the sun does not rise; the word is too weak for an arrival, almost too sudden for twilight; in the East the sun leaps above the horizon. You do not feel he is coming but he is come. It does not slowly unwrap itself but shines at once in all places and points of glory." I can bear witness to that. While staying in Jerusalem at the headquarters for archaeological research, my window opened toward the Mount of Olives on the east. Early in the morning the sun would fairly gallop up the sky over the crest of Olive's ridge. Day did not tarry, it burst upon us. So, says the Prophet, shall be the return of Jerusalem's glory. We are reminded of our Lord's words in Matthew 24:27—"For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." Note the expression, "**thy light IS come,** and the glory of Jehovah IS risen upon thee." It is not seen rising, it suddenly blazes forth.

According to the passage, this glory is not an inherent but a reflected brilliance. The glory is not Israel's but Jehovah's. Just as the moon reflects the glory of the sun, so Jerusalem's brightness is that of another, even her Saviour. There is no cause for boasting; all she becomes is because of the favor of her God. This fact is further stressed in verses 19, 20: "Jehovah will be unto thee an everlasting light, and thy God

thy glory," and "Jehovah will be thine everlasting light, and the days of thy mourning shall be ended." God will ever be the glory of the creature.

Such will be the glory of that sacred spot that nations and kings will be attracted to its brightness and beauty (verse 3). It will become the joy and delight of the world. The outstanding city of that day will not be London, New York, Paris, or Rome, but Jerusalem, and this because Jehovah has chosen it as the place to manifest His glory. In verse 7 He says, "I will glorify the house of my glory." That "I will" is the expressed determination of an omnipotent sovereign. To the prophet Ezekiel we are indebted for a comprehensive description of the millennial temple that will grace Mount Zion during the Kingdom age. It will undoubtedly be a structure far superior to the glorious building of Solomon's day, and God will fill it with unprecedented glory. Surrounded by a redeemed and obedient people He will be able to fill it with a glory excelling that of all previous ages.

This sudden shining forth of divine brightness is over against a background of darkness and gloom. "Darkness," says the Prophet, "shall cover the earth, and gross darkness the people." The fact of darkness at the time of the sun-rising is meaningful. Moral and spiritual darkness will cover the earth. The beast and the false prophet of Revelation 13 have been in the saddle; an apostate religious system described in Revelation 17 had been exercising worldwide sway—gross darkness is the inevitable result. The main part of the Book of Revelation is occupied with this darkness, and this will precede our Lord's return. It is not a bright world to which He comes—not a converted world, but an apostate one. Thus the light that suddenly bursts forth from Jerusalem will be the most significant and beautiful against the dark background of world conditions. All this is condensed in the first three verses of our chapter. How much of the Bible is given over to the enlarging and amplifying of these wonderful truths! One needs to know the sweep of the Book to appreciate condensed passages like this one.

II. Israel's Regathering

In verse 4 Jerusalem is set forth as a dejected woman with downcast gaze, bowed down with grief because of the loss of her children. She is commanded to lift up her eyes and see her sons and daughters coming back—a great procession from the ends of the earth. Her daughters are carried in arms. The revised version margin suggests "nursed upon the side" or "astride the hips," as was customary in the Orient. The writings of the prophets are aglow with foretellings of Israel's regathering to her native land. You and I have been privileged to witness the beginnings. Something like three hundred Jewish colonies have sprung up in Palestine within the last few decades. The movement is on, but there are many hinderers and hurdles in the way. There is vigorous racial opposition to her repossession of the land, but the Lord in His own good time will take care of these barriers. So much has taken place since the first world war that it is not difficult to believe in the full accomplishment of the Lord's designs.

Taking a glance at the details of this vivid picture drawn by the divine hand we see:

Multitudes of camels bearing precious cargoes, on their way to Jerusalem with gold and frankincense and flocks.

Ships of Tarshish are seen plying the sea-lanes of the Mediterranean, with her sons, and with her cargoes of silver and gold. They are numerous as doves flying to their windows. No wonder we read in verse 5: "Then shalt thou see and be radiant, and thy heart shall thrill and be enlarged." How could they help such feelings possessing them! Days of mourning are over; centuries of wandering throughout the earth are at an end; and now, through the redemption of Jehovah they are coming into a wealthy place, which shall be their inheritance forever. Who can possibly describe the feelings of the remnant of this people at the time of fulfillment? The Prophet makes it clear that not only her sons will return from every nation, but the wealth of the nations will accompany them. Ships of the desert (camels) and ships of the sea will carry their precious freight. The question has been raised—and we wonder—whether the ships of Tarshish will be British ships? At any rate they will ply the ancient Roman lake with one destination in view: their prows will be turned toward the place of God's glory, and the eyes of the world will be focused in that direction.

III. Ministering Nations

According to the statements in verses 10 to 14, nations will vie with each other in the work of rebuilding and ministering to God's chosen ones. What a reversal of the sentiment that prevails in the world at this moment! But the God who makes the tides in the ocean will create new tides of feeling among the nations, and under His leadership there will be a spirit of joyful co-operation instead of the present policy of extermination and annihilation. It is definitely stated in verse 12 that any nation refusing to serve and minister shall be utterly wasted. Thus the people who are today the laughing-stock of the world will become, through the mighty grace of God, the world's glory. In the building of the first temple at Jerusalem foreigners were forbidden to work on the House of Jehovah, but at this time we read, "And foreigners shall build up the walls, and their kings shall minister unto thee." (verse 10) Yes, the world in that day will become a family of nations. The bitter racial animosities that are rampant in our world will not be able to stand up under the light that shall shine from the world's new Capitol. He who made of one blood all peoples will be ruling over all peoples, and it will of necessity be a day of joyous and international fraternity. In verse 11 it is stated that thy "gates shall be open continually; they shall not be shut day or night." This affords a very happy revelation to the benign and peaceful character of the coming era. Gates of cities were opened in times of peace but not in times of war. So the inference is that when the Prince of Peace reigns there will be no occasion for fear. Fear shall be utterly banished from this oft-besieged and pillaged city. There shall be no one to molest or make afraid in the presence of the King of Kings. Its gates will be open to travelers and worshipers from the ends of the earth. Happy, God-loving folks from far countries shall rejoice to tread the city's streets and worship her God. This place, Isaiah tells us, will be known as "The city of Jehovah" (verse 14), and the glorious temple therein is spoken of as "the house of my glory" (verse 7). Little wonder then that her walls are called "salvation" and her gates "praise" (verse 18).

Thus we have the details of the glorious future that God has in store for the famous city and its ancient people, but let us not overlook a number of facts that God makes clear in this chapter:

1. This day of glory will not be the result of the upbuilding of God's people but the down-coming of the people's God. It is His presence and His work that will bring these things to pass.
2. Furthermore, this day of glory will not come until the unbelief of this people is dissipated and faith in their Messiah-God is born. The prophets are unanimous in this. (See Zech. 10:12-14; Rom. 11:26-27). Isaiah puts it this way: "Thy people also shall be all righteous" (verse 21). The preceding chapter pictures their sins and voices their confession and turning to God, which paves the way for their elevation and future glory. Righteousness is the precursor and the prerequisite of this golden era.
3. The chapter closes with the words, "I, Jehovah, will hasten it in its time." This is the guarantee of this people's hopes; this is the power of their realization. God has a time for its fulfillment. He knows the day and the hour. When that time arrives the glory will flash forth as the sunrising. The world, sitting in darkness, will not have long to wait to discover this. The light will shine with startling suddenness and brilliance, and all the nations of the earth will sense the dawning of a new and happier era when our Redeemer returns to Zion. "Even so, come, Lord Jesus."

NEWFOUNDLAND

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. —Psalm 33:8.

Newfoundland, a rugged island lying off the coast of North America, directly across the entrance to the Gulf of St. Lawrence, forms with Labrador the Dominion of Newfoundland. It lies nearer to Europe than any other part of America, some 1,640 miles from Ireland. Its lighthouses are on guard over the "Graveyard of the Atlantic." Today this is Canada's tenth province. Its merging with Canada adds a province rich in resources and future possibilities. It is a great tourist resort, and will become such increasingly. This

among the other provinces is the reason why some 22,000,000 Americans cross the border to Canada every summer.

The Discovery of Newfoundland

During the summer of 1497, King Henry VII took some of his royal money, ten British pounds, and rewarded the brave explorer John Cabot, for discovering the 42,000 square mile island of Newfoundland.

For 452 years the hardy islanders valiantly carried on their struggles with nature, and earned their own livelihood, determined at all costs to maintain ties with the mother country—England.

Another summer day, 451 years after being rewarded, John Cabot was honored, July 22, 1948, when Newfoundland made an important decision. It agreed to become Canada's tenth province. This union will be effective March 31. The union was confirmed by the Canadian Parliament. Union was twice rejected. The island has had a rather hectic political history. There is good hope for a more settled state. Its tie with a greater nation will help to stabilize things somewhat. This is the general hope.

The Union with Canada

Newfoundland is pronounced nü'fund-land' with the heavier accent on "land." This province is the "Norway of the New World." It is rich in undeveloped tourist attractions, wealth in minerals, forest products, and possessor of the world's greatest commercial fishing waters. Labrador is known for its fabulous mineral wealth. Canada will profit by all these resources. So will Newfoundland. The province has a public debt of \$82,000,000. Canada will assume \$63,000,000 of this debt. This will enable them to adjust their finances. There will also be a grant of several million dollars annually for a limited time. Finances are needed, which Canada will supply, to develop the resources of the province. Within eight years the financial situation will be reviewed by a royal commission, with a view of adjusting the monetary arrangements.

The 99-year leases given to the United States for airports will not be changed. Broadcasting companies will be united with the Canadian Broadcasting Corporation.

The chief exports in 1947 were newsprint, valued at \$30,000,000; and fish exports, \$26,000,000. Newfoundland's currency, like Canadian, is in dollars and cents. American tourists will not find it difficult to travel with their money. Custom arrangements will be the same as that between the United States and Canada.

"Believe it or not," Newfoundland is not snowbound or icebound for ten months of the year. It has considerable fog. The climate is mild like that of Seattle, Wash., and rarely drops to zero, even in midwinter. It has the famous Gander and Botwood airports, known to every trans-Atlantic passenger. It has Placentia Bay, where Winston Churchill and Franklin Delano Roosevelt signed the Atlantic Charter. It has some of the world's greatest hunting grounds. Ground transport is poor; it has better air transportation. This lack will need to be remedied. Some parts near Quebec are inaccessible. St. John's is the capital. Paved roads number but 114 miles, much of the rest is graveled.

The people numbered but 800 in the coastal village of Trinity, at the end of the sixteenth century; now they number about 350,000. They are a stable, stouthearted people, good fishermen, most substantial citizens. There are a considerable number of churches. They too, like Canada, will make "good neighbors" to the north of the United States.

FIRE! FIRE! FIRE!

The editorial on "Church Fires" seems to have been widely read. Comments and letters are always appreciated. Doubly so, when they contain good suggestions. One writer—and that a lady—Mrs. J. E. Yoder, noticed one omission. It is so important, with its effective word of caution, that we print it in

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toto. Why the writer missed this, he finds himself unable to give a good alibi; since his own home, before occupancy nearly burned to the ground on account of the painters' carelessness, in the same way. The cost was \$1200, moving day was delayed three weeks. So for the letter: "ANOTHER WARNING."

We read your news item on "Church Fires." It was very good and helpful to all, but there is a cause for fires which wasn't mentioned. I will try to give our experience, and the lesson we learned while we were finishing our hardwood floor. Daughter and I did the work ourselves. We rented the tools and got plenty of instructions, which were needed indeed, but no cautions. Looking the floor filler cans over we noticed, "Have the house well ventilated." Good and well, but after working with the filler and finding out how soon that stuff forms heat, I

think they ought to emphasize their caution and warn the worker not to lay the rags in heaps. We put the filler on pretty heavy and what didn't go in formed a coat, looking like putty, on the floor. We scraped it up, put it back in the empty filler can. When moving it along I felt it warming up. I made mention to my daughter. She said surely not. At the same time I moved again, and it was hot. So quickly she picked it up and ran out with it. The rags we had been using were looked after, too.

Our grandson was here at the time, and he told about his uncle in Oklahoma, who, while finishing a little home for a son, left the place in the evening to come back the next day to find that there was a lot to be done over.

I hope this can be a help and reminder to others to be careful with the floor filler. By our own experience we are warning others. There should be more explicit warning on the filler container.

Christian Monitor, April, 1949

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You love the friend who just "stands by."
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Times when love cannot smooth the road,
Nor friendship lift the heavy load.
But just to feel you have a friend
Who will "stand by" until the end,
Whose sympathy through all endures,
Whose warm handclasp is always yours;
It helps some way to pull you through
Although there's nothing he can do.
And so with fervent heart you cry,
"God bless" the friend who just "stands by."

—Christina Publishing Co.

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May 1949

CHRISTIAN MONITOR



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SUBSTITUTE MOTHER

BY ANNA W. YODER



RS. CARROLL is here again with her baby, Hilda, and Mr. Sayers wants to see you." The girl from the office closed the door and was gone as quickly as she had appeared. Hilda finished the seam she was mending in a boy's shirt and walked slowly down to the office. The Carroll situation was one of those difficult cases that the workers of the Carter County Children's Home had to deal with. Mrs. Carroll had already placed two of her children under their care and had months ago begged them to take her baby, but they had felt it best for her to try to keep him.

But now a change had been made in the Home personnel. Mr. Sayers, the new superintendent, was already making a number of changes in administration, and Hilda wondered if he was going to accept the Carroll baby and allow its mother to be free of her responsibilities of motherhood. As she had half expected, when she reached the office, Mrs. Carroll's expression told, even before Mr. Sayers said it, that the baby would stay.

Freddie was a sweet, dear child of two years, and Hilda's heart ached for him as the mother placed the sleeping child into the boys' matron's arms, signed the necessary papers, and was gone, free of all the intricate problems of motherhood.

Hilda said little, but carried the still soundly sleeping infant back to the boys' wing and laid him in a crib. In a little while he woke up, suddenly terrified at the sight of a strange room, strange people, and mother nowhere. He began screaming and crying and calling for his mother.

Now Hilda had a great big mother heart, and was to her boys what many of them never even knew in a real mother. Her voice could be soothing and quiet and reassuring to a little chap in trouble, and it could be stern and commanding to those who needed correction and discipline. Even this they loved without thinking very much that they did.

And so when Hilda's strong arms encircled little Freddie Carroll, and her soft voice assured him this home would be a nice place to be, and her soft bosom invited him to be calm and quiet, the little fellow gradually quieted down and clung to "Miss Hilda" for the security he was so suddenly snatched away from.

In the days that followed, little Freddie clung so closely to the boys' matron that some of them declared he most surely was "Miss Hilda's shadow." All his waking hours were spent within easy reach of her. When she made up beds, he was at her heels; when she ate her meals, he sat at her elbow on his high chair; if she mended, he was to be found playing with his toys on the floor close by. At times she thought him so interested in his blocks she was sure he would not notice if she hurried down the hall for another spool of thread, but she no more than reached the door until he was after her with a bound. When she read the evening bedtime story,

Freddie would curl up in her lap and snuggle into her arms.

But the day came when Freddie was to leave his beloved Miss Hilda and the Home. A man and his wife came there looking for a little boy to be a playmate for their little girl who was about a year older than Freddie, and they had picked him. Reluctant to leave the one who had been as a mother to him, he cried and begged to stay.

"Freddie, dear," Miss Hilda assured him, "You'll have such a nice home and such nice toys, and so much fun with little Betty! You go along and see how nice it will be."

But when she read the bedtime story her arms were empty, and she seemed to see in the shadows two big blue eyes turned pleadingly toward her as he was carried out to the

THIS IS HER DAY

**This is her day—though every day is hers,
Brimmed as they are with urgent tasks
and deeds;**

**The glad young mother who must daily
meet
Her children's constant needs.**

**This is her day—the mother who has seen
Her children grow like your corn in the
sun;**

**Tall, straight and clean, who takes a keen
delight
And joy in every one.**

**This is her day—the mother now grown
old,**

**Who folds her hands, and slowly rocks
her chair,
Who nods and smiles across the gathering
dusk**

At the child who is not there.

**This is her day—the mothers of the world,
And the whole nation pauses as it
should,**

**To honor them who know the poignant
pain,
The joy of motherhood.**

—Grace Noll Crowell.

waiting car of his new parents. The boys' wing, in spite of the twenty-two other occupants, seemed strangely empty and forlorn. But Hilda went on, smiling to herself for having become so attached to one out of so many of all the boys she had mothered in all the years she had been boys' matron at Carter County Children's Home.

But neither smiling at herself nor sheer will power could take away the ache in her heart and the constant yearning for the little fellow. And then one day she decided to go to see him. Of course, it was purely business; she only wanted to see how he was getting along in his new home. She took with her a bag of candy and a toy.

Freddie's big blue eyes lighted up in glad surprise and recognition when he saw her.

"Won't you come in?" his new mother invited.

"Yes, thank you, I will." And Hilda was shown into the comfortable living room, where she found a seat, and then turned toward Freddie.

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"Come, Freddie, let Miss Hilda hold you," she invited, reaching out her arms toward the boy.

At once Betty ran to the visitor.

"No! No! Hold me!" she cried, jumping up on Hilda's lap.

"I'm sorry, Betty," she said, setting her down firmly, but kindly; "I want to hold Freddie this time."

Freddie came quite shyly, looking at his foster mother as he feared to cross Betty's will. He saw that she was frowning, but one glance at Miss Hilda's loving countenance put all doubts to flight, and he found himself at home in her soft and gentle embrace.

Betty stood back, about to pout.

"See what Miss Hilda brought Freddie," Hilda said, reaching into her bag for the bag of candy.

"I'll give it to Freddie!" exclaimed Betty, at the same time snatching the bag from Hilda's hand.

"No, no, Betty! This is for Freddie. He will share with you," Hilda said, reclaiming the bag of candy.

Betty began to cry and to stamp her feet, so her mother took her on her own lap and soothed and comforted her while Hilda busied herself with showing Freddie what was in the bag. She tried to make herself believe that the little scene just enacted was surely not indicative of the general atmosphere of this home. Could it be that Freddie must always give in to Betty, that she supervised all his privileges? No, surely, Miss Hilda told herself, this was merely a childish demonstration for attention on Betty's part. Hilda tried, in the conversation that followed, to draw from the child's mother her personal attitude toward the two children, but found her reticent and unwilling to discuss either of them with her. When she rose to leave, Freddie clung to her.

"Don't go 'way, please," he begged.

"Yes, Freddie, I must go now," she replied.

"Take me wif you!" he cried.

"Freddie, dear, I can't do that. This is your home now. See all the nice things Freddie has here."

"Take me wif you! Take me wife you!" he pleaded, beginning to cry.

Hilda tore herself away from him, and hurried back to the Home. "He'll be all right when I'm gone," she consoled herself; "But I do wish I could feel more secure about those people's attitude toward him. I'm afraid they don't love him much."

Days passed into weeks, but before many weeks had evolved into months, the foster father appeared at the Home office one day with Freddie. Hilda herself happened to be in the office when he came.

"This little fellow isn't working out like we had expected," he complained.

"What is the trouble?" Hilda wanted to know.

"Well, he has gotten to be very naughty and disobedient, and is not proving himself a good playfellow for our little girl. Of course, we want to keep him, but I thought maybe if you'd talk to him and tell him what is expected of him it would help."

"What is expected of him?"

(Continued on page 157)

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No. 5

THE LOST TEDDY BEAR

BY URSULA MILLER



THE LORD bless thee, and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace—

Numbers 6:24-26.

Little Matthew could scarcely remember the words all at one time. "Soon I will know them all," he said fondly and hopefully to his mother.

"Of course you will," she promised.

"You know the Sunday-school teacher said I could learn easy verses first, but I like these. Do you know why? Because they make me think of feathers, a feather bed with you and God holding the corners and me on it safe."

"Like this: 'He shall cover thee with his feathers, and under His wings shalt thou trust.' Is that the idea?"

"Oh, yes. That is the very one," he said joyfully. "Now tell me once more the story I love so well," he urged his mother.

She smiled but began as he snuggled up to her. "Once upon a time there was a mother and daddy who did not have a little boy named Matthew. They were very lonely for him and wanted him so much, so they looked all around where there were little babies who had no homes and no mothers and fathers. Finally, in a big city they found you!" At that point he climbed into her lap and both arms slipped about her neck making talking a bit difficult. "As soon as we saw you we knew you were our baby. The very one, so sweet and dear, so little. Right away you belonged to us. And then you opened your eyes and smiled at us. We were so happy, and since then you have been our own adopted son. And no little son in the world is more beloved than our Matthew."

He slipped off his mother's lap beaming. A beautiful smile was on his face. He was a lovely and adorable child.

"And now we must work," said Mother. "Here's your teddy bear. I nearly stumbled over him. He's pretty shabby too, and roams all over the house. How would you like a new one?"

"I like this one pretty good," said Matthew.

* * *

It was a hot day in late summer. Little Matthew was excited about starting to school. The time was a Sunday afternoon and Matthew and his father and mother were out in

the shade of the lovely trees on the green grass.

"Company coming, Mother," Matthew exclaimed.

"Sure enough, Son," they said.

"I guess I'd better get a few more chairs," said Father.

There were several families, and soon they were grouped for comfort about various cool spots on the lawn. There were no small children, so Matthew with teddy bear in hand, wandered about following his fancy.

"What you doin' here, boy?" said a boy as Matthew approached a group of three boys, the oldest being about twelve. "What you want, baby?" he asked.

"I'm no baby," Matthew responded. "I'm going to school pretty soon."

"We are big boys. We are telling fortunes," Matthew was told.

"Tell me a story," Matthew demanded.

"Not stories—fortunes. Stories are for babies like you. Fortunes, through the leaves of the trees." Matthew gazed at him in bewilderment.

"What's that ole rag in your hand?" said one of the boys snatching at the beloved teddy bear.

"That's my bear," shouted Matthew embarrassed. He stood watching the boys squinting through the leaves of the trees.

"If you ever lose your teddy bear you can't live here any more," the biggest boy shouted with laughter. "That's your fortune; we told your fortune. You're adopted, so hang on to that lousy ole bear or you'll get to go back to that ole orphans' home." He doubled over with laughter. "How old are you, Matthew?"

"I'm putnear five; I'm going to school next year," Matthew replied. He knew the boys were laughing at him, but he did not know what to do about it.

"Well, then don't lose that ole bear," shouted the big boy as Matthew wandered away.

"You shouldn't have done that, Ted," said the youngest of the boys.

"Why not? It was lots o' fun. Kids like to be teased."

"They don't either. My mom won't even let us tease each other," he said.

* * *

The next summer came and crept into a beautiful and glorious autumn. And Matthew was ready to go to school!

"What's the matter with the lad?" the father asked the mother. "Sometimes he's happy as a lark that's ready to sing, but often he looks as if he hadn't a friend on earth. Is he sick?"

"I don't know," she answered soberly. "I've noticed, too; he nearly went wild the other day when he couldn't find his precious teddy bear."

"What happened with the toy? There's no harm in it if the lad likes it so well."

"I don't know. He just disappeared," she answered.

* * *

The same fall Matthew began his school career. Before Mother had quite finished her fall house cleaning, she caught a heavy cold.

"We'll get May Rose to help a few days; she can finish the cleaning. She's got that big good-for-nothing Ted to support, and we can stand her loud chatter for a few days," Daddy said.

"Is he coming, too?" Matthew asked fearfully.

"Ted? No, I hope not. He can do their chores," Daddy answered.

Finally the house cleaning was all finished. May Rose was paid and had gone for her home. But a dreadful thing had happened for Matthew. The teddy bear was gone! All three of them searched high and low, but nowhere was he to be found. Matthew was terrified, and the more so as he kept his deep grief bottled up inside of himself. However, one night Daddy brought him a drink of water and found him crying wildly.

"Why, Sonny-boy, what ails you? Are you sick? Tell your daddy all about what troubles you."

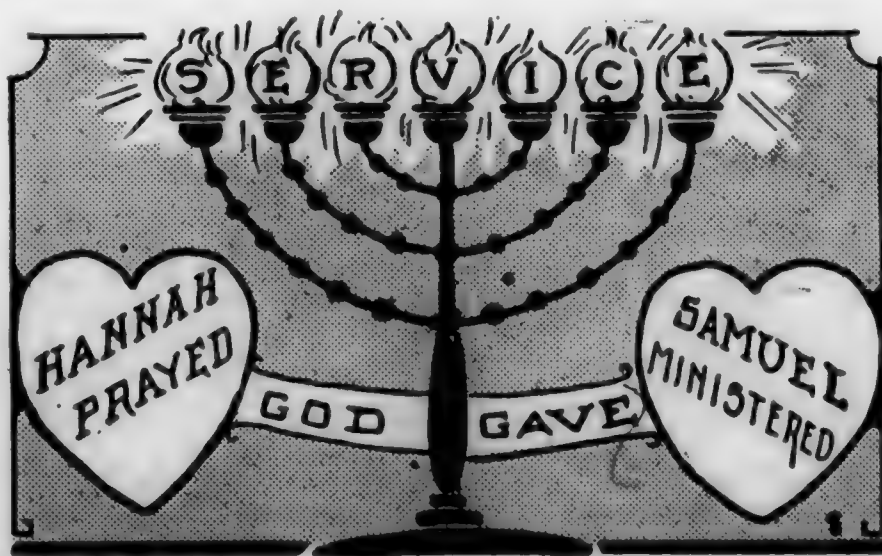
"They said I'd have to leave," Matthew cried in dread and terror.

"Leave where? And who said?" Daddy demanded.

"The boys, when they told fortins," he finally explained.

"I never heard of the like," Daddy said. "What's fortins? and who told it, and why?"

"The boys, through the leaves of the trees. They said I'd have to leave here—if I lose my teddy bear," Matthew gulped and began sobbing wildly. By adroit questions, Daddy



and Mother finally pieced together the story. They soothed the child.

"Why, a new bear is as good as the old one," Daddy said. "We'll get a dandy new one."

"They said if I lost him I'd have to leave," Matthew was still so frightened he could scarcely talk.

"Leave us?" echoed Daddy and Mother in consternation. "Why, where would you go?"

"To the—to the orphans' home, they said."

"If I had hold of that Ted-fellow I'd lay hands on him," Daddy said. "I'd show him not to tease a little fellow."

"Will I hafta go from you and Mother?" Matthew asked after Father's outburst.

"Why would you go away? Why, you are our lad. What would we do without you? Why, we wouldn't let you go for a million dollars."

"Oh, I'm so glad; I'm so glad," Matthew said and was soon sound asleep.

* * *

As time passed they hoped Matthew had forgotten the unpleasant episode. But one day when the Scripture was about a sheep that was lost, he became very sober. Then Mother read him a story that he loved, and he was happy. Then he said, "What did happen to my teddy bear?"

"I really don't know, Sonny, but if you still want a teddy bear we'll sure get one."

"Daddy said those boys' fortin telling wasn't any good," he suggested.

"Fortunetelling," Mother corrected. "Of course it wasn't. They were just teasing a little boy. They don't know anything about fortunetelling, the naughty boys," Mother said. "Teasing a little child is a sin. Don't you ever tease a little boy or girl, Matthew, as long as you live," Mother warned him.

"If I live one hundred or one thousand years," said Matthew looking wise beyond his years, "I will never, never tease a little boy or girl."

* * *

The tomorrows slipped into yesterdays. The years rolled away into the past as small rumbles of thunder reverberating through the hills and valleys of time. So swiftly had time flown by as if on wings, and now Matthew was ready for his first year of high school which he was taking at a small church school not far from his home. Swiftly had the years gone, years so happy for Matthew, and for a short time so very tragic. Now, Matthew was all a son could be—tall, handsome, adorable, with a fine character and personality. His parents adored him. He and Mother were packing and getting things ready, and there was more or less of a pleasant confusion about them.

"Now let's take one more look for that laundry case. I know it has to be somewhere. Then if you can't come home week ends you can send your laundry," Mother said.

"What does it look like?"

"Well, a canvas kind of satchel; brown, I guess, or gray."

"Things do disappear around here, don't they? I used to wake up at night when I was little and be afraid my poor old teddy bear had wandered far away and got lost,

like that sheep in the Bible," Matthew said. Mother looked at him sharply.

"Now this trunk we haven't looked at, and this box back here," Mother said.

So busy they were searching the laundry case they failed to hear the door bell. Soon May Rose was panting up the attic stairs.

"I heard voices so I came on up. I knew you were home," May Rose kept up a continual chatter with a great deal of laughter.

"Now try this box, Matthew," Mother said. Matthew opened the box and began lifting out various articles of doubtful value.

"Here it is," he shouted to be heard above May Rose's talk. "And look what's here!" He held up his dearly beloved and long lost teddy bear. "He's not very pretty, Mom, is he? And he never was lost, was he?" he said softly to his amazed mother. May Rose began to laugh and laugh.

"That teddy bear! I remember now. I cleaned your house when you had such a cold, the year Matthew started to school wasn't it, or the year before?" She laughed so hard at the joke, if there was one, that she could hardly talk. "And that hot Sunday afternoon, remember? We were here and Ted told me they told fortunes. That was really funny. He said Matthew was so scared he could hardly breathe."

"Do you think that was funny, May Rose?" Mother asked very quietly. "I don't. I think teasing children should not be permitted anywhere in the world."



MY MOTHER'S KNEE

**I have worshiped in churches and chapels
I've prayed in the busy street;
I have sought my God and have found Him**

**Where the waves of the ocean beat;
I have kneeled in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.**

**The things in my life that are worthy
Were born in my mother's breast,
And breathed into mine by the magic
Of the love her life expressed.
The years that have brought me to man-
hood**

**Have taken her far from me;
But memory keeps me from straying
Too far from my mother's knee.**

**God make me the man of her vision,
And purge me from selfishness!
God keep me true to her standards
And help me to live and bless!
God hallow the holy impress
Of the days that used to be,
And make me a pilgrim forever
At the shrine of my mother's knee.**

—The Evangelical Christian.

"Oh, well, it was all fun," May Rose defended herself. "And the little tykes forget it right away."

Mother turned to look at Matthew. Well, it had taken him a long time to forget.

"Oh, well, it was for fun," May Rose said again. "And Matthew did pretty good on it. He grew up to be a pretty fine looking fellow. A little teasing didn't stunt his growth," and with much laughter she stated her errand and went her way.

"That's May Rose's philosophy, if any; she doesn't know how much suffering may accompany a little foolishness. But, really now, Son, did you ever think I might have hid your bear?"

"Not after you and Dad explained to me that the boys were only teasing and did not know what they were talking about. Before that I was terrified. I was afraid you didn't want me any more. It was pretty tragic, if you ask me."

"It's a shame, an awful shame, to tease and terrify little children. I don't care who they are, or where. I pity every child in the world that is lonely."

"I wish every child in the world had a father and mother like I have," said Matthew. "To a helpless little child, a father or mother is pretty important, the most important thing in the world. And as long as I live these verses,

The Lord bless thee, and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace,
will make me think of a feather bed with God and you keeping me safe."

"Like this," said the mother: "He shall cover thee with his feathers, and under his wings shalt thou trust."

"Like that," replied Matthew.

Protection, Kans.

THE LONGEST CANDLE

An evangelist was talking at a meeting for children. He brought out a row of candles on a board; a very long candle was at one end, and a very short one at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grandfather, father and mother, boys and girls, and the baby of the family who never heard of Christ until a missionary came—whom he represented by a lighted candle—and then they all gave their hearts to Jesus, and from that day loved and served Him. He then asked which candle they thought represented the grandfather, the mother, and so on. They all thought that the tallest candle would be the grandfather; but he told them, "No, that stands for the baby, the youngest member in the family." Presently one little boy said, "I know why; he had the chance to shine the longest for Jesus."

Yes, children, give your hearts to Jesus now, while you are young, and then you can shine for Him as long as you live, and also have the joys of His religion as long as you live. Pray, "O satisfy us early with thy mercy; that we may rejoice and be glad all our days."—Apples of Gold.

THE FIRST COLONY OF RELIGIOUS LIBERTY IN THE WORLD

BY IRA D. LANDIS

Beginning with Summer Bible school work in 1947, the Franconia Mennonite Conference has now started permanent work in Vermont. Bro. Winfield Ruth, ordained for service in this field, is now stationed in the region of Peasville. Next month, Bro. Landis will tell of the developments of this first Christian work by the Mennonite Church in New England.

The Puritans during the days of Queen Elizabeth were a new reformation movement for England, they were worthy successors of the Lollards of the Wycliffe days. They claimed the Established Church was still corrupted, and longed for that which was "pure" in doctrine and discipline. This name was the same as the Cathari of the Novatians. By 1564 this designation applied to all non-Episcopalians, but the Independents, Baptists, Presbyterians, and others were soon segregated. In 1572 the first church was opened in Surrey. By 1580 their literature was banned by Parliament and fines imposed for nonattendance of the Church of England. They rose in open opposition, but were unable to avoid persecution either under

of God and the advancement of the Christian faith together into a civill body politick . . . to enacte, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meete and convenient for the general good of the colonie, unto which we promise all due submission and obedience."²

They immediately fitted out their own sloop and began to explore the coast. On their third expedition the weather was exceedingly cold. The spray from the sea froze to their coats so that they seemed glazed. They followed the inner shore of the cape and encountered at night an Indian party who exchanged shots. Clark's Island was reached with difficulty late Friday night, December 18. Cold and exhausted they landed and on Saturday they "prepared ther to keepe ye Sabbath." Thereafter God showed them Cole's Hill with the historic Plymouth Rock at its base. They sounded the harbor December 21 and landed on the rock. On December 26 they anchored and on January 4, 1621, they erected the first house on this new Plymouth shore.²

These brave intellectual religionists included Governor Carver, Captain Miles Standish, William Bradford, and Edward Winslow from Leiden. They found that pestilence had ravaged the coast, giving them

plenty of room to locate. The plague that hit the entire seaboard from the Virgin Islands north to Quebec took half of the Pilgrims. Their bones were placed on Cole's Hill, which was sighted from Clark's Island. Nevertheless when in April the *Mayflower* departed, the remnant remained to a man. The treaty was made with the Indian chief, Massasoit, at the head of Narragansett Bay. Then Governor Carver also died and was succeeded by William Bradford. While there were only 300 here by 1630, in the next twelve years 21,000 left England, men of wealth and education, and had not England objected, "soon one fourth of their wealth and property" would have left them. At one such time of legal action Oliver Cromwell was on ship in the Thames.³

Plymouth as seen through a Dutchman's eyes in 1627 reads thus: "New Plymouth lies on the slope of a hill stretching east toward the seacoast, with a broad street about a cannon shot of eight hundred yards long, leading down the hill, with a street crossing in the middle southward to the rivulet and northward to the land. The houses are constructed of hewn planks with gardens also enclosed behind, and at the sides with hewn planks, so that their houses and courtyards are arranged in very good order, with a stockade against a sudden attack; and at the ends of the street are three wooden gates. In the

center on the cross street, stands the Governor's house, before which is a square enclosure, upon which four patereros are mounted so as to flank along the street.

"Upon the hill they have a large square house, with a flat roof, made of thick sawn planks, stayed with oak beams, upon the top of which they have six cannons, which shoot iron balls of four and five pounds, and command the surrounding country. The lower part they use for their church, where they preach on Sundays and the usual holidays. They assemble by beat of drum, each with his musket or firelock, in front of the captain's door; they have their cloaks on and place themselves in order, three abreast, and are led by a sergeant without beat of drum. Behind comes the Governor in a long robe; beside him on the right hand, comes the preacher with his long cloak on, and on the left hand the captain with his side arms, and cloak on, and with a small cane in his hand; and so they march in good order, and each sets his arms down near him. Thus they are constantly on their guard day and night."⁴

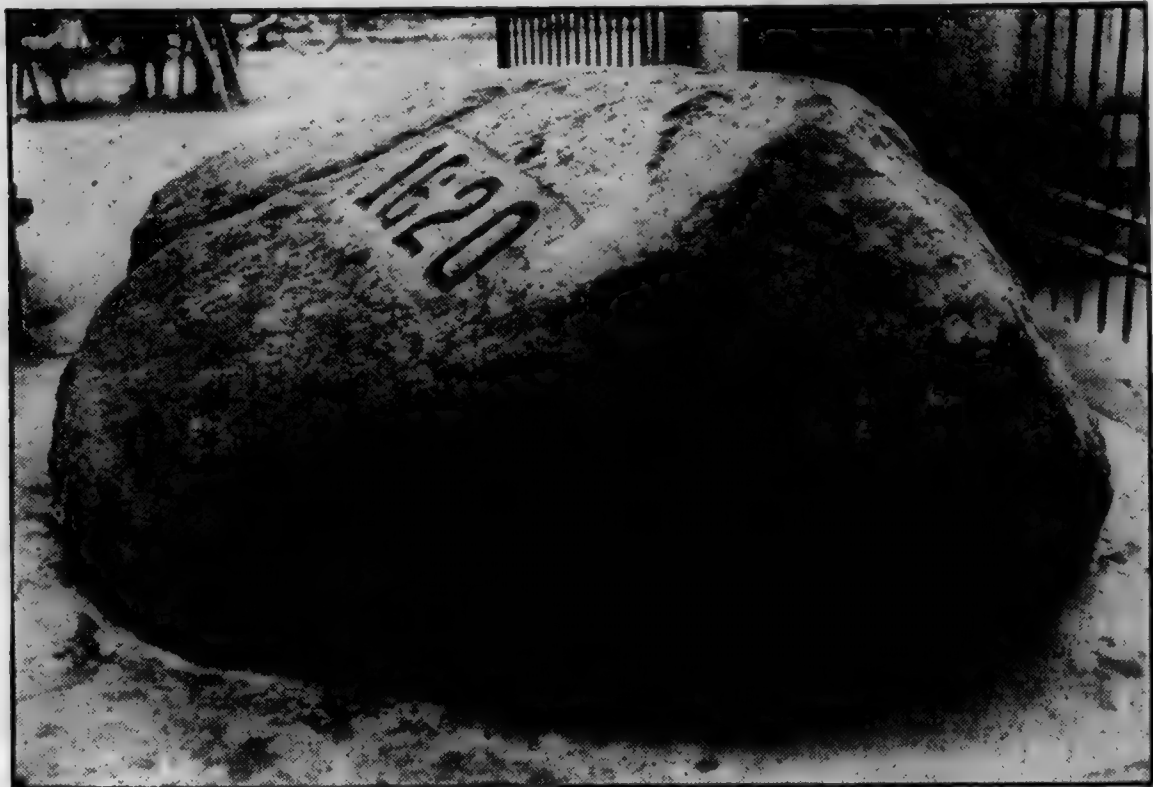
As one leaves the scene of the Boston Tea Party on the left and Lexington and Concord on the right, he visualizes Paul Revere crossing his track en route. He passes the Harvard Center and across the Charles River beholds the crammed, though romantic sight of "The Hub," and can appreciate the fact that "all roads lead to Boston," much as he wants to avoid them. By the serpentine road we wind south-southeast almost forty miles to this Plymouth.

On the seacoast is this rock shaded by a massive gondola, at the original site again since 1880. It bears the dates, carved by man, 1620, and weighs seven tons. When the top half was elsewhere, one third of the original was carried away by the curious. But now though guarded by a Pilgrim, it is only touched by the waves. The most famous rock in America! What a thrill as you portray those daring non-seafarers for "a faith's pure shrine" step on it for the first time and the story that unraveled as a result! Had they not succeeded, and were worthy of far more success than they obtained (as so often), would Penn have ventured forth seventy-three years later!

Above the gondola is Cole's Hill, from whence you overlook the bay and harbor, standing on the bones of those who died the first winter. Here also is a monument to Massasoit, who once commanded the Indians who claimed the Baylands, but resigned some of this right for the mutual good of both the red and white men. Near by is a sculptured fountain to the memory of the *Mayflower* women.

Pilgrim Hall in town has a library, the hull of the *Sparrowhawk* (a contemporary of the *Mayflower*), documents, which are the partial source of this article, early designs, furniture, paintings, etc., of the Pilgrim Fathers. This makes authentic and reveals new materials for the careful historian. Why could not our history be as faithfully depicted?

On the hill is the National Monument to the Forefathers, the largest and finest granite statue in the world, built from 1858 to 1889. Faith, with one foot on Forefathers' Rock, holds a Bible in her left hand and with the right directs souls to heaven. Looking down she seems to say, "Are you taking heed?" On seated thrones on the four sides we find *Morality* holding the



The Famous Plymouth Rock

Elizabeth or James I. The tyranny of Charles I led to his execution, and Oliver Cromwell, a Puritan, established the Protectorate from 1653 to 1658. Puritanism was then in the saddle, due to military strength, but in less than ten years was completely and forever shorn.¹ Even Cromwell forgot the principle his coreligionists so much longed for—religious liberty.

Leaving their native home in Scrooby and Austerfield, Yorkshire, England, due to persecution in 1608, after five years of the intolerable James I, they nestled in Holland, around Leiden, during the early years of her independence. After twelve years, on August 1, 1620, they left Delfthaven "for America where they hoped on those vast and unpeopled parts to enjoy religious liberty without losing their identity."² Before leaving they obtained in England a grant from the Virginia Colony near the mouth of the Hudson. They reached Southampton and embarked on the *Mayflower* and the *Speedwell*. The latter took water and both stopped at Plymouth. On September 16, the one hundred two left on the *Mayflower* for the sixty-six days across. When they anchored at Cape Cod, November 21, they, unaided and unconstrained, signed the historic compact, which in part depicts: "In the name of God, Amen, we . . . covenant and combine ourselves for the glorie

Ten Commandments in the left hand and a scroll of Revelation in the right. She seems to look up to the Spirit of Religion, guarded by the prophet on one side and one of the evangelists on the other. The second figure is *Law*, guarded by Justice and Mercy. The third figure is *Education*, guarded by Wisdom, ripe in years, and Youth, led by Experience. The fourth is *Freedom*, guarded by Peace, under its protection, and Tyranny, overthrown by its power. Below in relief are four scenes from their history: the Departure from Dethaven, the First Treaty with the Indians, the Compact Signing, and the Landing at Plymouth Rock. One panel is inscribed: "National Monument to the Forefathers. Erected by a grateful people in remembrance of their labors, sacrifices and sufferings for the cause of civil and religious liberty." Two panels give the names of the *Mayflower* emigrants and another for future signatures.

This 180-ton statuary has a total height of eighty-one feet, in addition to the height of the hill. Faith is 216 times life size. Her arm is nineteen feet, ten and one-half inches long. The head is thirteen feet, seven inches around at the forehead. The arm is more than six feet in circumference and the wrist is four. The neck is nine feet, two inches around. From eye to eye is one and a half feet, and the nose is one foot, four inches.

But next to the rock of interest to me was the five-acre Burial Hill. Here most of those who survived the first winter and thousands since are buried. Beneath were "the earthly coils" and toward the land of their birth were the angry waves that they braved and mastered. They too once looked out to sea. But how different!

At first all gravestones were brought from England at great cost, and as a result there were few. "Edward Gray, 1681" is the earliest intact. "Governor William Bradford" on a six-inch stone marks his grave. In 1825 a marble obelisk was erected with one side inscribed in Latin: "Do not basely relinquish what the Fathers with difficulty obtained." On Joseph Bartlett's (1703) grave we find these lines:

"Thousands of years after blest Abel's fall,
'Twas said of him, being dead he speaketh yet;
From silent grave methinks I hear a call:
Pray, fellow mortals, don't your death forget.
You that your eyes cast on this grave,
Know you a dying time must have."

On the death of a child:

"He glanced into our world to see
A sample of our miserie."

In 1794 Joseph Plasket died at the age of forty-eight. The widow had inscribed on his stone this epitaph:

"All you that doth behold my stone,
Consider how soon I was gone.
Death does not always warning give,
Therefore be careful how you live.
Repent in time, no time delay,
I in my time was called away."

Elizabeth Savery (1831) has this epitaph:

"Remember me as you pass by,
As you are now, so once was I;
As I am now, so you will be,
Therefore prepare to follow me."

But the most interesting find to me was the grave of Adoniram Judson, missionary to

Burma, who also braved the ocean waves at his feet. Born at Malden, Massachusetts, in 1788, he gave most of his life to Burma, from 1813 to 1850. He died and was buried at sea. It proved to be only a memorial, erected here because his father, Adoniram also, was at one time a Plymouth minister and some of the family were buried on Burial Hill.

Even though religious liberty was short-lived when the underdog becomes the lord, as in the days of Esther, yet there is a thrill as one observes "1620" on Plymouth Rock, when we recall the Cradle of Puritanism they were looking for so long, and what it meant for later colonists and the world.⁵

FOOTNOTES:

¹ McClintock and Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, article "Puritans" for much of this paragraph.

² Displayed in Pilgrim Hall.

³ McClintock and Strong, *ibid.*

⁴ Isaac de Rasieres, an officer of New Netherlands (New York) on a visit to Plymouth.

⁵ Philip Schaff, *The Creeds of Christendom with a History and Critical Notes*, Vol. I, p. 782, beautifully epitomizes: "The Pilgrim Fathers of America had transplanted both theory and practice first to Holland and finding them unsafe there, to the wild soil of New England. Two days after their landing from the *Mayflower* (Dec. 22, 1620), forgetting the pressing necessities of physical food and shelter, the dreary cold of winter, the danger threatening from wild beasts and roaming savages, they celebrated their first Sunday in America on a barren rock and under the stormy sky of heaven, and, in the exercise of the general priesthood of believers, they offered the sacrifices of contrite hearts and the praises of devout lips to their God and Saviour, on His own appointed day of holy rest; not dreaming that they were the bearers of the hopes and destinies of a mighty future and the founders of a republic stretching across a continent and embracing millions of intelligent Christian freemen."

Lititz, Pa.

THE PASTOR'S RESPONSIBILITY

(Continued from page 145)

the multitudes that are over there without a shepherd, without the Gospel. I think of some German people we have in our congregation at home. Finer people never lived. I think of a Russian brother, a splendid Christian in our own community, a real man of God, and I think of the multitudes and multitudes of men of his country and nation that do not have the Gospel. How can we be contented, how can we get into all these other things and spend so little time and attention on the work of evangelism? Brother, I hope the Spirit of God will search your heart as to whether we are putting God and His work first.

Our stress on doctrinal teaching should make us one of the greatest missionary churches in the world. Somehow or other it doesn't. To carry out our responsibility will mean to the pastor a simple, self-sacrificing life. It will mean that the pastor will have to live on less than other folks have. It will mean that others may have fine things; he cannot. Fine cars and homes and gadgets will have to go to somebody else. You just can't settle down and enjoy a modern, lovely home and be a man of God. My wife won't

let me do that. She said a few weeks ago, "Daddy, if things are as bad in the world as they seem to be and God has called you to this work, go wherever God has called you. I will take care of things at home." Thank God for a wife like that. It will mean conviction on stewardship. It will mean more intense prayer life and study of the Word of God and training for service. I would not minimize training one bit. When I itemized and spoke of all these things that God did not ask us to do, it did not mean that I am against them if they are a means to an end. Eastern Mennonite College will drag the Virginia Conference out into the world, if she isn't evangelistic. It is a spiritual problem. It isn't a matter of gadgets or anything of that kind. It is the motive, the objective, the goal. If they run off the beam on evangelism, they can't hear the voice of God, "This day will I bless you." It will mean loving fidelity to the Lord Jesus all the time, not a part-time job, not six days of work somewhere else and then doing some work on Sunday. No, it will mean every day. Every day must be devoted to His cause and to His work. There are only two ways to begin a day, either with prayer or without it. If you choose the prayer and ask God to take full possession of you this day to make you a vessel that He can use, and to help you to be true to His call and to His voice and place, then your life is going to be guided and directed by God.

Just this illustration in closing. It is crude, but I know of no better one. Thirty-two years ago I asked a certain girl, that I was interested in, to be my wife. I was interested in her then and I am still very much interested in her, maybe more than I was then. I chose her from others. Suppose I would have come to her something like this: "Ruth, I want you to be my wife, but you know there is Susie. I do like her a little bit, too, and I was wondering if it will be all right to you if I live with you six months and her six months." I would get a "No." "Maybe that does not show that I really like you better. Suppose I live with you ten months and with her two months." The answer would again be a decided "No." Then I would make another try and say, "I will live with you fifty weeks and then live with her two weeks." "No." Then I would get desperate. "Be reasonable now, I will live with you 364 days in the year but let me go over with her one day." You know what the answer would be, don't you? I know what it would have been. I apologize for that kind of suggestion, yet it is that which God calls adultery. The man who would be a friend of the world, the man who calls himself a Christian or a pastor and lets his love and time go out to **someone else** or **something else** surely is not true to the One he is espoused to. God help us. As ministers let us be true to Him 365 days out of a year, and He will work through us to do His good pleasure.

Paoli, Pa.

It is true enough that we have but one life to live, but it is well to remember that we have all eternity in which to live it.

CHRISTIAN MONITOR PULPIT

THE GREAT NEED FOR CHRISTIAN MOTHERS

BY SANFORD E. KING

TEXT: Her children arise up, and call her blessed: her husband also, and he praiseth her.—Proverbs 31:28.

The second Sunday in May has been set aside by proclamation of the President of the United States. Probably no day of recent origin has been observed by common consent by both Christians and non-Christians alike as is Mother's Day.

Mother's Day

I would like to notice the name given to this day. It is called "Mother's Day" and is a day set aside to honor women. Today women are trying to enter different fields. We have career women, working girls and mothers, and business women but, among all these there is no honor as high as being a Christian mother.

Adam by the Spirit of God called the woman placed by his side a most glorious name. He called her Eve, or Eva, which means "mother of all." He did not call her Wife, but Mother of the Living. This is the glory and precious ornament of women.

Let us notice the preciousness and tenderness of the term, "Mother." When Jesus was dying on the cross He said to John, "Behold thy mother." This shows in a measure how much He appreciated her who was His earthly mother. As a dutiful Son He made provision for her, for it is recorded (Jno. 19:27), "And from that hour that disciple took her unto his own home." Even though Mary had other children, Jesus took the responsibility of a dutiful and loving Son, by making provision for His mother. Likewise we cherish her who entered "the valley of the shadow of death" for us. She cared for us when we were helpless infants, she nurtured us from infancy to manhood and womanhood, in sickness and in health.

General Decline of Motherhood in America

We are witnessing the breakdown of the home. It is no longer Christ-centered. The majority of our nation's mothers are without Christ. Many are working and trying to keep a home which in time will cause one or the other to suffer. To many, motherhood and keeping a home are drudgery. Many are looking for happiness out of this sphere.

We see the opposite of the younger women described in Titus 2:4, 5; "That they may teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." This is hardly a description of American mothers. The fact is, many of these qualifications are out of date. Instead of being sober, many mothers

are tobacco and alcohol addicts, instead of loving their own husbands, many let others have their affection. To many, children are not prized highly, and not even wanted in many cases. They are not even considered a God-given heritage. Discretion and chastity are not known in many circles. To many the title of housewife is not very spectacular. Divorces are a common thing and very easily obtained.

We do not want to minimize the many happy homes, but we may well ask with alarm, "What will the next generation be like?" It has been said, "No nation can be

MY MOTHER

**My mother's been the best of pals
A person ever had;
She taught me how to laugh and love
And always to be glad!**

**'Twas she that taught me how to choose
Between the false and true,
To want the simple things in life
And know just what to do.**

**When I was just a tiny tot
And mother laughed with me,
It always made things seem all right
No matter what they'd be!**

**And so I lived for many years
Quite close to mother dear—
And that is why though miles apart
She still seems very near!**

—By Velta Myrle Allen,
in *The Gospel Messenger*.

any better than its mothers. Napoleon is reported to have said: "Let France have good mothers and she will have good sons." The goddess of fashion took over France's mothers, France's sons were weak, and France is no longer considered a world power. The fashion centers have moved to America. What will our harvest be? Like begets like! As we think of all this we can

Thank God for Christian Mothers.

They stand as a citadel of virtue in our nation. We would let our memories go back to our childhood days. We can remember the times when we were sick and mother untiringly ministered to our needs. Then we think of the many times she was last in bed because of the work she had to do, sewing clothes torn because of carelessness, or tucking all the children snugly in bed. She had words of encouragement when we were discouraged. We remember the sympathy given

when we came with a little finger hurt and then the sympathy of later years in sickness or discouragement. We remember the Bible stories, and other Bible truths she taught us. Little did we realize the indelible impression on us and the gradual molding of character. Do you remember the prayers your parents offered in your behalf—that you might be useful in His service, that Jesus would guide your wayward feet? Do you remember the words of correction, advice, and comradeship? The old Jewish saying is, "God couldn't be everywhere, and so He made mothers!"

We Need Christian Mothers Today

Because—

1. No nations, churches, or individuals will rise higher than the ideals of their mothers.
2. No mother's place can be filled by another. You are your child's only mother.
3. Christian mothers are becoming rarer. You are the "salt" of motherhood.
4. The mother is the center around which activity in the home revolves.
5. Only Christian mothers, among women, can and are willing to give their children unto the Lord. Hannah is an example of this.
6. Only a Christian mother, among women, knows how to pray, and can pray consistently, for her children in this wicked world.
7. A Christian woman only, can realize the Christian order and place of women in God's great program.
8. A Christian mother is the only mother that is Christlike.

Someone has said, "No work in the world pays like mother's work." How opposite this is to the thinking of many mothers! May we notice these things in that godly mother of Samuel. Hannah prayed for her boy before and after he was born. She denied herself of many other desires for him. She did not fail to thank God for him.

Mothers, can we say with Deborah in Judges 5:7, "I arose a mother in Israel," or "I AROSE A CHRISTIAN MOTHER IN AMERICA"?

Hutchinson, Kans.

AN UNFORGIVING SPIRIT

The feeling incident to an unforgiving spirit is liable to increase. There is no telling where it will stop, or to what it will lead. An unforgiving spirit is a prejudiced spirit. It seeks the condemnation of the offender, and the justification of self. The longer such a spirit is allowed to continue, the more difficult forgiveness becomes, and the less likely it is to be granted.—Selected.

During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver and becomes a chain binding men with golden bands to the throne of God.—Lord Shaftesbury.

Editorials

Mothers

Mother's Day brings to mind anew the debt of gratitude and devotion which we owe to our mothers, and especially our Christian mothers. There are certain inherent qualities that go with motherhood, but these reach their highest development only when Christ is enthroned and dwells in the mother heart.

It may help us in our observance of Mother's Day and of our general appreciation of our mothers to think of a few of these qualities.

1. *Sacrifice*.—The true mother gives the best of herself in performing the functions and duties of motherhood. There are special physical sacrifices to make that are often not understood and appreciated as they should be. These go all the way from the hazards of childbearing, through the toils of caring for home duties seven days in the week, to the sleepless nights when sickness comes into the family.

In this connection we must not forget the sacrifices that are uncomplainingly made by an unknown host of widowed mothers. Extra responsibilities and duties come to them, and if we take time to observe we marvel how they care for a fatherless home until the children are able to care for themselves and to share in the common burdens. Nor should we forget the grandmothers and mothers-in-law, and the faithful stepmothers, all of whom make great contributions, by the grace of God, in Christian toil and sacrifice. Let us not forget to give our flowers to them now, whether in words of appreciation or in actual bouquets.

2. *Love*.—Mother love seems to be among the highest expressions of this great virtue. It has a tenderness and spontaneity that is distinctly characteristic. Fond memories crowd upon us as we think of childhood days when hurts were alleviated by an embrace or a kiss. We think too of the unselfish ministrations which extended through youth and maturity until mother went to her final rest. And how it cheers us as we see that same love manifested and perpetuated in the mothers in our homes today! And that love is ennobled and sanctified, because of the love of God shed abroad in the heart of the Christian mother. It manifests itself also in the way the mother teaches and trains her children in the paths of truth and right and in the fear of God. She is the one above all others who takes time to read Bible stories to the children and to tell them about God the Father and Christ the Saviour.

3. *Prayer*.—The Christian mother stands out as a person of prayer. She prays both with and for her children, and her prayers follow them as long as she and they live. No matter how wayward the son or daughter the mother never gives up her prayers in their behalf. It is also true that the Christian mother, like Hannah, prays for her children before they are born and thus dedicates them to the service of the Lord. All of us should have an appreciation of our mothers' prayers and for the guiding and protecting force they have been in our lives.

It is well for us to pay appropriate tributes to our mothers on the special day which has been appointed for this purpose. But let us remember that this is also the Lord's day and that our Mother's Day observances also need to carry with them honor and praise to and worship of the God whom our mothers loved and served. The old adage, "God could not be everywhere; so He made mothers," is something of an overstatement, but for little children, mothers, as also fathers, are God's representatives here on earth. Thank Him for our Christian mothers.

Summer Bible Schools

Summer Bible schools have made a phenomenal growth since their beginning in the Mennonite Church in 1922. There has been amazing progress from the time the first schools were held at Hesston, Kansas, and Wakarusa, Indiana, the enrollment of which is unknown to the writer, to the 473 schools held in 1948, with an enrollment of 51,597.

The growth of the movement has called for adequate course materials, and over the years the church has tried to meet the needs by providing suitable literature. When the first schools were held those sponsoring them either made up their own courses and teaching materials or secured them wherever they could. In 1928 a Summer Bible School Manual, containing an outline of courses and other suggestions for conducting a school, was provided. This was used until 1933, when a ten-year curriculum was published. This was supplemented by a four-year high-school curriculum in 1936. These materials met the need quite well until the printings were practically exhausted and the time was ripe for something newer and better.

Years of work went into the planning and production of this new material which was released for use last year, although not all the courses were yet available. These course materials were received with such enthusiasm, both within and without our own constituency, that a second printing of most of the courses was at once necessary. This year additional courses are available, although not all of the teachers' books are yet ready. In an article elsewhere in this issue Bro. C. F. Yake, Summer Bible School Secretary of the Mennonite Commission for Christian Education and Young People's Work, gives essential information as to plans and progress up to the present year. Be sure to read this article for the latest information concerning the summer Bible school movement and materials.

The summer Bible school has proved to be a most valuable addition to the teaching ministry of our church and has served a wide missionary purpose. The Mennonite Yearbook reports 532 congregations in our church as of 1949. There are 473 Bible schools in 1948, and a considerable number of these were mission schools. We see then that there is still room for expansion of this movement in the Mennonite Church. The new materials make the teaching task easier and should stimulate congregations to enter into and enlarge this type of teaching and missionary effort. It is not too late even yet to plan a summer Bible school for your congregation this year. But it is essential that you act now if you have not already done so. Let us help to carry out the slogan of the summer Bible school division of our church work: "More Summer Bible Schools for More Children in 1949."

Studies in Romans

This great book of the New Testament will be the basis of the studies in the young people's Bible meeting during the five Sundays from May 29 to June 26, inclusive. It should prove to be of great value to both old and young to get even this brief glimpse of this great message from the pen of the Apostle Paul. It follows the Book of Acts and in many ways can be said to be a close companion of it. "A thorough survey of the ground reveals the fact not only that the Book of Acts commences the new apostolic era, but that with it the epistles form a composite unit, separate from the unit of the Christ-history in the Gospel. The books of Acts and Romans are, indeed, very strikingly the complements of each other. The former unfolds the *events*, the latter the *theology* and *morals*, of the apostolic era" (Whedon). It is considered one of the greatest of Paul's doctrinal books, and it is really a treatise on the plan of salvation. But it is also rich in practical or ethical teaching. It is often called the epistle of faith, which it is, but it also emphasizes obedience and the Christian duties which must spring from faith if it is real. There is a rich spiritual feast before us as we delve into this great book for five consecutive weeks. Let us make it more than a fragmentary study.

CHRISTIAN LIFE

HOW TO DEVELOP READING AND READING TASTES IN THE COMMUNITY

BY REBA K. SHANK

Conscious of the needs of which she writes, the author maintains a Christian readers' service in Fountain City, Tennessee. She is in position to give us helpful suggestions concerning the cultivating of the best in reading.

More good books are being published today than ever before. Still there are many folks who have never taken the time to become acquainted with them and experience the blessings that come from reading worth-while books.

Others are reading all the books they can lay their hands on and are thereby partaking of much evil. Their Christian lives are suffering from the effects of this degrading, demoralizing literature. Books, like friends, have a wonderful influence on our lives either for good or evil.

A great danger lies in the fact that books are not an unmixed good. They are the products of men's minds. We find in their pages the most ennobling and uplifting thoughts, as well as the most deceptive and diabolical thoughts. The skill of a writer is by no means a measure of the worthiness of his work.

Many people are unmindful of the buried treasures that await them in the book world. They need to be awakened to the profits they will receive from money spent for books and time spent with books.

Let us stop to consider some of these benefits.

Our spiritual lives are deepened and strengthened as we read of the inner struggles and triumphs of men of God down through the years. *Protestant Saints* and *Heroes of Faith* contain many such biographies. Books like *The Foot-Prints of God*, *Immensity*, and *Miracles of Science* make us stand in worshipful awe of our wonderful God, Creator, and Sustainer.

We are made to thank God for the privilege of living in this great free land as we read of what others have suffered and are enduring in lands where war rages and where liberties have been taken away. *China Suffers*, *Ambassadors in Bonds*, *I Was in Hell with Niemöller*, and others give vivid pictures of these conditions.

Reading of the work and sacrifices of missionaries in *Behind the Ranges*, *Nests Above the Abyss*, *Till Break of Day*, the C. T. Studd books, and *Miracles in Black*, make us realize how little we are doing to help spread the Gospel. Missionaries often testify that they received their conviction for the work from books they read on missions.

Great spiritual blessings are reaped from carefully reading Christian Life and Devotional books. We are drawn into closer communion with Christ and learn many practical lessons in everyday Christian living and in prayer. *Under His Wings*, *The Kneeling Christian*, *The Secret and Power of Prayer*, *A Guide to Confident Living* and *The Disciplines of Life* are of great help to the Christian.

Wholesome stories, essays, and narratives lift the mind out of the channels of thought it is forced to run in regularly, and thereby prove restful to mind and body. At the end of a weary day try relaxing by reading *Syrian Yankee*, *Country Kitchen*, *As Small Rain*, *Oswald Smith's Short Stories*, *God Is My Landlord*, *We Live in the Arctic*, and *Mama's Bank Account*.

There are some fine books on home and child training that will pay high dividends. *Your Child and God*, *Christian Nurture of Children*, *Make Yours a Happy Marriage*, *The Fine Art of Living Together*, and *The Sanctity of Sex* contain much helpful information and guidance.

The ideal time to encourage reading habits and a taste for good books is in childhood. Children learn to read rapidly at an early age now because of modern teaching methods. Many acquire the reading habit during the first year at school. A father recently remarked that his child read more books in the first grade than he had read during the whole eight grades.

It is the parents' privilege and responsibility to see that their children's book needs are supplied as they advance in age and understanding. If they are not provided for we miss a golden opportunity to help mold their characters, and there is danger of the children's satisfying their book hunger with the funnies, dime store trashy books, and comic books.

More than 10 million comic books, stressing murder, robbery, sex, and terrible crimes, are sold every week to the children and youth of the nation. In the last few years some awful crimes have been committed by children as young as seven patterning after the stories in comic books. An authority has said that they are one of Satan's most potent poisons for youth.

What a mighty power for evil it is in the lives of children for them to have as their heroes and heroines the silly, immoral, criminal characters of the comic book and funny paper world! What a wonderful power for good it is in their lives for them to have as their heroes and heroines Bible characters, missionary warriors, and storybook characters who stand for truthfulness, honesty, kindness, and obedience!

A Bible story book should have first place in every child's library. At mother's knee is the place for them to become well acquainted with the beautiful Bible stories before they can read them for themselves. They will find keen enjoyment in reading the stories for themselves when they learn to read.

There has been a scarcity of books for children in the past, but the need has been recognized by authors and publishers, and there are now some fine books on the market. In *Big Peanuts*, a child is brought face to face with his need of a Saviour as Big Peanuts, a real African boy was. The tale of the snake and the storm will hold anyone's attention. *The Beggar Boy of Galilee* and similar books help to make the life of Jesus and the disciples more real to children. *Hope Haven* is a beautifully illustrated book telling of the adventures of a brother and sister who left Holland and found a new home in America, where they could enjoy religious freedom. In *Buds and Blossoms* children learn of the great spiritual and physical needs of the boys and girls in India. It is composed of true stories of children who found their way into a mission home. *Boys and Girls Who Became Great Missionaries* may implant the desire in the heart of a child to be a missionary when he grows up.

Paula, *Kusty*, *The New Brother*, and *The Three Comrades* are good examples of the many storybooks that uphold Christian ideals. Books on birds, animals, nature, hobbies, travel, and poetry are very important, and we should make them available for children to help in their normal development.

Buying good books for children is an investment in their welfare. We are careful to give them the best food for their bodily growth. Why hesitate to give them the best books for their spiritual and mental development?

A big step towards helping young and old develop the reading habit and a taste for the kind of books mentioned and many other similar ones would be to have such books brought to their attention occasionally along with the importance of reading them. There are already existing agencies and organizations in most communities that could aid in this cause of working up interest in reading worth-while books.

The young people's Bible meeting is one of them. Programs could be given sometimes centered on this theme. It should include a book review, the reading of a choice selection from a book, suggestions of some good books to read, with a brief description of each and other appropriate topics.

Most communities have sewing circles. While the fingers are busy a good reader could read aloud a chapter or so at every meeting from books suitable for the gathering. Some books of special interest to women are *The Making of the Beautiful*, *Sister Abigail*, *The Widening Wedge*, *Mother Whitmore's Modern Miracles*, *Dr. Ida of India*, and books on the home and child training. These books would help to promote further profitable discussions during the sewing hours.

In the junior sewing circles the girls would be interested in Christian fiction, missionary and youth problem books. *The Singing Heart*, *Not My Will*, *Royal Heritage*, *Margaret King's Vision*, *On the China Road*, and *Christian Girl's Problems* are good character-building books they would enjoy.

A literary society meeting is a fine place to promote the reading of good books and the cultivating of tastes for wholesome literature, by book reviews, discussions of books, and programs similar to the one suggested for Young People's Meeting.

Private individual encouragement often aids in quickening the interest of others in books. Tell a friend about an especially interesting book you have read and offer to loan it to him to read. When he returns it he will likely ask you if you have any more books as good as that one.

Ministers and counselors who "know books" can often suggest a book to some troubled one to read that will be of great help to him in the particular problems he has. Besides the immediate blessing his interest may be aroused sufficiently to read other books.

After the desire to read is created in a community there is another problem to be solved if this desire is going to be satisfied with wholesome books. That is a financial one. Most people think they can't afford to buy books. For too long books have been considered a luxury rather than an investment in fuller living!

Steps should be taken to put good books within easy reach of the people in our Mennonite communities. Because books are so expensive many have turned to public libraries, popular book clubs, newsstands and dime stores to satisfy their reading desires, and often they have had their tastes perverted and their spiritual lives weakened and wrecked by the class of literature they found there.

Organized efforts within the church and community are needed to compete with these worldly agencies in circulating and distributing books. It should be as easy to obtain worth-while books as degrading ones.

Reading circles are a practical way of circulating good books in a community. Each member buys a book from an approved list and puts it into the circle till all have had a chance to read it, or each member is assessed the price of a book and a committee buys the books. I belonged to such a circle at Harrisonburg, Va., years ago. We met monthly in one of the homes, had a program similar to that of a literary, and then exchanged books for the next month. In the Tennessee mountains, where we live, the natives have their own version of reading circles. The comic books are carried from one family to another, till all have devoured their filth to their great detriment. Sewing circles, literaries, missionary group projects, Sunday school classes, parents' meetings and boys' and girls' clubs could circulate books among their members in the same way as reading circles and specialize in books useful and adaptable to their particular group.

The church library should be the center for religious books. It should contain books for all ages and books helpful for teachers, speakers, and ministers. Funds for the library should come from regular or special church collections. A wide-awake, book-wise librarian and the addition of new books every year will do much to keep the library alive and useful.

In the last few years various types of Christian book clubs have been instituted to aid in the circulating and distribution of good books. As a rule these clubs send out a very good selection of books. It is of interest to note that one of these used *Lucy Winchester*. This type of club is practical for those who wish to build up their own library.

Christian Readers Service, a postal lending library, was founded several years ago by the author. The members are loaned a book or two a month that they have chosen from a

classified book list. The list is kept up-to-date by adding new books every year. This service is the most practical type of club for those who are interested in reading rather than owning many books. The members receive one free gift book to keep each year.

There should be more book clubs of these types in the various communities of the church operated by Mennonites, to aid in supplying the book needs of our people. There is also a need for someone in each community to act as a sort of librarian to direct anyone interested to good sources of wholesome literature and to aid those in the various groups and activities to choose books for use on programs and for exchanging.

If some of the suggestions offered in this article are put into practice they will result in

HAVE FAITH IN GOD

What is this faith in God of which we talk,

For which we pray, that we may have the more?

Is it to fret when circumstances balk

**Our pet desires? Is it to rant and roar
When we are winners, for an hour or day?
Is faith in God the will to have our way?**

How shall we measure God, in terms of years,

With whom the centuries are as a breath?

Is the Eternal bounden by our fears?

**By every joy in us that withereth?
Of what avail the Everlasting arms
If God is moved so to our alarms?**

Do we not say that God is everywhere,

The universe His homeland? Say we, then,

Our bit of earth is His peculiar care?

That faith is but a bankrupt thought again

**If God enthrones not every partial cause
Above the movement of His spaceless laws?**

How shall abide these three—faith, hope, and love—

**If every wish and whim that stirs in us
Measures our fellowship with things above?**

If time and circumstance are regnant thus,

Where lives the comfort of His staff and rod

Except our faith is faith, indeed, in God?

**—Robert Whitaker, in
The Watchman-Examiner.**

a well-read community. The investments in books will pay dividends in richer, fuller living by the people. A free flow of books in a community will be of great help in making the community the kind of a place we all like to live in and desire to have our children grow up in.

Fountain City, Tenn.

You can throw up a smokescreen between yourself and other men, but not between yourself and God.

There are many heads resting on Christ's bosom, but there's room for yours there.—
S. Rutherford.

THE EVIDENCE THAT WE ARE SINNERS

By G. H. Clement

The fact that a man is a sinner is indisputable. In the world there are just two classes of people: lost and saved sinners. The proof that you are a sinner is found first of all in your nature; and is manifested when one is very young. The symptoms of sin are seen in the youngest infant who early learns deception. It is seen in childhood constantly. You know that Johnny has been in the cookie jar and so you say: "Have you been in the pantry again?" "No, mother," he replies. "Are you sure?" "Well, I went by it." "Now tell me the truth; didn't you get that cookie jar down from the pantry shelf?" you persist. "Well, I looked into the pantry, but I didn't touch anything." And all the time that Johnny is protesting his innocence cookie crumbs are clinging to his blouse and are all over the floor. Where did that child get that nature? From Adam, the fallen man. So, your Adamic nature condemns you as a sinner.

Then the second evidence of your sinful condition, in your natural state, is seen in the existence of the laws of the land. Why all the police in your city? To enforce law. Why enforce it? Because man is naturally lawless. You lock your doors for the same reason; and the lights in the streets burn all night long because of lawbreakers, who hate the light, because their deeds are evil. Our law courts, lawyers, jails, and other similar institutions all witness to the fact that man must be restrained, restricted, and controlled, because he is lawless by nature. And this lawlessness is the result of sin.

But apart from the evidence in our own nature, and in the law enforcement methods of every kind, we still have the most conclusive evidence, and that is the Word of God. "There is none righteous, no, not one." "All have sinned, and come short of the glory of God." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Rom. 3:10; 3:23; James 2:10. Not one of us can say we have come near keeping the whole law; so we are condemned sinners, according to the Word of God.

If that were all that the Scriptures told us, we would be in a hopeless, despairing condition. But the Word makes it clear that it was for such sinners that Christ died. Jesus declared that He came not to call the righteous, but sinners to repentance; and Paul joyfully exclaimed that Christ Jesus came into the world to save sinners. Matt. 9:13; 1 Tim. 1:15. So, if we acknowledge the evidence, and admit our guilt, we need only to heed John the Baptist's injunction: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). And He, and He only, can take away **your** sin. Nothing that you can do, or nothing that you can join, can take away your sin. We must look unto Him, trustingly, to be saved. Have you beheld Him? Why not NOW?

Hamilton, Ont.

Give, not from the top of your purse, but from the bottom of your heart.

HERE IS ANOTHER LETTER

BY FRANCIS C. STIFLER

The author is Secretary of Public Relations of the American Bible Society.

The most important historical document ever written was written by a physician. It isn't very long. You can read it in less than two hours. And I suggest you do so—some evening. Although it was written almost 1900 years ago, you will find no difficulty in getting hold of a copy of this little document. You don't even have to go to a bookstore for it. You can find it in any chain store and it will not cost you much.

If you don't read English, no matter, for you can get this little history book in other languages. No book of history has ever been translated into so many tongues. The American Bible Society lists 426 languages in which the whole New Testament has been translated, including all the tongues used by most of the people of the world.

When Dr. Luke wrote his historical treatise he dedicated it to a friend whom he addresses as Theophilus which, appropriately enough, means "Lover of God."

Luke begins by reminding Theophilus of a former letter, also, and we call this devoted doctor's first letter the Gospel of Luke.

I have found that many people do not know that Luke, who apparently was the Apostle Paul's traveling companion, is also the author of the Book of Acts, which just follows the four Gospels in our New Testament.

The Book of Acts is the most important historical work because it is the only record of the most important period in human history. It is now 1949—and why?—because the dating of most of the documents of today's world is figured from the birth of Jesus Christ. His coming proved to be the turning point in history, and the record of those first days when the world was turning its most important corner is to be found only in this second letter of Dr. Luke's to his esteemed friend Theophilus.

The story related in the Book of Acts begins with eleven men [and others] huddled in a secluded room waiting for something to happen. Then suddenly something does happen. These simple men who six weeks before had been ready to look upon their months of companionship with Jesus as a closed chapter in their lives, suddenly experienced a new visitation of the Spirit of God. Luke tries to describe what happened—but who can describe acts of God? From the standpoint of history what interests us is that on that day—it was the day of the Feast of Pentecost in the Jewish calendar—the Christian movement was born—the movement which has been and is today the most vital social and spiritual force in the world's life.

Peter, the natural leader of the little band of disciples, stood up that day and preached his first Christian sermon. He minced no words. He accused his audience of rejecting their Saviour and when they asked what they should do to make amends,

Peter gave in about ten seconds' time the formula, which, to the exact degree to which it has been followed by men ever since, has measured the progress of the Christian movement in the world. In English this is what Peter said:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Luke says that 3,000 accepted the offer, and a little later he says the company of believers had become 5,000.

Read those first eight chapters of the Book of Acts. They are, just as you would expect, crammed with drama and excitement. One leader named Stephen spoke out so boldly that the rough element in the crowd stoned him to death. Stephen was Christian martyr number one. We have an old saying that the blood of the martyrs is the seed of the church. Luke handles this idea with consummate literary and historical skill in his story of the stoning of Stephen. He points out one seemingly insignificant detail—that a man named Saul was standing by, who, though not throwing stones, was guarding the coats of those who were.

This is our introduction to the foremost leader of that first century and probably of all Christian history. Luke devotes most of the remaining twenty chapters to the story of this Saul who was later called Paul. He was a man with some sort of physical handicap, which possibly had prevented him from throwing rocks at Stephen. This same handicap may have made Luke's presence with him as an attending physician necessary.

Now Paul was of a different stripe altogether from the twelve apostles. He was what we would call a university graduate. He had been a lawyer and a theologian—they always went together among the Jews. He was a Roman citizen—a man of travel and culture, who, after the custom of well-educated young men of that day, also had learned a trade. Paul was a tentmaker.

Read Luke's ninth chapter of Acts—about how Paul became a Christian. When this big change comes, Paul loses none of his aggressive zeal—only it is now for Jesus rather than against Him.

The Book of Acts is now in full swing, with the Apostle Paul in the center of the stage.

It is a book that almost shouts its story. It is radiant with joy and prayer and brotherhood. Women play their part heroically. In scene after scene Luke condenses, many times into a few sentences, the thrilling scenes in which a new world was being carved out of the dreary dying Roman Empire. I wonder if the march of history has ever been so vividly and powerfully recorded. Paul carried the Gospel over into Europe. He challenged every stand that the old Roman religion took against him. The book

ends with Paul, though a prisoner, living in his own house in Rome, and with freedom enough to keep on with his work.

One wonders when he comes to the end of the Book of Acts why it stops where it does. Why doesn't Dr. Luke go on and tell us how Paul's trial came out or what happened when Paul died? Maybe Luke died first—or maybe the end of the book has been lost—we can think of a hundred things we might like to have at the ending of the book.

But I think the Book of Acts ends just as it ought to. It tells of the beginnings of the most wonderful movement in human history—the coming, just as Jesus had promised it, of the Holy Spirit into men's lives—a coming which would never end until "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Are you fed up with the cynicism and the smugness and the sneers of much of our current literature? If you want refreshment, just pick up the Book of Acts and read it through. It is sober history—describing the seed plot out of which everything you count dearest in your life today has come. It tells its story in colors of radiant confidence and joy. But it is more than history. That is why so many millions of copies of it are distributed by the American Bible Society. They go to people who are not interested in history. They are interested in salvation. The Book of Acts has a message for you—it throbs with a call to you to repent and be baptized and receive the Holy Spirit and snatch the torch and race on to do your bit for Christ and His kingdom till He comes.

Bible House, 450 Park Ave., New York City

HOW BEST TO READ THE BIBLE

George Mueller, the mighty man of prayer and faith in God, gives us what he considers to be a profitable way of reading the Scriptures: (1) Above all, seek to have it settled in your mind that God alone, by His Spirit, can teach, and that therefore it becomes necessary to seek His blessing previous to reading and also while reading. (2) Settle it, moreover, that although the Holy Spirit is the best and sufficient teacher, yet this teacher does not always teach immediately when we desire it, and therefore we may have to intreat Him again and again for the explanation of certain passages; but He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently. (3) Read every day a portion of the Old and a portion of the New Testament, going on where we previously left off. This throws light on the connection. This change in spiritual things adds variety also, and interest in the Word of God; it prevents the omission of certain portions, and thus may keep us from erroneous views by giving us the meaning of the whole and keeping us from laying too much stress on favorite passages. We should read entirely through the Bible; it contains the whole revealed will of God, and therefore we want to know that will. (4) It is important to meditate on what we read. Meditate on a small portion of a book, an epistle, or a Gospel.

OUR HOME CIRCLE

BETTER THAN ALL

BY LENORA HARKINS WENGER

Marcia Grey sat with folded hands. Her open Bible lay on the big arm of her comfortable chair. On her lap lay a notebook, marked on one side, prayer requests; on the other, answered prayers. But neither book engaged her attention. Instead she seemed wrapped in deep thought. Her soft, gray eyes shone with a strange light and her face was radiant with a peculiar joy and sweetness. The last rays of the setting sun cast long shadows across the well-worn rug. But the shadows were not in Marcia's vision. Tranquillity, peace, sunshine—heaven's sunshine enfolded her.

Those who knew Marcia Grey would have said that the years had dealt harshly with her. The lines in her forehead and the deep shadows under her eyes gave a hint of the hard years. A slight stoop in her shoulders spoke of cares and toil. Yet the years had been glorious ones to Marcia. She was more than a conqueror through Him. On this New Year's day as she thought on God's faithfulness to her through the years, her cup of blessing was literally running over. Aloud she said, "He was better to me than all my dreams."

She had thought of many things in this twilight hour. She remembered the tender love of father, mother, and sisters that had surrounded her life as a little girl in her childhood home. She had dreams then. While Mother baked pies, her favorite cherry pies, she had told her dreams to Mother. Marcia would be rich some day. She would give her mother many lovely things, beautiful things that she and her mother both loved but couldn't have now. Money never reached far enough in Marcia's home. But more than that, she would make her mother proud of her. She would write stories, stories that would help people to be noble and good. Her mother listened and smiled as Marcia talked on and on. Again she would tell her dreams to Father. She wanted to be a teacher. She would be the kind of teacher that all the children loved. And Father listened and smiled. The assuring smiles brought confidence to Marcia's heart. She just knew she would succeed. Oh, she could hardly wait till all her lovely dreams came true!

A flood of memories came rushing back. She thought of her young womanhood, her college days, the sweet friendships, her sheer joy in living and learning. A new world unfolded to her, and with it came an increasing love for the beautiful. She remembered with what poignant pain she had listened to the wonderful music of Fritz Kreisler and his violin. It was so beautiful. Her heart was

stirred with deepest emotion. She had prayed that the Lord would help her to create something beautiful, something that would lift and inspire as this music had touched her.

The early months of her schoolteaching experience returned with vividness. Alone, and sometimes lonely and homesick at heart, she would kneel to pray at the west window of kindly Mrs. Brown's guest room. Even now she could see the rolling hill country bathed in the glorious radiance of the soft, mellow moonlight. Many times she had thanked the Lord that she worshiped so wonderful a God, the Creator of so much beauty. And she had besought Him to make her life beautiful for Him.

Who can find a virtuous woman? for her price is far above rubies.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household and eateth not of the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.—Proverbs 31:10, 25-28, 30.

Then followed the days when into her life had come a deep and beautiful love. She was supremely happy. She experienced the same poignant pain of intense emotion. Could she ever forget those early days of her married life? To have a home, to work and play and live with love. Human love was wonderful, but Marcia was yet to learn the depth and sweetness of divine love.

Marcia thought of her dreams for her home. They were dreams of material beauty. Every room was planned with the greatest care. Each would be marked by the beauty of good taste and elegant selection.

Then came reverses, financial loss, sickness, frustrated plans, thwarted hopes. Year after year passed by. Instead of success and beauty, Marcia's life was drab and commonplace. It was hampered by sickness—isolated and restricted. For a while she would make her plans and hope that the next year would be different. While Eldon loved her and assured her of his love, it seemed as if there was never any money for beautiful things for

Marcia. There was the car to be bought; there were doctor bills to pay; Eldon needed modern farming equipment; the farm buildings had to be repaired. And so her plans were never fulfilled.

But into Marcia's heart was stealing an unutterable peace, the peace which comes by a complete resignation to the divine will. Her heart was becoming more and more divorced from material desires. All the beauty that her soul craved she was finding in Him, the One altogether lovely. The desert of material lack through which she had walked she now loved, because in her lack she had turned to Him and found the Lord sufficient for every heart need.

She thought of the long night vigils when she had sat by the bedside of the little ones and in her anxiety and concern had lifted up her heart to God, and He had taught her. There were lessons of faith, of love, and of prayer. Marcia loved the rod that had thus brought her to His side.

The Lord disciplined, chastised, and comforted her until she desired Him—only Him in all His glorious fullness. She was sick of self, sick of her own plans. Her heart cried out for Him. Then one night He waked her to reveal the glorious secret of just Himself. "Ye are dead"—and "Christ in you." In simple faith she accepted these truths brought to her by the Spirit of God. All the old dislikes that she had struggled against were completely gone. Love, ineffable love, flooded her soul. Victory over sin and self was hers. But it was not the victory that thrilled her heart. It was just Him, the peerless Christ. Marcia remembered the experience with exultant joy.

With praise and thanksgiving she thought on His wonderful grace and goodness to her each step of the way. God had heard and answered the prayers and longings of her heart, but in a way more wonderful than she could ask or think. To her soul He had revealed the beauty which is in Christ Jesus. He had given her His own desires and ideals. Instead of a longing for material beauty in her home, she desired that which abides forever. The Lord had taught her that the spirit of the home was far more important than the furnishings. She had come to know that love, peace, cheerfulness, devotion to God, and kindness were the most lovely ornaments of the home. How good God was to teach her that "a man's life consisteth not in the abundance of the things which he possesseth." The most precious treasures were not material.

The door suddenly burst open. Marcia's reveries were at an end. "O Mother, look what we've brought you!" In her lap three happy children laid a mixed collection of soft green moss, partridge berries, and tiny ferns. "Thank you, thank you. These are just what I wanted for my winter garden," smiled Marcia as she planted a kiss in each little forehead. Life was better than all her dreams.

Fentress, Va.

If men had no faith in one another, all of us would have to live within our incomes.

—Marion Star.

SPIRITUAL PREPARATION FOR MOTHERHOOD

BY EDNA KAUFFMAN

Spiritual preparation for motherhood cannot begin too soon. Timothy's unfeigned faith was attributed to his grandmother. Exodus 20:5 says that God visits iniquities unto the third and fourth generations. So just how far back should spiritual preparation start? Much time is spent in preparation for other careers, yet very little is done to train for motherhood, the most important of all. This training should begin in girlhood. Every girl should cultivate early in her life the qualities that make motherhood beautiful. This includes many good qualities, such as meekness, quietness, submission, Christian piety, and diligence.

The young girl needs to learn to do with her hands the tasks needed for managing a home and training children, also to teach by words of wisdom and kindness. She must learn to be obedient; true, willing obedience means a life of service for herself, family, friends, community, church, and God.

She must learn to appreciate the best things in life, such as spiritual singing, good reading, and the beauties of nature. Children take an interest in these things early, so the mother must appreciate and give them the best even in their innocence.

A young girl must keep herself pure, noble, and upright to have the right foundation for Christian motherhood. In other words, we could say that beautiful girlhood leads to beautiful motherhood. It is worth much if a mother can refer to her girlhood and youth life unashamed. Each young girl who reads this, check your life. Will you be able to refer to it for an example to a young Christian daughter? You will have to refer to it whether ashamed or not. It is a fact one does not think of in youth, but you are the mothers of tomorrow.

To prepare for Christian motherhood we must realize the responsibility and opportunity of this God-given gift of service. Motherhood is a wonderful privilege but also a right with great responsibilities. Being a God-given gift of service, the first thing to do is to dedicate and consecrate ourselves and our lives to the Lord and have a true experience with Him. We must be nurtured daily at the feet of Jesus.

Form the habit of prayer in childhood and youth. A person in the habit of prayer will automatically turn to God in every trial and with every problem. This habit will show us the power of prayer and give us power in prayer. We must obtain wisdom from God for this His service in being a constant guide and shield for our children. A Christian mother feels her responsibility to God for her children and prays constantly for the jewels entrusted to her care.

God meant that every child should grow into a noble, upright person, and there is in every child that which may be brought to the fullness of manhood or womanhood. Those who fail to be such have somewhere along the way missed fulfilling that which God had given them.

Hannah dedicated her child to the Lord before he was born. Her consecration to the Lord was ideal for giving her child the same excellent start in life through putting him into God's hands and service early. This is also preparation for Christian motherhood, with mother and child under God's protection and guidance.

Every mother desires to be a confidential friend of her children. God meant for it to be such, too. Confidence demands a love that meets all their needs, makes them happy and have sense of perfect ease in our care and guidance. We have this confidence from our children in their childhood. I do not suppose that any of us knows just how confidence is often lost, but God means for us to share this blessing with our children. It is certainly needed in Christian motherhood and in preparing daughters for Christian motherhood.

Each of us must have confidential friends to whom we can talk and pour out our feelings, opinions, problems, convictions, and what not. Being a person to whom others can bring any problem and discuss it freely without having it told to anyone else is becoming to a Christian mother and a very great need in the world today. This quality of motherhood must be cultivated among your friends in youth and also with your mother.

Elijah was a great man of God, but even he needed to be assured that there were others who were true to God. I believe all of us desire, seek, and need support to help us stand true to God in the service of motherhood. Yes, our relation with God should be close enough that it would be sufficient, but too many of us have weaknesses; so we need the examples, encouragement, and compassion of other Christian mothers and grandmothers to prepare us for and help us in our service of motherhood. As mothers raise their daughters, they are directing the motherhood of their grandchildren. Likely a sense of that responsibility would often help.

We cannot expect to direct our children to a higher spiritual state than we ourselves experience. Often we are silent or must evade important questions because we ourselves either are not sure or do not know. So it behooves us to have a true experience with the Lord and to be firmly grounded in faith and Bible knowledge if we would be prepared for true motherhood.

Middlebury, Ind.

Never trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from the fountain, for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

BEHOLD THY MOTHER

By Ruby P. Zook

"Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19:27).

Notice especially this month these three words of Jesus: "Behold thy mother!" They hold such tender feeling, such compassionate love, such deep concern! "Even He that died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven" (Longfellow).

A mother's love endures through all things. Always she loves on with a never-dying love.

Lord Jesus, Thou hast known
A mother's love and tender care,
And Thou wilt hear while for my own
mother most dear
I make this Sabbath prayer.

"Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
the deepening glow
Of joy that comes from Thee.

"I cannot pay my debt
For all the love she has given,
But Thou, Love's Lord, wilt not forget
her due reward—
Bless her in earth and heaven."

A mother's influence in molding the character of her child is felt during an entire lifetime. It will be good or evil. How true is the old Jewish saying, "God could not be everywhere; so He made mothers."

A mother's faith and hope in her child is always unshaken, regardless of circumstances or what the situation may be. Never does she think that her son and daughter are not worth trusting.

In response to what your mother has done for you, the way she has loved you, the way she has influenced your life, and the way she has trusted and had faith in you, can you say, with a note of love, joy, and gladness in your voice, "Behold my mother"?

La Tour, Mo.

HIS HAPPINESS RECIPE

A middle-aged man who had suffered many disappointments during his life, but who astonished his friends by maintaining a cheerful, sunny disposition through it all, finally came into a generous legacy through the death of a distant relative.

"What are you going to do with your money now that you have plenty of it?" questioned an intimate friend.

"Well," was the unexpected reply, "for one thing, I mean to do more for the world than it ever did for me."

Can anyone doubt that this man found happiness if he conscientiously adhered to his principle? Most of us think the world owes us a living and become disgruntled because oftentimes that living seems to be given reluctantly. We are always forgetting that only in giving is true happiness to be found. He who makes his motto to do more for the world than it ever did for him will be sure to find this a pleasant world.—Foreword.

MISSIONS

OUR VOLUNTARY SERVICE PROGRAM, PRINCIPLES AND PRACTICES, AND RELATION TO OUR PEACE TESTIMONY

BY LEVI C. HARTZLER

Secretary for Service and Relief of the Mennonite Board of Missions and Charities, Bro. Hartzler points out the place for and policies and principles of our Voluntary Service program. This paper was read before the Conjoint Special Conference of the Peace Problems Committee and the Industrial Relations Committee, of Mennonite General Conference, at the Mennonite Home Mission, Chicago, Illinois, March 18, 19, 1949.

The concept of voluntary service is not new. It is as old as the ministry of Dorcas or of the women who followed Jesus; yes, even as old as the hospitality of Abraham. The concept of a group of Christians serving together in a unit is also not new. It is as old as the barn-raising and corn-huskings of our grandfathers, and as old as the group of seven men chosen in Acts 6 to take care of the widows. Furthermore, the method of Christian young people working together in a group seems peculiarly fitted to meet need in our world by utilizing to the full modern means of transportation, communication, food preservation, and medication. It has been utilized in our relief units from their beginning.

It is quite clear that the interest in voluntary service has developed out of our recent war experiences. In seeking for significant alternative service for the C.P.S. program, our leaders turned up possibilities for service which are not associated with wartime alone, such as hospital and health service. Those who were not drafted during the war, stimulated by the service of those who were and the need to find an alternative to civilian defense, sought new ways to minister to human need which would demonstrate their true Christianity to their fellow men. However, much of the impetus for voluntary service has come from our young people who served in C.P.S. during the war and in relief work immediately afterward.

Those responsible for our peace witness and our C.P.S. and relief programs began to see the value of a continuing program of voluntary service as early as 1942. Prompted by the requests of the Virginia brethren for an alternative service to civilian defense, the Peace Problems Committee asked the Mennonite Relief Committee to study the possibility of Christian service units for young people. Such a study was made, and a report and recommendations suggesting the organization of Mennonite Service Units were brought to the 1943 annual meeting of the Mennonite Board of Missions and Charities.¹ The report and recommendations were accepted and the Mennonite Relief Committee was authorized to begin the development of service units and to continue to study the problem. The first unit was organized in Chicago in the summer of 1944 to do

community survey work for the Chicago mission effort at the Home Mission, the Mexican Mission, and in a Negro area anticipating work among the colored. Since that time the present Bethel Mission to the colored has been organized in the area surveyed by the unit.

Further study of voluntary service was carried on by a subcommittee of the Peace Problems Committee in 1946, and a report was brought to General Conference in that year. General Conference supported the idea of Christian service units for our young people and indicated that the Mennonite Relief Committee was the correct agency to carry on such work. Meanwhile the service unit program went forward under the direction of Laurence Horst, Peabody, Kansas. The number of units increased from one in 1944, with four workers, to 16 in 1948, with 77 workers. Until 1947 all these units were short-term summer units. However, in the winter of 1947-48 two short-term units were organized, one at the Kansas City General Hospital and one at Hannibal and Palmyra, Mo.

Previous to 1948 most of the units were associated with some type of rural or city mission effort or with our children's homes. These units conducted summer Bible schools, made community surveys, carried on visitation and literature distribution, assisted with the regular services and teaching program of the mission or institution to which they were attached, and helped with the menial tasks around the mission or institution.

Already in 1947 a camp for colored children, Camp Ebenezer, opened at Millersburg, Ohio, with the help of a service unit. Children were taken from the Bethel Mission in Chicago and given a farm vacation with work, play, and Bible study combined. Further work among the colored was carried on by city mission service units in Los Angeles, Calif., Cleveland and Youngstown, Ohio, in 1948, and Camp Ebenezer served children from Youngstown. In addition, a unit of four girls was sent to a colored school at Piney Woods, Miss. Two of the girls taught school and the others helped with special tasks around the school.

The short-term hospital unit in Kansas City was sufficiently successful in the winter of 1947-48 to make possible the establishment of a long-term unit there. Accordingly, four

young people began service in the Kansas City General Hospital in September, 1948, and the number increased to eleven by January, 1949, after the Mission Board had purchased a house near the hospital to serve as a residence for the unit. Edward Yoder, superintendent and pastor of the Twin Cities Mission, has been serving as sponsor and counselor for the unit, and Salina Swartzendruber as cook and general housekeeper. In addition to working in the hospital as attendants, the unit members help with the work of the local mission. Morale at the unit is high, and the hospital authorities speak very well of the work which our young people are doing.

The Peace Problems Committee recommendation to General Conference in 1946 included the recommendation for the appointment of a full-time director with a secretarial assistant to promote Mennonite Service Units. However, no director was secured until 1948, and then because of previous commitment to Goshen College where he was serving, he could not begin his service until January 24, 1949. To date no secretarial assistant has been found.

Meanwhile the national draft law of 1948, although deferring conscientious objectors, aroused church-wide interest in alternative service on a voluntary basis, and the Peace Problems Committee urged young men to enter voluntary service. Following the war, M.C.C., impelled by the interest in service inspired by such C.P.S. units as Gulfport, had transferred the alternative service interest of C.P.S. to voluntary service and developed a program of voluntary service in mental hospitals, at Gulfport, Miss., among migrant workers, in Puerto Rico, in Mexico, and in Europe. This program began to enlarge in 1946 and was given a strong impetus in 1948 by the enactment of the draft law, particularly because the constituent Mennonite groups did not have their own voluntary service programs organized to the point where they could take care of a sudden influx of volunteers. Therefore, M.C.C. began planning an enlarged program of long-term service during the latter part of 1948 to take care of the increasing number of long-term volunteers. In November 1948, M.C.C. Voluntary Service set up a training program of a month for all long-term volunteers. Training groups were planned for every two months or oftener depending upon the demand. The financial responsibility for this program was to be shared by the constituent groups on an estimated basis of \$50 per month per voluntary service worker. By December 1948, 40 volunteers were already in this program, and M.C.C. officials estimated that 200 young men might be in the program by January 1, 1950, should the draft continue. However, the change in the draft situation during the last few months seems to have affected the number of young men volunteering for the long-term program.

But while M.C.C. has been developing its program of voluntary service, some of its constituent groups, in addition to the Old Mennonites, have been working on their own voluntary service programs. The Gen-

eral Conference Church has been carrying on a program of short-term voluntary service for a number of years. The Mennonite Brethren Church is organizing a program of both long- and short-term units for its young people. In addition, a number of our regional Old Mennonite conference districts are developing a program of service in keeping with the needs of their local areas. Among these are Illinois, Lancaster, Ontario, and Franconia.

The main reason for the development of voluntary service among the constituent Mennonite groups, and even in regional conferences, instead of combining the total effort under M.C.C., is that voluntary service is very closely related to the evangelical witness of the church. The development of our own program in connection with our rural and city mission work and our institutional work emphasizes this point. In this connection, voluntary service is different from directing refugee migration or carrying on emergency relief where a

be found, without regard for remuneration. The spirit behind voluntary service is the spirit of Jesus, a spirit which constantly manifested itself in His life and teachings. Jesus revealed Himself as the great Teacher and the great Healer. When He ordained His twelve apostles, He ordained them to preach and to heal the sick and cast out devils.³ When He sent them forth on their first mission to their own people, He commanded them to preach the Gospel and to minister to the physical needs of the people.⁴ At two times in His ministry young men came to Him and asked the question: "What must I do to inherit eternal life?" To both He insisted that they keep the commandments. When the rich young ruler indicated that he had kept them and queried further, "What lack I yet?" Jesus replied, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." When the young lawyer asked, "Who is my neighbor?" Jesus told him the story of

as sponsors and counselors to our units. Of course, unit leaders are directly responsible to the service unit director and he in turn to the Mennonite Relief Committee. This is the line of administration for our Mennonite Service Units.

The following policies regarding the organization and development of Mennonite Service Units were adopted at a recent meeting of the Mennonite Relief Committee.

It shall be the policy of the Mennonite Relief Committee in organizing Mennonite Service Unit projects:

1. To provide units to supplement and enlarge the evangelism and extension program of the church in the United States and Canada by conducting summer Bible schools, making community surveys, carrying on visitation work, literature distribution, etc.

2. To provide units in hospitals and welfare institutions where young people can minister to the physical needs of their fellow men and at the same time give a Christian testimony in keeping with Mennonite faith and practice. Such units might be placed in general hospitals, mental hospitals, children's homes, county homes, etc.

3. To provide units for young people who have manual skills to dedicate to the Lord, such as builders' units related to the mission and institutional work of the church.

4. To provide units to minister spiritually and physically to racial minorities in our country in such a way as to promote Christian relations between races.

5. To provide units in penal institutions such as reform schools and jails wherever our young people can render significant service and at the same time give a spiritual witness in keeping with Mennonite faith and practice.

6. To provide short-term units in the summer for students who need to earn toward school expenses and who desire to give a group witness. These units would be in general and mental hospitals, or other institutions which would welcome our personnel at prevailing wages.

7. To provide units abroad in connection with the mission activities of the church.

8. To encourage local conference and congregation projects and to serve as a coordinating agency for the voluntary service interests of our church.

It is also the policy of the Mennonite Service Unit administration to provide service opportunities wherever possible to all our young people, 18 years and older, who desire to serve, regardless of previous education or experience, provided they have a sincere conviction to serve their fellow men and have a talent to dedicate to the Lord. Each applicant is asked to submit the names and addresses of three people who know him well, and to sign the following pledge:

I understand that a Service Unit worker must be:

1. A sincere child of God with an assurance of salvation,

2. In possession of a heart-passion to serve the physical and spiritual needs of his fellow men,

3. In command of community respect and able to receive a recommendation from those who are best acquainted with him,

4. Willing to work as faithfully at the menial tasks of group living as at teaching Bible school or leading youth recreation,

5. Willing to sacrifice self-interests for the good of the work which the unit has been assigned to accomplish,

6. Eighteen years of age or above and in good health both emotionally and physically.

Because I realize that being accepted into a service unit means being entrusted with a sacred responsibility, I will by the grace of God subscribe to a life of daily devotions with



Before and After the Work of a Voluntary Service Unit on a Church Building at Naubinway, Michigan

united Mennonite witness increases efficiency. This concept that voluntary service should be closely related to the evangelical witness of the church prompted both the Mennonite General Conference and the Mennonite Board of Missions and Charities to insist that the Mennonite Relief Committee, relief and service agency of the Mission Board, should direct our voluntary service effort.²

This brings us then to the spiritual principles on which our voluntary service program is based. Perhaps it is providential that the draft has eased at the time when our voluntary service program is enlarging, lest we get the idea that voluntary service is an alternative to military service. Unless our young people are convinced that voluntary service is a vital part of the total Christian witness at all times, our service unit program will eventually fail.

Voluntary service is service rendered in the name of Christ to those in need in our world, whenever and wherever they may

the Good Samaritan and then commanded, "Go, and do thou likewise." Thus the spiritual principles on which our voluntary service program is based are found in the example and teachings of Jesus. And Jesus demonstrated and taught the true love of God operating in the realm of human need.

In keeping with the principle of a love for our fellow men which ministers to their physical and spiritual need, the Mennonite Service Unit administration has constantly attempted to associate voluntary service with the evangelical witness of the church. Because of this policy our service units have been attached to the various rural and city mission fields and to our church institutions, such as children's homes. Even our long-term general hospital units are being located in cities where we have mission efforts so that the unit can associate itself with the evangelical witness of the mission.

This type of association aids in the administration of our units. Local leaders in our missions and institutions can therefore serve

my Saviour, of Christian purity, and of co-operation with others, seeking earnestly to serve my church and my God through the unit to which I am assigned.

Mennonite Service Units are supported principally by contributions solicited for that purpose by the Mennonite Relief Committee. Expenses of individual units are often reduced by those being served providing for various expenses, such as board and room. Expenses related to builders' units are usually taken care of from the building fund of the project where the unit is serving. In the case of our long-term hospital units, the workers turn in half of their earnings to the service unit fund and keep the other half. At the present time, certain congregations are planning to provide the personnel and finances for various of our service units this summer. We anticipate that this interest on the part of congregations will increase as the voluntary service concept grows among us.

Voluntary service is part of the positive side of nonresistance. Perhaps that is the reason we immediately associate it with alternative service to the draft. Guy F. Hersberger in his book, **War, Peace and Nonresistance** writes, "The mission of nonresistant Christians is not a political one. It is rather a curative mission. It is to bring healing to human society; to prevent its further decay through a consistent witness to the truth."⁶ This statement summarizes the relation of voluntary service to our peace testimony.

Voluntary service takes the love of God to the mentally ill in our mental hospitals, to the physically ill in our general hospitals, and to the morally ill in our reform schools and jails. It ministers to despised racial minorities and to the unevangelized wherever they may be found. Voluntary service workers feed the

helpless, calm the mentally ill, bathe the sick, teach the Bible to the spiritually illiterate, visit the lost in their homes, distribute Christian literature, and build churches and badly needed buildings for our missions and church institutions. All of this they do in the name and spirit of Jesus, that the life also of Jesus, the Prince of Peace, may be manifest in them. This is the curative mission of the Christian.

Voluntary service carried on sincerely in peacetime, out of love for our fellow men, builds up a bank account of good deeds which our neighbors and friends cannot overlook when the stress of war or of military conscription arises again. Then everyone who knows anything about our voluntary service will not be too surprised at our C.O. position and will not object too strenuously to government concessions which permit us to continue a service program during wartime rather than participating in the war effort.

And what is more, voluntary service builds stalwart young Christians who, having participated in the joys of positive nonresistance, will be prepared for the real tests of wartime.

Our voluntary service program needs the prayers, counsel, and financial support of the leaders and parents of our church in order to provide a challenging program of service for our young people in keeping the spirit and teachings of the New Testament.

¹ Report of the Thirty-Seventh Annual Meeting of the Mennonite Board of Missions and Charities (1943) pp. 29-33.

² Report of the Forty-First Annual Meeting of Mennonite Board of Missions and Charities (1947) pp. 19-21.

³ Mark 3:14, 15.

⁴ Matt. 10:7, 8.

⁵ Hersberger, Guy F., *War, Peace, and Nonresistance*, Herald Press, Scottsdale, Pa., 1944, p. 301.

Elkhart, Ind.

THE PASTOR'S RESPONSIBILITY TO PROMOTE MISSIONS

II

BY MILTON BRACKBILL

This concludes the challenging message given by Bro. Brackbill, well-known minister and evangelist, before the 1948 annual meeting of the Virginia Mennonite Conference.

Let us continue to think of how we may get and pass on the missionary vision. We have missionaries here. I think that is one of the very best ways. If you want people to have a missionary vision, have a mission meeting and don't get Milton Brackbill and somebody else around home or in a neighboring conference. Bring home your missionaries. Bring them in from the field. Let people see the joy of the Lord in their faces and the pity in their eyes as they look out on folks who stay at home. Hear stories of triumph and victory. If I felt that my church had no vision and did not care whether folks were saved or not, that is the first thing I would do. I wouldn't start preaching mission sermons myself, though I think that is a good thing. Honestly now, how many missionary sermons have you been preaching? I mean missionary sermons that were filled with passion and compassion. I dare you to think over this past year. How many mis-

sionary sermons have I preached out of a deep feeling in my heart that we have a world mission? I know it is hard to do that. You can't preach a good missionary sermon without being intensely on the job, because your own conscience will condemn you. You can't throw a challenge to your people because your tongue will be sticking to the roof of your mouth, knowing that God has called you to do this and that and you have done a lot of secondary things and did not put God first. Preach missionary sermons yourself. If you can preach them, if you can present them to your home church, something will happen.

I preached a missionary sermon some time ago and I wasn't altogether satisfied with it. (I am never satisfied completely with my message. I think of a lot of things after the service is over.) One of my members came around to me and said, "Now, Bro. Brackbill, do you know somehow or other I feel that I want to practice some self-denial? Look at

myself [frankly, she is the most self-sacrificing person in my congregation], I get my meals every day. I get pretty nearly anything I want," and yet she lives consistent with her calling as a child of God. I know that missionary sermon did something to her and to me too. Another time when I preached about getting the Gospel out to others, one of my members came and said, "Yes, I appreciate that, but don't you know you almost left the poor Jew out of it?" It will do something to you when you go to preach missionary sermons. It will do something to you, pastors. But get the missionaries in; that is wonderful and good.

Two young ministers found themselves pastors of a church that needed a great deal, and that is putting it kindly and mildly. I think the Holy Spirit directed them to have a missionary conference, a staggering missionary conference. They swept all precedents aside. They brought Mahlon Horst from Kentucky. They dug down into Alabama and brought up Hollinger. They brought down Hackman from the Northwest. They brought the missionaries from South America and from Africa and from India who were home on furloughs. They dug down into your own conference and brought up your own men. And some of the old-timers (I am one of them, I guess) stood back and said, "Hold on. You are piling up an awful bill." They had a long list of men, but they believed that God directed them and they went ahead. I attended the services Wednesday night, all day Thursday, and some on Friday and Saturday. I want to tell you I was more than mildly surprised. Wednesday night East Chestnut Street Church was filled. Thursday that church was packed to the doors with people. The man that spoke on Wednesday night was thrilled and said that it seems as though we can't get together on a lot of things. We don't all agree on methods, on prophecy, and applications of doctrine, but when we get to talking about missions and giving out the Gospel, then every true child of God lays his heart open. Thursday night a stirring, God-given message was preached, and the call came for consecration. Perhaps twenty-five, thirty, or thirty-five young people stood up in that meeting, signifying that they were willing to do what God asked them to do. They met those young people in the anteroom afterward, and they had a glorious time together. Bro. Garber told me afterward about one young man and his wife who had just that morning sat in their beautiful home, a typical Lancaster County farm home. They looked out over their contoured field, beautiful any time of the year you know, and their hearts were happy. Everything was so lovely. Crops were doing fine. That night they heard the call of God, and in that meeting and after that meeting they said, "We are ready to lay things down right now. We are ready to go." Later, on Saturday evening, was another call for young people for consecration. First the call came to the parents and then to the young people themselves, and perhaps a hundred stood. On Sunday I had other work and did not try to go. Those sessions were packed to the doors and beyond the doors, out on the streets. Young folks got their loud-speakers and sent the

message around to thousands of people. We needed about twenty-five people to go down to Alabama to give a whole summer in Bible school work, and we couldn't get more than about eighteen or nineteen, but after that conference it was like pulling cherries off the tree when they are ripe. They were ready to go and work there. We wanted them before, but they couldn't go. One man went and said, "I don't think I will be back." What did he mean? He is going down there and is going to live. He is not going to ask anybody to pay his bills. He feels that God can enable him to live there just like other folks. Thank God for that kind of thinking.

In another congregation in Lancaster County, Pa., somebody was holding up a vision before the people, but they were in one of those communities which is hemmed in by church people all around. They asked Bro. Henry Garber, "What can we do?" Bro. Garber came over to that church and laid the needs of a little new mission in Philadelphia on their hearts and six or eight people, not all so young, went every Sunday to Philadelphia, which is some sixty or seventy miles away. They spend the day there and come back in the evening, witnessing to God's grace all day and not only that, but they saw the need of more equipment and a better place, and that little group of people laid \$2,000 down in a short time and said, "This will start something anyway for that work." Things happen when people get a vision.

Another congregation in Lancaster County caught a vision and some young people and ministers began searching out. They felt that there must be a place somewhere. Within sixty miles of their church they found a town of 2,000 people and not a church in operation. They have taken over one in that community and are going to work. Thank God for that. "Where there is no vision, the people perish." It seems to me that it must be true that God has appointed us as ministers and pastors and laid this work on our hearts that we will be able to give it to others and they in turn will go out. I believe that you cannot keep young people at home when they catch a missionary vision. If our people do not have a missionary vision, they are not going out; and when I say going out, I want it understood that I mean not into a neighboring county or town or city, but out into the whole wide world. I know the Word of God doesn't make any distinction between home and foreign missions. You must not either. You cannot say, "We are occupying our field here and that isn't our business out there at all." It is. I cannot help feeling that you and I do not have part in the program of the Great Commission if we do not have prayer and money and sons and daughters for that work out there.

My third point is evangelism by the home members. We will pass over this briefly. That means that the pastor must somehow or other put his people to work. He must have them doing personal work, giving personal testimony. Young people are often organized. It is well if they are, but I think that they need not be. The best work is that which is done by an inner compulsion with

guidance of the pastor and with God at the head. I know, and you know, that they look to us for guidance if they feel that we are interested in that particular work.

My fourth point, we must build up constantly on the Word. We must preach the Word. It must be in a spiritual way. If people get the Word of God they will get that vision, and when they get that first it is going to move them to bear witness to the truth. I believe that we must preach the whole Word of God. I do not want you to go away and say that Brackbill is lopsided. I do not believe in working like that. But I do believe in a personal testimony and witness wherever we go and wherever our people go. Our people will talk to men and women and boys and girls if they get the Word in their hearts. They may never see them again. Leave the Word with them. Pray for them. The Holy Spirit is at work in the world and He can help those people through others if we are too far away to make the contacts.

Fifth, pray for a burden for Israel. I am going to pass over this in less time than it deserves. But the only way that you as pastors are going to get a burden for Israel is to pray for it. I say that out of my own experience. I might justify myself by saying that the Holy Spirit has laid on me the burden for something and has laid that burden on someone else. So they give themselves to their work, and I to mine. That is not right. I know it isn't right, because I know that God will give a burden for this poor, torn people if you ask Him for it. God asks you to start and that is to pray for the peace of Jerusalem. If there was ever a time when you should pray for a burden and for a word of testimony to the Jew, it is now. I caught that in this meeting, about the possibility of the time of the Gentiles running its course. In a way I do not want to take it too seriously. I do not want anybody telling me that I cannot do much with Gentiles any more, but I do want to realize that the time of the Gentiles does have an end. What a privilege it would be to lead a Jew to Christ who would turn out to be an Apostle Paul! The Apostle Paul says, "I am a case of abortion. I have been born out of due time. What has happened to me is going to happen to my nation and my people some time." That great heart of Paul groans in compassion, "You could put me into hell if it would only mean the saving of my brethren." This deserves more time, but maybe this will be enough. May God help us to pray for a burden for Israel. It is the only way you will get it. There is something between Jew and Gentile. Each grates on the other a little in the world, but in Christ they love each other.

Sixth, conduct a rescue work. I am saying this for pastors. Something like this. Watch for hard cases. Try to get hold of some of the worst people in your community that the glory of God might be seen and the fullness of His grace. I think I would be ashamed to be a pastor of a church for ten years (that is putting it at a safe margin) if I couldn't look down in my flock and say that there is a man who used to be a drunkard, or here is a

woman who used to be a harlot, but now, thank God, they are washed, they are cleansed, they are justified. That is what I mean.

Let us go back briefly, now. Are we as pastors putting God and His program first? Mark 13:10 is a clear verse and one that ought to go right to our consciences where Jesus says, "The gospel must first be published." That speaks of what we are to do. The Gospel to the whole world must have the right of way. We ought to do it. Preach the Gospel among all nations. Just by way of illustration, and not for faultfinding, just look at the many things you and I do as church people that God never asked us to do. Do you ever think of it? Where would you turn in the New Testament to show that God has told you to build this church building? Where would you find it? If you could find it, where would you dig out another Scripture that told you to put carpets in the aisles or to put in this little alcove? What verse in the Bible would you use to justify these decorations on the pulpit? You see what I am getting at. I am trying to lay on your heart that you are doing a lot of things that God never asked you to do. What verse of Scripture would you pull out and say, God told us to build a children's home, or an old people's home, or a school, or a college? What verse of Scripture would you bring to me which tells you to build a hospital, or a mental institution? Where would you get your Scripture for it? You will be frank enough to see we don't have it. You say, "Preacher, do you think these things are wrong?" That all depends. If these things are an honest means to an end to do what God asks you to do, then there is justification for them, but I will tell you I am not pleased with the condition of the church today.

We are overinstitutionalized. It is institution this and that. All along the line we have institutional work. I have searched in vain, in the Relief Notes from Akron, in the *Gospel Herald*, and in the service report that we as ministers get, for one sentence that would lead me to believe that somebody is out for souls. If they are, they are mighty meek about it. It must be that they are not saying a word because some governments would think they are trying to start a church instead of doing relief work. I know it is a lot easier to get people to go into relief work than into missionary work. It takes a different kind of consecration to do what God has asked us to do. He said, "Go ye into all the world, and preach the gospel to every creature." Can you give the time and the devotion and the prayers and the ingenuity and the sweat and the tears to those things that you are doing and not be searched out by the Holy Spirit of God? Is this to win souls? Is this to get the Gospel out to all nations? Pastors have a tremendous responsibility. We talk about being free from the blood of all men. We think of our own people, but what of the world? Every now and then I meet a young man from Europe. Every once in a while I meet one from Africa or South America, and again and again I see men here and there from other countries, and I think back to all

(Continued on page 134)

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXX. The Kingdom in the Gospels

BY THE BIBLE STUDY EDITOR

Prophecy has an outlook concerning the kingdom of the Lord among His people which was only in part fulfilled at the coming of Jesus Christ. And the present aspects of the kingdom as seen in the church are not the completed picture of prophecy. Jesus Christ came to the people of Israel as the Promised Messiah, but was rejected by them, even as many of the prophets had declared. The Gentiles accepted the Gospel of Christ and enjoyed the blessing of hope in the salvation that is to be revealed in the coming of the Lord. Many of the people of Israel also have accepted this hope and are waiting for the revelation of Jesus Christ and for the salvation that is awaiting those who believe in Him.

There are, however, certain aspects of the prophetic visions which belong to the people of Israel which are not fulfilled in the present spiritual relation of the believers with Christ, the Saviour. There is still a far cry from the present small group of believers, including those of the Hebrew offspring, who have accepted Christ as their Saviour, to the triumph of Christ over the world, when every knee shall bow and every tongue confess that Christ is Lord, to the honor and glory of the Father. In every age there have been those who have acknowledged God, and in our Christian dispensation there are many who have honored the name of Christ, but the world has gone on in its unbelief and dishonor of God the Father and Jesus Christ His Son. His kingdom has been a small kingdom and His honor has been slight among the nations of the world. We should not discredit the blessing that the Christian faith has been to the world at large. It has been a light and has been the salt of the earth. Yet neither the light nor the salt has saved the world and made it to bow at the feet of the Lord.

The kingdom of Christ has not failed in its privileges nor its purposes through Christ. God will work out His purposes with the agencies He has chosen to use. It would be very discreditable to God for us to suggest that He has failed to accomplish His great purposes because of the weakness of the instruments He has chosen. God's judgment and wisdom are equal to His power. If He has chosen men to accomplish His purposes in establishing His name and honor among men, it will be accomplished through men. We need not apologize for God's failures, because He has not failed and will not fail to execute all of His purposes and fulfill all of His promises, even to the extent of the kingdom promised to His people in every age.

The Kingdom of Heaven

There are two expressions used in the New Testament which refer to the realm in which the believer is associated with God and Christ. The first is used most frequently in the Gospel of Matthew—the kingdom of heaven. The other expression is used in the other three Gospels—the kingdom of God. Much has been said regarding the distinctions between these two terms. The word translated "kingdom" in each instance is the same. The word used for "heaven" is the same in the Greek whether it refers to the sky, the abode of God, or the kingdom as it is related to the believer. The kingdom is that over which a king has jurisdiction. There is but one to rule over the kingdom in which the believers are included; it is Christ, or God. This kingdom cannot be divided, neither from God nor from Christ, for both are one.

There have been those interpreters who have made a distinction between the kingdom of God and the kingdom of heaven by suggesting that the broader term of the kingdom of God applies to everything in the whole realm of creation. It might thus apply to the great domain of heaven and earth in which God is supreme as the Creator and Controller of the whole universe. The kingdom of heaven would be limited to the realm in which the believer has entered by faith, and in which he forms a body over which Christ reigns in a peculiar relationship, as the Head of the body. It would thus become a spiritual kingdom only for those who are born again.

This distinction in the use of the terms, kingdom of heaven and kingdom of God, may be satisfactory if it were understood always to apply to those particular phases of the terms. But it would be confusing if they were to be used in this manner in reading the Gospels. Jesus used expressions which referred to a kingdom with which He was related. Matthew constantly expressed it as the kingdom of heaven.

The Kingdom of God

As previously stated, both expressions are recorded in the Gospels. All of the other writers of the Gospels make use of the term, kingdom of God. Matthew uses the expression five times. Mark uses it fifteen times; Luke, thirty times; and John only twice. But is it possible to limit the use of this term, kingdom of God, to the general definition of a universal kingdom, including heavenly things as well as the things on the earth that belong to God? We must admit that the use which is made of the term in the text should determine its significance. In the instance

of the parable of the good seed and the tares, Jesus taught the parable as illustrating the kingdom of heaven. Matt. 13:24-30, 36-43. In the explanation, He called the field the world; the good seed were the children of the kingdom. He said that the righteous shall shine forth as the sun in the kingdom of their Father. In this instance, the kingdom of heaven seems to be the kingdom of the Father, or God.

The Relation of the Two Kingdoms

Are the kingdom of heaven and the kingdom of God two different kingdoms, or are they the same? In the first place, since the author of the first Gospel, Matthew, wrote of both kingdoms, making a distinction between the two, then we should look for a difference between them. If he uses the two terms and does not call attention to the difference between them, he would suggest that they are the same kingdoms. In the above mentioned parable of the good seed and tares, Matthew wrote that the kingdom of heaven was also the kingdom of the Father.

Since the other writers of the Gospels do not use the term kingdom of heaven, but call it kingdom of God, shall we conclude that they refer to another than the kingdom of heaven? This may be determined by the materials of their records. If they wrote of the same things which are recorded in Matthew's Gospel and have used their own terminology, we are able to decide as to their differences or similarities. Matthew records the beginning of the work of Jesus, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:17, 23). Mark says, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15). In Luke 4:43, 44, he records, "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee." These three references tell of the preaching of Jesus in the same districts, and probably refer to the same occasion, but Matthew calls the teaching "the gospel of the kingdom of heaven." Mark says it is "the gospel of the kingdom of God," and Luke says He preached "the kingdom of God." This would suggest that the titles of the message make no distinction in the nature of the kingdom. The kingdom of heaven is the kingdom of God.

The Sermon on the Mount has a number of references to the kingdom of heaven. Matt. 5:3: "Blessed are the poor in spirit: for their's is the kingdom of heaven." Luke records the

sermon on the plain, which sermon is much the same as that recorded in Matt. 5-7. "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the **kingdom of God**" (Luke 6:20). Luke uses the expression regarding God, "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the **children of the Highest**: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful" (Luke 6:35, 36). Matthew calls the disciples "the children of your Father which is in heaven" (Matt. 5:45, 48). He is the same Father, or God, or the Highest, although the two authors use different terms to designate Him. The fact that Matthew uses the term "heaven" constantly and the other writers use it so seldom, signifies the peculiarity of their writing and not a difference in the subject of their records. The kingdom of heaven is the kingdom of God.

There are several instances when Matthew refers to the kingdom of God in a similar manner with other Gospels. "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). See also Luke 12:31. Again in Matt. 12:28 and Luke 11:20, both use the term "kingdom of God is come unto [upon] you." The rich have difficulties in entering the **kingdom of God**. Matt. 19:24, Mark 10:23, and Luke 18:24.

When the Lord began the series of parables, He called them the mysteries of the **kingdom of heaven** in Matt. 13:11, while Mark (4:11) and Luke (8:10) call them the mysteries of the **kingdom of God**.

We know that few of the parables are recorded in other than the writings of Matthew, and therefore the symbolical references to the kingdom of heaven are few in those Gospels. Mark records the Parable of the Sower, but does not liken it to the kingdom. He tells of the Parable of the Mustard Seed and calls it the likeness to the **kingdom of God**. This is again an evidence of his use of the term, and it does not indicate that the kingdom of God differs from the kingdom of heaven. See Mark 4:30. Luke also records the parable of the Mustard Seed and of the Leaven. He likens them to the kingdom of God. Luke 13:18, 19, 20.

With these many similarities recorded concerning the kingdom of heaven and the kingdom of God, it would be unfair to say that the terms are not the same, that the kingdom of heaven is altogether spiritual and the kingdom of God is a general term applying to everything that belongs to God.

If distinctions are indicated in the use of a term or a name, then it might also be proved that there are three kinds of devils, by the use of terms. Matthew (13:19) calls him "the wicked one," Mark (4:15) calls him "Satan," and Luke (8:12) uses the name "devil." While the names have a different meaning, they refer to the same being. In fact, there are two other names given to him, "that old serpent," and "dragon." Rev. 20:2. The difference in title makes no difference in the person of the devil. We must allow for the distinctions which the authors of the Scripture make in the terms which they use, but we should be discerning enough to see the significance of the truths which they present.

We believe that the Lord has enabled all of His servants to present the truth to us in the language which they used. And we should not be entangled and misled by the way the writers of the Gospels have used the terms kingdom of heaven and kingdom of God. For, when "two things are equal to the same thing, they are equal to each other." Therefore, the kingdom of heaven is equal to the kingdom of God.

We have noted that John in his writings does not mention either the kingdom of heaven or the kingdom of God, except in chapter three. "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John uses the term "king" eight times in speaking of what others had said concerning Jesus and His ministry. But it was Jesus who referred constantly to the kingdom and men's relation to the kingdom of heaven and of God. John's theme was life and salvation rather than that of a kingdom. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). Jesus had said, according to John, that one must be born again in order to enter into the kingdom of God. And being born again required that men should believe on the only begotten Son of God in order to have that everlasting life. The kingdom was not the place to obtain everlasting life. It was the relationship with the Lord resulting from regeneration which established the kingdom.

The King and the Kingdom

It is in the Gospels that we receive our greatest inspirations concerning Christ and His kingdom. Few people refer to the prophecies for proofs of this fact. If Jesus is looked upon as a King by those who are believers and in His church, it is because they have the basis for the belief in the Gospels. Jesus is introduced to our present age and to our faith in His present relationship to His people as the Son of David, the son of Abraham. Matt. 1:1. How can we accept Him other than as a king? His kingship was involved in the promise to Abraham, and it is certain that the promise to David was that He should be heir to the throne of David forever.

The genealogy of Jesus is carefully traced, and purposely so, back through the line of kings, including Zorobabel (Matt. 1:13) who returned from the Babylonian captivity. From Zorobabel down to Joseph there is a line of descendants not recorded in Scripture except here. From David, the lineage is traced back to Judah and to Abraham. Both covenants are fulfilled in this one line of descent from Abraham. The genealogy of Jesus as given in Luke differs from the line in Matthew since he does not trace back through the line of kings. David is included in the lineage, but Nathan, the son of David, is included instead of Solomon. In Matthew, Jacob is the father of Joseph. In Luke, Joseph is called the son of Heli. Some suppose that the Luke genealogy is that which belongs to Mary. This genealogy is traced back from Joseph, who is supposed to be called the son of Heli, because he was the husband of Mary who may have been the daughter of Heli. However, the

claim of Jesus to be the Son of David was never disputed, even by His bitterest enemies in His day.

The angels at Bethlehem declared Him to be the Saviour, the Promised One who should bring peace on earth and good will to men. The city of David was the patrimony of Elimelech, which was redeemed by Boaz, who took Ruth to be his wife to raise up the name of the dead upon his inheritance. Ruth 4:5, 9.

Jesus was connected with the ancestry of David and also directly to the line of David. There was no kingly association with Jesus except through David. But there were prophetic promises, many of which followed the time of David. These we have noted in the prophets. The wise men from the East came to Jerusalem inquiring, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." The wise men in Jerusalem searched and found in their Scriptures that the king would be born in Bethlehem. There was no doubt as to the fact that such an One would be born there to be their King.

The Child King

The wise men left their royal gifts and their homage, but they returned to the East by another way. Herod, the king, was defeated in his attempt to destroy the new claimant to his throne. The story of the refugees from Bethlehem to Egypt is full of spiritual significance as well as prophetic interest. But the entire incident only emphasizes the fact that the prophecies concerning the King of Israel were fulfilled and that the King had been born to Israel. The angels of God had been sent to warn Him to flee into Egypt and were sent to bring Him back to His own land and people.

But there was more connected with the life and purposes of that Child than that He was a King born in the line of David. He was the Son of the Highest, the King of Kings, whose destiny was directed and protected by His Father in heaven. He did not need the written genealogy of Israel's families which could have been traced through many directions back to David, or back to Abraham, or back to God. The virgin, from some unmentioned home in Judah, told of the visit and message of the angel, Gabriel, and the visit of the overshadowing Holy Spirit of God who brought to her the motherhood of the Son of God. From an unknown place in Judah, a man whose descent was from the family of David was instructed to take unto himself his betrothed maiden who was to bring forth a Son who had been conceived of the Holy Ghost. This Son was the Promised Son of David, the Promised King, who would sit upon David's throne forever. It made but little difference to the outcome of the life and ministry of Jesus, as to the place of His parental origin, except that He sprang from the line of David. The pertinent question of Jesus to the Pharisees revealed that He honored the prophecy concerning His origin, "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, (Continued on page 150)

EDUCATIONAL

SUMMER BIBLE SCHOOLS IN 1948 AND 1949

BY CLAYTON F. YAKE

Secretary of the Summer Bible Schools of the Mennonite Commission for Christian Education and Young People's Work, Bro. Yake shares with us his report to that body at its semi-annual meeting at Scottdale, Pa., April 1, 2, 1949.

We feel that the Lord has richly blessed the work of the summer Bible schools throughout our church, giving her a teaching missionary ministry which she otherwise would not have.

The report this year will be chiefly in three areas: (1) Summer Bible School Reports for 1948; (2) Plans for 1949; (3) Curriculum.

1. Summer Bible School Report for 1948.

This has been the best year in our summer Bible school work. The 1948 season showed a decided increase in summer Bible schools and in summer Bible school interest, the evidences of which are partially shown from the statistics given herewith. The other evidences, and which obviously are the more important ones, are the spiritual results which came from this teaching ministry. If these could fully and properly be evaluated, this report would look considerably different from what it does. However, only by means of these statistics can we gather possible results from a spiritual standpoint.

The following comparative figures between the 1947 and 1948 seasons will be illustrative of the growth of the number of Bible schools, increased enrollment, and enlarged interest in the work. Notice these comparative results:

Schools	Enroll.	Av. Attend.
1948 473	51,597	44,474
1947 423	42,836	35,867
50	8,761	8,607
Teachers	Cost	Pupil Cost
1948 4,646	\$51,800.37	10¢ per
1947 3,604	16,296.75	4¢ day
1,042	\$35,503.62	6¢
Missionary Offering	Mennonite Pupils	Non-Mennonite Pupils
1948 12,747.01	13,263	26,762
1947 9,709.21	13,041	21,468
3,037.80	222	5,294

The increases over 1947 are obvious from the bottom rows of figures, and need very little explanation. A few points should be noticed. The increase in schools has been averaging about 50 or more each year since 1943. Notice the approximate equal increase in enrollment and average attendance during the past year. The number of teachers averages just slightly less than ten per school. The cost of operating the schools mounted considerably because of the increased cost of improved materials. In spite of this extra cost, schools increased and the outreach of summer Bible schools was enlarged. We may feel confident that our constituency is ready

to pay what is fair for superior quality materials, regardless of the fact that they cost more than mediocre materials. It is interesting to observe that the missionary contributions received from the children are approximately one-fourth of the cost of operating the schools. This missionary money went into the missionary program of our church and helped to provide European relief and promote the extension of the kingdom of God in other ways. It is worthy of notice that there were just twice as many non-Mennonite pupils enrolled as were Mennonite pupils. This indicates a very important missionary trend, as well as a community outreach. Many of these non-Mennonite pupils came from other than Christian homes. It is further to be observed that the total of Mennonite and non-Mennonite pupils is considerably less than the total number of pupils enrolled. Here the reporting is at fault, and the statistics incomplete, but they are valuable in showing proportions and giving indication of trends.

We may as a whole, therefore, feel greatly encouraged with the summer Bible school work of 1948. We may be highly gratified with the service rendered by the new curriculum materials in the promotion of these schools and in the teaching ministry through these improved teaching materials.

2. Plans for 1949.

From or through our office the following have been done to promote summer Bible school for the coming 1949 season. Letters have been sent to all the district Sunday-school or summer Bible school secretaries encouraging them to continue all types of promotional methods so as to increase the number of Bible schools this coming season.

The *Gospel Herald* and our other periodicals published have been carrying articles in the interest of summer Bible school promotion, and will continue to do so until the opening of the season. **The Mennonite Community** will carry a summer Bible school spread in the interest of community service.

Through the bookstore at Scottdale a summer Bible school catalog has been released to the entire church. Every copy of this catalog was accompanied by a letter from our office referring to the summer Bible school materials and providing necessary promotional information. It is hoped that through these contacts increased interest will be developed in summer Bible school.

3. Curriculum Materials.

We are glad to report that except for the teachers' books in the Nursery, Kindergarten

I, and Kindergarten II there will be an abundance of materials available for this summer's use. Because of the illness of the writer, the teachers' books for these three preschool courses will hardly be available, but a teacher's guide is being provided so that the workbooks can be satisfactorily used. This delay and other interruptions have also retarded the progress in producing the summer Bible school superintendent's manual. It remains a question as to whether the superintendent's manual should be published prior to the completion of all the other materials. However, the work is being expedited as rapidly as possible under the total circumstances. In view of the very comprehensive introductory matter in each course the materials can well be used without a superintendent's manual, although we would much prefer to have this in print also at this time.

Conclusion.

The Commission for Christian Education and Young People's Work may well rejoice in the blessings which have come to the church through the summer Bible school, and particularly with the use of these new materials, the **Herald Press Summer Bible School Series**. Both without and within the church, wherever these materials have been used, they have been hailed with gratefulness and deep appreciation. It may well be a source of deep satisfaction to the Commission to be able to minister the Word of God through this medium which they have made available. May we praise the Lord together for this rich blessing.

Scottdale, Pa.

BRIDGING THE STREAM

Two long lines of hurrying ants, coming and going, filed across one of the paths in a California garden. Somebody had left the hose faucet leaking, and along came a stream of trickling water cutting directly across the ant trail.

Instantly there was consternation. Groups of agitated ants were constantly increased by more arrivals, gathered on either side, where they were held up by the running water. The little stream soon carved a narrow bed for itself in the soft loam, making well-defined banks like a miniature canyon.

The ants ran distractedly back and forth apparently trying to solve the problem of crossing it. A group of them found a stout straw. Seizing it in their mandibles they lugged it between them to one side of the bank. Did they push it out to be carried down the stream? They did not. They up-ended it, getting around it in a semicircle, as linemen raise a telegraph pole, holding it in their jaws together and standing it up in the air at the edge of the bank.

The straw was then dropped across the stream, bridging it perfectly from bank to bank. Two or three ants ran across, apparently to test its safety, and soon traffic was resumed, two lines of ants, one coming and one going.

—Albert Fessenden Peterson in *Our Dumb Animals*.

THE CHRISTIAN INTERPRETATION OF LITERATURE

BY EDWIN L. WEAVER

A teacher of College English, the author gives us the benefit of his wide study in the field of literature from the Christian viewpoint.

The Christian interpretation of literature, which includes the Christian interpretation of all subject matter in written form, involves more than the literary interpretation through which one finds what the author meant. To achieve experiences similar to those of the author and to stimulate one's own thinking the reader needs to acquire the right meaning and the right sense. But in addition to the acquisition of meaning Christian interpretation demands the evaluation of written materials in order to determine the extent to which they are absolutely true and in order to distinguish the true from the false. It demands the measuring of human thoughts by the touchstone of inerrant truth, and implies that the standard for judgment is the believed knowledge of the orthodox Bible Christian.

The Basic Conception

The basic conception of this discussion is that the Christian will interpret human writings differently, more deeply, and more truthfully than will the non-Christian. This is true because of the difference existing between the natural man and the regenerated man. The life of the Christian is built upon a different foundation and his outlook on life has been renovated. The natural man does not understand the true significance of the words and deeds of Jesus; he detects only the outward appearance of these words and deeds, whereas the Christian sees their higher significance. Similarly the natural man does not understand the words and deeds of his fellow men. The Christian, on the contrary, by making a spiritual use of information can attain to the true significance of the facts which he learns. It is possible for the Christian and impossible for the non-Christian to understand the true significance of human writings.

This view receives support from a comparison of literary evaluations made by Christian and non-Christian writers. One literary critic will highly praise Homer's *Iliad*, for example, for its moral qualities, while another with an enlightened spiritual discernment will see the immoralities and other evils of Greek gods and their utter inability to provide salvation. The conception is substantiated also by a judgment such as is expressed by Emil Brunner who in *Revelation and Reason* writes that a Christian man "will certainly interpret Goethe's *Faust*, and the problems of human existence which it raises, in a different way from a non-Christian" (p. 386). If a Christian will interpret the problems of human existence raised by Goethe's great philosophical drama differently from the non-Christian, he will interpret other problems raised by other writings differently and will have a deeper understanding of subject matter. Problems will find a different solution within Christian thought than they will receive within any other type of thought. Through his re-

generation the spiritual man has a basis for comprehension which the natural man lacks.

Views of Man and God

Human writings are the productions of men, and some types deal primarily with human life. If such writings are to be understood and interpreted properly one must know the nature of the beings who produced them. Man is by modern scholars often considered a natural and integral part of the world and not a temporary sojourner placed by deliberate external design upon the surface of an alien world. "Man in his complete life, his mental powers and his moral purposes, no less than in his physical organism, is a natural product and a natural part of the world" (Richard A. Wilson, *The Miraculous Birth of Language*, p. 121). Writers who think along this line emphasize the organic unity of the world from matter to man, and the unity or identity of man and the world. They maintain that holding to the view of a dualism between man's higher destiny and the world out of which he emerged is pseudo-scientific. With the use of evolutionary terminology they say that man is the product of nature, that man is nature in the highest point of her activity, and that the earth is the mother of man. In man life and mind have emerged to activity, the human organism has awakened to freedom and consciousness and has risen to a self-contained individuality; conscious reason has emerged and man has taken mental possession of the world. Such views of man's emergence and progress lead naturally to a belief that man is God. In *The Divinity School Address* Ralph Waldo Emerson said, "If a man is at heart just, then in so far as he is God." Many intellectuals have expressed their belief that man is inherently good and is God, and by asserting the divinity of all men they have relegated Christ to a definitely human position.

Christianity does not teach that man emerged out of the earth and is thus the product of nature. From beginning to end Scripture assumes that man is spiritual and is a creature of God. God formed man's body from the dust of the earth and man derived his soul from God. But there is a defect at the very center of human personality resulting from man's fall. Because of this fall and the condition of original sin that universally prevails human reason in itself is inadequate. Sin has vitiated the competence of human reason, which is therefore dependent on revelation. If the written thought product of man is to be understood and interpreted rightly, these facts regarding man must be known.

Why in the modern view the prime vital activity in the world is not called God has been explained by Wilson in the above-mentioned book: "the word 'God' connotes in the minds of most people an anthropomorphic

agency, a limited personality who works towards limited particular ends, in a manner very similar to that in which human beings work" (p. 177). Such a view of God is not surprising, for a wrong conception of God is consistent with a wrong conception of man. This is what Carl F. H. Henry has in mind in the introduction to his *Notes on the Doctrine of God*: "The way a man thinks of God affects the manner in which he thinks about almost everything else, himself included. . . . One's attitude toward God serves as a controlling idea which gives direction to his total outlook on life and focuses his specific interests" (p. 21).

Christian interpretation of literature must assume the existence of God. One must hold to the Biblical way of thinking about God; that He is a person, that He is distinct from man, and that He is above man and independent of man's existence. Particularly in dealing with the rather prevalent writings on pantheism and their treatment of nature must one have the correct view of God's relation to man and the world and of the ways in which He reveals Himself to man. This means that one must be a trinitarian, and must have a right conception of God's majesty, sovereignty, infinite wisdom, love, righteousness, and justice.

The Word of God

The foremost aid to a Christian interpretation of written materials is the Word of God. Scripture is sufficient to direct Christians in every respect in which they must have guidance, and there is no realm of life exempt from the applicability of Scripture. God's Word has meaning throughout the universe. Very few individuals, very few Christian churches and denominations, very few social groups of any kind give the Bible the exalted place it deserves. The Scriptures are actually sufficient and fully adequate to test all human literary productions constantly. This testing of human writings by the principles of the written Word is particularly applicable where religious experiences in the nature of revelations or visions are concerned. In works of mysticism men may claim to have received revelations, but the ultimate authority is the Word of God, and human experience must not be placed above Scripture. This use of the Bible for measuring human learning, is applicable also in all departments of knowledge. Views of man and society and of the earth and the universe must be judged by their alignment with revealed truth.

A faulty view of Scripture must be avoided. The Bible is supernaturally inspired and is the book of special revelation. The present age with its completely secular culture has lost almost all consciousness of revelation. The knowledge of the world is acquired through reason, but the knowledge of God must be acquired through revelation. The truth of reason is that which man can tell himself and can verify by process of argument, investigation, or proof; the truth of revelation is that which man could not tell himself but which has been communicated. The record of this revelation is the Bible and it is inerrant; one dare not take the view that there are numerous errors in Scripture. The

Bible is not a comprehensive treatise for all subjects, but the principles which it sets forth are applicable to the whole of life and to the testing of the whole of human literature.

The Holy Spirit

One reason why not all men have faith in Scripture as God's Word is that they do not perceive the perfections inherent in Scripture. This is so because they do not have the requisite perceptive faculty. Sin has blinded man's mind to the divine excellence of Scripture; thus his mind is impervious and his heart hostile to the evidence. Through regeneration the Holy Spirit can make the mind of man susceptible to the excellence of Scripture, and through His indwelling can make a man not only able to discern but willing to receive the truth. The Holy Spirit enables men to see that the Word of God is not the word of man but the Word of God. As men do not perceive the excellencies of Scripture they similarly do not recognize the errors of men's writings. If the natural mind, which has a natural bias to evil, does not have the requisite perceptive faculty to recognize the perfection of the Bible, neither does it have the faculty to detect the errors in secular literature. The Holy Spirit can help man discern the truth of the one and the error of the other. If through the inward testimony of the Holy Spirit God's people were able to determine the canonicity of certain books which constitute the Bible, through the same Spirit the Christian can distinguish truth from error in human writings. The divine control which has governed the formation of the canon will enable one to discern the truth in literature in general. One need not be in darkness and uncertainty as to whether the contents of human literary productions tally with the revealed truth of the Bible.

The Testimony of Christian Authors

The testimony of men concerning the writings of others must be accepted with caution. The unregenerated mind in dealing with the moral and religious elements in literature does not make a true evaluation. The reason, infected by sin, is deceived regarding the nature of evil, and unbelieving literary critics misjudge both the good and the evil in literature. Moreover, even thoughtful men change their minds, and often a verdict at one period in a man's life will not coincide with a verdict on the same subject at a later period. Frequently, however, widely-read Christian authors present keen insights into the productions of noted literary men, and from them one can often acquire basic clues to the interpretation of outstanding literary works.

When Emil Brunner in a theological discussion in *Revelation and Reason* casually inserts the view that "even to a man like Goethe the cross was repellent" one has an insight into the literary product of one of the great names in literature. Oswald Chambers in *Biblical Psychology* writes that Thomas Carlyle did not accept the Bible point of view; whereas God judges men by their hearts Carlyle judged them by their

brains and concluded that the majority of the human race were fools. In the same book Chambers remarks that George Eliot made shipwreck of her faith by thinking along the line of Jesus Christ being one-half God and one-half man, an idea presented to her mind through her translation of Strauss's *Life of Christ*. If this is so, to understand properly the writings of George Eliot the student should have a right conception of the unique personality of Christ. And, furthermore, the student of American literature in reading William Ellery Channing's sermon entitled "Unitarian Christianity" will discover Channing explaining that Unitarians object to the doctrine of the Trinity because it makes Jesus Christ two beings. This is a misrepresentation on the part of Channing, but shows the necessity for a correct Biblical view of Christ as well as of man and God. In an essay, entitled "The New Nature," I. M. Haldeman comments that the best merely human literature that was ever written will not feed the new nature or quicken the spiritual life of the soul. "Shakespeare may analyze, Milton soar, Beacon lead us step by step up the royal stairway of induction to the throne of logic, yet not a gleam of light or pulse of strength will be added to the Christ within." Wilbur M. Smith in *This Atomic Age and the Word of God* says that we will not get the spiritual renaissance we most need today through our degraded literature; "and we will not, as we never have, find spiritual quickening in the writings of Shakespeare, Goethe, Carlyle, Tennyson, and our modern poets" (p. 307). Certainly a Christian interpretation of literature demands an acute awareness of its shortcomings.

John Bunyan's *The Holy War*, first published in 1682, has appeared in nearly one hundred different editions in English; and yet its recent editor Wilbur M. Smith finds that in all critical editions he was able to consult no one noted that there are few references to the atoning work of Christ in the book. A Christian understanding of this allegory of man's redemption and Satan's overthrow necessitates a perception of its lack of emphasis on Christ's death on the cross, and the deeper insight of a Christian scholar has brought this to our attention. Smith in fact has made numerous judgments on writers, particularly in his book *Therefore Stand*. They are helpful in a Christian interpretation of literature, but one should be more or less cautious in their use. He presents Harriet Beecher Stowe as "one who walked with God all the days of her life." Of Gamaliel Bradford, the famous essayist and biographer, he writes that "Bradford had no God, no faith, and no hope." Bertrand Russell "is an absolute atheist who has no use at all for any of the fundamental truths of the Christian faith." The brilliant essayist H. L. Mencken has an irreverent expression of atheism and denounces rather than respects the worship of Christians. Carl Julian Huxley commends polytheism, and Lessing, Goethe, and Heine glorified the Greeks and ancient paganism. H. G. Wells had a hatred for Jesus and wrote disrespectfully of Christ. In this latter connection J. Gresham Machen wrote that the finite God of Wells is no God

but a god. Pronouncements on literary men such as these are helpful.

Perhaps no literary historian or critic has ever written with keener spiritual discernment concerning the inimitable diary of Samuel Pepys than the present writer discovered in a very unexpected place. Susan Edmondstone Ferrier, a minor Scottish novelist of the nineteenth century and preoccupied with religious questions, in her book entitled *Destiny* devoted about eight pages to a comparison of the diary of Pepys with the journal of a more Christian writer. In this comparison she brought to light Pepys' love of self, his vain sentiments of worldly interest, and his Sabbath-day thoughts of how to adorn most becomingly his body so as to excite the admiration and envy of his fellow men. "How strange and sad to read the transcript of his heart in his Diary, filled as it is with disgusting frivolity and unfeeling levity! His ideas of God are scarcely worthy of a savage. Of moral beauty he seems to have formed no conception; the sufferings of others he appears to have viewed with perfect indifference, and even with pleasure, if he were likely to gain any advantage by them. Surely, had his 'one talent,' such as it was, been well applied, he would have handed down to posterity a very different account of his stewardship from that which now stains his memory." This evaluation could only be made by a spiritually minded person, but undoubtedly many literary critics would dismiss it as inconsiderable.

Conclusion

The writings of men are full of beliefs, and one needs to judge the extent to which these beliefs are valid ultimately. One can not do this unless he himself possesses strong beliefs centering in God, for, as was said in the beginning, the standard for judgment is the believed knowledge of the orthodox Bible Christian. Such a Christian accepts the whole Bible and believes it to the extent that his belief is knowledge. If, as John Milton wrote, "Opinion in good men is but knowledge in the making," then belief is knowledge made and to some extent perfected. The Christian must be thoroughly grounded in such knowledge so that his own life and doctrine be not tainted with the errors current in the world. If he himself becomes vague in his religious beliefs, he becomes disqualified for the Christian interpretation of literature.

University Park, Iowa.

BIBLE STUDY

(Continued from page 147)

till I make thine enemies thy footstool? If David then call him Lord, how is he his son" (Matt. 22:24-45).

The child that was born in Bethlehem was the heir to David and was the heir to the throne of God; He was both the Son of David and the greater Son of God.

(To be continued)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

THE CLASH WITH RELIGIOUS AUTHORITY

Mark 11:27-12:44

Lesson for May 8, 1949

Golden Text.—For he taught them as one having authority, and not as the scribes.—Matthew 7:29.

Mark 11:27-33. If you give authority to a man, he will usurp it. The leaders of the Jews in Jerusalem had misused the authority that their official position gave them into violent treatment of all those who crossed their path, and into a means of accumulating vast wealth. Among other things they had given the privilege to sell sacrifices and to change money to certain men for a share of the illegal profits, and this within the very courts of the Temple. The house of God had been turned into a den of thieves. Christ cleansed it by driving them out. Did He have the authority to do so? Whence had this young stranger from Galilee received authority to annul the decrees of the highest officials of the church? The Master of the house has more authority than the steward, proud and haughty as the latter may be, and the house was Christ's.

Why then did He not explain to these priests and elders the source of His authority? To do so would only have invoked their ridicule, but to answer them as He did exposed their hypocrisy.

Honest people would have had a ready answer to the question put to these men by Jesus. It is seldom that corruption in high places is corrected from within, and any effort to correct such evils is met with violent opposition. In this respect, church leaders are no different than politicians. They had deliberately closed their eyes, ears, and hearts to the message of John the Baptist. They did not make any effort to help him when he was imprisoned by Herod, and it is doubtful if any of them had shed a tear at his death. And even now, two years after his death, they still refused to say a good word for him whom even Herod knew to be a good man and messenger of God. Such men deserve only contempt.

Mark 12:1-12. What would you think of tenants who would treat their landlord as the men in this parable did? And yet that was an accurate and not overdrawn picture of Jewish theocrats. From ancient times, they invariably persecuted and in not a few instances slew the messengers of the Lord. They were to slay the Son and thus fill up their cup of iniquity to the full, so that the judgment that had long been stayed might fall upon that generation. Did they repent when they knew that He described them?

No, there come conditions in the lives of men that make repentance and reformation an impossibility. When the hour for repentance is past, the hours of violence and judgment follow close.

Mark 12:13-27. Only those who are absolutely honest with God and man are above the snares set by wicked men. Flattery will turn the head of a fool, but a wise man will immediately sense danger. He who flatters me is not my friend.

Mark 12:28-34. You meet with many kinds of people in a day. After the enemies of Jesus had been answered to their own confusion, an honest man came and asked a question. It was based on one of the perplexing questions of the day. As now, there were many hobby-riders in matters of religious teaching, and each one was sure that his particular hobby was the first of all in matters of importance and place. When there are many teachers, each one crying loudly that his message is the only one worth hearing, what can a poor man do? If he really wants to know, he can close his ears to all and go to Jesus. Through Christ and the Spirit the truth can be known.

How simple the answer! Just love God supremely and your neighbor equally with yourself, and you will obey all the laws that are for the glory of God and the good of your fellow man.

I cannot tell what love is, but I can tell you its value and declare its manifestations. When you compare the treasures of love with all the other treasures that men esteem, it makes them seem contemptible. Of all that I can render to God, the adoration of a loving heart is more acceptable than thousands of rams or tens of thousands of rivers of oil. Love makes all service acceptable.

To the one that loves, there is but One, and he who cannot love one to the exclusion of all others cannot love any one as he should. Division of affections impoverishes the soul, or rather is evidence of an impoverished soul. If you love God with all your heart, soul, mind, and strength, there will be no part of your heart left to love the world or the flesh or the devil. There are many people not far from the kingdom. There were many people living in Noah's neighborhood. They, no doubt, came occasionally to take a look at the ark and wondered how soon it would be finished. Some may have gone farther and may have planned to go into it when the flood came. But the things that are near you neglect. Thousands of people at Buffalo have never seen the Falls. Why? Oh! because we live so near and can see it

any time, but today we are too busy with something else. To be near the mark may mean a complete miss. Strive to enter in.

JESUS' TEACHING ON THE JUDGMENT

Mark 13; 14:3-9

Lesson for May 15, 1949

Golden Text.—Take ye heed, watch and pray: for ye know not when the time is.—Mark 13:33.

Mark 13:1, 2. The glory of a nation is not its stupendous works and magnificent buildings, but its men. But we like to look at and admire that which men do and forget the God who enables men to do these things.

The building of character is a greater task than the building of a temple. Herod could build a temple, but he failed to make a real man of himself; the priests could direct the worship of the Temple, but few of them ever thought of keeping undefiled either Herod's Temple or the temple of their own body. "If any man defile the temple of God, him shall God destroy." So God decreed the destruction of the beautiful Temple at Jerusalem and the city itself. The nation had forfeited its right to God's favor and had earned the judgments of God's wrath.

Mark 13:3-37. As I have said before in these notes, I believe that the Master answers three questions: When shall these things be? What shall be the sign of thy coming? When is the end of the world? He answers them in their order as they were asked. He answers the first two, and to the student of history His answers have been remarkably fulfilled. But when He comes to the last question, He claims ignorance of the time of the event and insists that the important thing for one and all is to be on the alert, looking not for signs but for the Lord himself. "In such an hour as ye think not the Son of man cometh." Some years ago a friend of mine spent a short time at Santa Fe, New Mexico, working in the railroad shops. One day he said to one of the men, "It looks like rain." The man laughed at him and replied that it had not rained there in two years. My friend replied, "I did not say that it was going to rain, but that it looked like rain." And again he laughed. But in a few minutes came the downpour. There have been signs in every century of the Christian era, and the most ominous were in the first, and still it hasn't rained; but it is foolish to laugh it off, or to believe that we can figure to the year and day when the final deluge shall engulf the earth.

To live in momentary expectation of His return is the only sensible thing to do. And to quarrel about the signs of His coming and about the manner in which He will hold His court of judgment is one of the least sensible things I can do. While I watch for His coming, I will watch myself so that I will do nothing of which I may be ashamed at

His appearing. I will pray that He may so keep me and all His saints that at His coming we may all be found without blemish and without spot. That should be our main concern.

Is the fig tree a figure of national Israel? I have found nothing in the Bible to that effect. Israel is called a vine planted in a very fruitful hill, and the illegitimate son of Gideon is called a bramble bush. But where is Israel called a fig tree? At its best it is not very palatable, and is the food of the poor. Would that be a good symbol of God's chosen people?

At the time that Jesus was speaking, the fig tree was probably the tree nearest to the place where He was standing. That is probably why He mentioned it before all the trees. But just as sure as trees put forth leaves in spring, so sure is it that the coming of the Lord is likewise nigh. For nineteen centuries devout saints have lived in expectation of His momentary coming, and reason dictates that we should do likewise. Surely His coming is nearer than it was nineteen centuries ago.

It is evident that not all who say, "Lord, Lord" shall enter the kingdom of heaven. Certain who will be found eating and drinking with the drunkards will have their portion with the hypocrites, which portion is the damnation of hell. Others who were poorly prepared and sleeping will find the door shut and not reopened.

This is an evil world, and the days are evil. We need not only to profess faith in the Lord Jesus Christ, but we must separate ourselves from the evils of this world. To succeed we must walk circumspectly; we dare not be ignorant of the devil's devices. We must redeem the time.

The Jews of the generation that crucified the Lord could easily have escaped the terrible judgments that befell them, but they were blind to the signs of the times and deaf to the messengers of life. Looking back, we wonder how they could be guilty of such monumental folly. But come to our own time, and what do we see? On the part of the masses we find wholesale departure from the faith, on the part of the leaders, both ecclesiastical and political, we see acts of folly heaped on acts of folly. If we will escape another holocaust, it will not be because the wicked folly of mankind has not done all that the madness of man can do to bring it about, but in spite of it.

Only a return to God will bring a return of international sanity. What of the future? He will keep His saints in the world NOW; they will be **with Him in heaven** when the fires rage here. Let us do our utmost to save all we can before it is too late.

WITH JESUS IN THE UPPER ROOM

Mark 14:12-26; Luke 22:7-38

Lesson for May 22, 1949

Golden Text.—This is my body, which is broken for you: this do in remembrance of me.—I Corinthians 11:24.

It is a solemn hour when a child is born into the world. Ordinarily it is a glad hour, but mixed with it there is an awful solemnity. A man-child is come into the world. To nurture and rear that child is an obliga-

tion given to us of God. Can we, will we train it in such a way that that boy may become a mighty man of God turning many to righteousness? Or will he be just another boy growing into man's size without the attributes of a man?

But there is a more solemn hour. It is the hour when we get ready to leave this world. At such an hour, if we know its imminence, we will close up the ledger, resign the partnership, say good-byes, and wait for the airship. To most of us our work is over before we come to the last hour. With Christ the greatest of all His works was accomplished in His dying.

The disciples did not know that the next few hours would be the most momentous in the history of the world. They only knew that it was Passover time and that they wanted to observe that feast in memory of the time when God openly espoused the cause of His people and delivered them from slavery to the mightiest monarch on the earth.

Mark 14:12-16. Jerusalem was a religious community. It was the religious capital of the Jews. There stood the Temple. Thither came the Jews from near and far to worship at the time of the three great annual festivals.

The home folks did all they could to contribute to the comfort and well-being of their visiting brethren at such times. In many a house a special room was built for the accommodation of the pilgrims.

The Passover was a family service. Each family sacrificed and ate its own lamb with the accompanying bitter herbs and wine. Only when the family was too small were others invited to partake of the feast. None of the lamb was to be left until the morning. The company of Jesus constituted such a group.

There is always a time to get ready, and at such times unusual problems may arise. In this case the disciples had not yet found a place where they could eat the Passover. It appears that it was really true in the city of Jerusalem that the Son of man had not where to lay His head, or else they would have had place to eat the Passover. But Jehovah-jireh. God always provides. When the disciples asked the Master where to go and prepare for the Passover, He gave strange directions. In Palestine the women carry the pitchers of water, and few men would debase themselves to do women's work. But the disciples were to follow a man who carried a pitcher of water and ask the man of the house where he entered for the guest chamber. And so they found it. God's directions may seem strange, but they are always wise. Perhaps the late hour and strange way of finding the place to eat the Passover was to keep the Jews who sought His life from locating it. When He was ready, when His hour had come, He went to a place that He often frequented and where they had no difficulty in finding Him.

Mark 14:17-21. Environment may influence the actions of a man, but it does not make the man. Judas Iscariot was under the same influences as the other eleven, but what a difference! History accounts Judas

Iscariot as the greatest villain of all time, while those among whom he spent the last three years of his life were among the noblest that ever walked in human flesh. Some people take short steps as they go away from God; Judas took a flying leap.

Solomon questioned the use of living at all, even for a good man. If a good man's life is vanity, how much more is it true of the man whose deeds are so evil that he departs without being desired.

But why did the others all ask, "Is it I?" No man knows better than the man who walks close with God the potentialities for evil that are in every breast. It is only by cutting out evil, as weeds, the moment it appears in the thoughts of the heart that the garden of the soul can be kept clean and produce fruit to the glory of God.

Mark 14:22-25. When the Angel of Death passed over where there was life he brought death, but when the Lord of Life passes over the threshold where there is death He brings life. But He had to pass over the threshold of death that we might be able to pass over the threshold from death unto life. The spiritually minded among the Jews looked forward as well as backward as they partook of the Passover. The deliverance from the power of Egypt was a prophecy of a greater deliverance to come.

We do likewise as we partake of the communion service. We look back and behold the Lamb slain for the sins of the whole world. We rejoice in the blessings that the communion service has brought into our lives even while we are living in a world of sin and suffering and woe, but we look steadfastly forward and upward also. Forward, as we journey towards a city not made with hands, eternal in the heavens which is our home; and upward looking for Him who disappeared in a cloud from Olivet, but will so come again to receive those who look for Him into the mansions He is even now preparing for them. But are we worthy? The sacrifice was worthy and acceptable to God. Is our partaking?

WATCHING AND PRAYING IN THE GARDEN

Mark 14:32-52; Luke 22:39-54

Lesson for May 29, 1949

Golden Text.—Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.—Mark 14:38.

Mark 14:32. Whenever Jesus was in the neighborhood of Jerusalem, it seems that He used the Garden of Gethsemane for a place of prayer and communion with the Father. "Jesus oftentimes resorted thither." This would tell me that He was frequently in Jerusalem, although the Gospels mention but little of it, and that He was One to whom prayer and communion with God were as needed as His very breath.

There are but few people who spend much time in prayer. To the average person there seems but little call for it, but there come times in almost every life when there is nothing else left to do. That is the hour of agony for the human soul.

The disciples were all dear to Him (even Judas had been), but they were not equally able to enter into His spirit. To some, all He

could ask of them was that they would sit at the entrance to the Garden while He and three of them went into the Garden to pray. To these three He gave the request that they should watch (pray) with Him. But even they fell short, for He went a little farther where He could be alone in the hour when He shrived His soul.

Mark 14:33. What amazed our Lord? And why was He in such an agony? And why was He sorrowful even unto death? Here we are indeed treading upon sacred ground. Who can understand what it meant for Him to tread the winepress alone, bearing the sins of mankind in His own body to the tree of shame. Death itself comes to all, and many meet it without flinching. Why should the Fearless One shrink from it? As God with the Father, He had seen sin and had seen its awfulness both in the fall of the angels and in the fall of man. He had seen how in the one case it caused Satan and his hosts to be cast out of heaven, and in the other, Adam and Eve to be cast out of the Garden, and in both cases the severance of their fellowship with God and all that is holy; but He had never felt it personally. Now, as the Father laid upon Him the iniquity of us all, He saw it as only a holy soul can see it when it affects his own being. Mankind gets so used to sin by entering into it gradually that it loses a big part of its wickedness in the mind of the individual, but to the Holy One it became more heinous as it was laid upon His back. And to think, He, the Innocent One, had to pay the penalty for the guilty! Would you be amazed? But I have given you but a glimpse of the mystery. Go deeper if you will, and you will find it growing more awful still. I, too, stand amazed at what He underwent for me. But am I sorrowful at the part I took in this tragedy that made it necessary?

Mark 14:35-39. At the trial, on the Via Dolorosa and on the Cross, our Lord showed no fear, only pity and love to those who were about Him. What happened before He left the Garden?

He was heard in that He feared. God had answered His prayer. The hour of horror had passed from Him, and again He had the joy of knowing that the terrible price which He alone could pay would result in the redemption and salvation of a vast multitude which no man can number out of every nation, kindred, and tongue. Again the joy of knowing that He was in the Father's will overflowed His soul. The hour passed, but the cup remained for Him to drink to the dregs.

If we could see sin in all its wickedness as He saw it, we, too, would be amazed and a horror of great darkness would come upon us that we would sweat drops of blood until He would speak peace to our soul. It is said that the man who gave the orders for the Bartholomew Massacre sweat blood for two years before he finally passed away in agony. Some day, either in the now or in the hereafter, the horror of sin will burst upon every soul. If here, it can be followed by pardon and light; if over there, there remains but the blackness of darkness and despair through the ages.

And the disciples—they all failed. Even Peter, James, and John had to fall asleep. They felt bad. They had sorrow, but not enough to keep awake. They may have prayed a little as you and I pray, but there was no ache in the heart, no sob in the breast, but presently the deep breathing of those to whom sleep is sweet. They could have helped their Master. Had they watched and prayed with Him, it would have greatly encouraged Him. But it would have helped them, too. I am sure that if they had only in small measure gone with Him in prayer, their actions the next day would not have shamed them for the rest of their lives. What they had to meet during the next fifteen hours was nothing compared to what He met. And He met it with utter calm, and when He died He died like a God.

If you need courage and strength, you will find it in the secret closet. There you can draw upon the power of God, and it will be a great strength for you on the morrow. Watch with Him, there may be a Gethsemane for us also.

JESUS SENTENCED TO DEATH

Matthew 27:19-26; Mark 14:53—15:15; Luke 23:4-12; John 18:13, 14, 19-24, 28-40; 19:1-16

Lesson for June 5, 1949

Golden Text.—Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not.—I Peter 2:21-23.

Matthew 27:19-26. The world gets shocked and is afraid of extreme badness but it hates extreme goodness. If you want to meet an untimely death, be either overmuch bad or overmuch good. The former are a reproach even to the kingdom of the devil, but the latter are the glory of Christ and of God. Jesus was the quintessence of goodness, therefore the world hated Him. A little of the Christian spirit may enter the thought life of the world, but it is much more common for much of the world spirit to enter the thought life of the church. At this time the Jewish Church had become so corrupt that only a regeneration could save it. It took the crowning act of infamy on the part of the church, the crucifixion of Christ, to bring this about. For a long time the faithful few had seen the sure decline of goodness in the church (read Malachi), and in this act it showed its utter perversion. And the only way to a regeneration was the death and resurrection of the Son of God.

Pilate is a contemptible character. He was ambitious; he was a time-server; he had no strength of character, he could be persuaded to allow anything if he thereby could hold his political job; he was another Reuben. His wife must have had enough that God could speak through her, but he was too weak to listen.

The multitude, as always, does not think. The chief priests, a Mussolini, a Hitler, or a Stalin can say the word and the multitude will scream it. Instead of the voice of the people being the voice of God, they are far more often the voice of the devil. In the beginning he spoke through the serpent; since the Fall, he speaks through men.

Left to do their own choosing, children and adults will almost invariably choose the wrong. Just yesterday the papers reported the closing of an English school by court order because of the vicious-immorality of the school, because the faculty let all the students decide for themselves in everything. And there is always some child of the devil to lead them to still greater excesses.

Mark 14:53—15:15. Why do bad people slander and defame good people? First, because they hate them. Even in the church a really godly individual is seldom appreciated until after he is dead for years. Even those who are moderately good listen to the slanders of the evil while the saints are living. Second, because to a degree that few people realize, Satan, the prince of this world, controls the thought life of men. And there can be no fellowship between absolute bad and Absolute Good.

Is it a crime for me to say that I am a child of God? The sinner does not deny his spiritual standing. He may even boast of it. But many people are afraid to give their testimony that they are sons and daughters of God. But, strange, isn't it, many who reproach Christ by their lives make their boast that they are saved in the Lord. May they be Satan's fifth-column? When ecclesiastics reject the Lord and choose Barabbas, and when the people love to have it so, the church has become the synagogue of Satan. No crime of officialdom is ever done unless a large part of the people want it so. That is why God judges the common man as well as the officials when He judges nations.

Luke 23:4-12. Herod set our Lord at nought, and his soldiers mocked Him. God repays us with the same measure that we mete. The time came when Herod was set at nought of God and when He mocked the soldiers when their hour of judgment came.

John 19:1-16. Sometimes we do in mockery what we later learn to be true. The soldiers crowned Jesus and put a purple robe upon Him. They also gave Him the rod and bowed the knee. But truly He was king. What they did in mockery they should have done in reverence.

Because they did it in mockery, they will some day do it in fear; for every knee shall bow, and every tongue shall confess that Jesus Christ is LORD.

People are not bad because God wills it so; they do not evil because it is the will of the Father. Some things God permits. He maketh the wrath of men to praise Him, but the wrath of man does not work the righteousness of God.

Because of the turpitude of man, a Judas will betray Christ, a Caiaphas will condemn Him, and soldiers will crucify Him, while the mob reviles Him. God uses all these things to accomplish His purposes in redeeming men but will inflexibly condemn all who will not repent of their part in the greatest event of history.

We are either for Him or against Him, and every man in every generation must take his stand on one side or the other. We either accept Him as our Saviour, or we deny Him and take Barabbas and Caesar instead.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We continue our study about Christ, especially in Unit V, in which we consider our **Living with Christ**. The first topic of the month (appearing in the April number), was **Fellowship with Christ**.

We will go on in the next three topics and consider (1) how it is Christ that enables us to receive forgiveness—**Forgiveness Through Christ**. This is an exceedingly precious relation that we hold in Him. May we properly emphasize how His service of atonement has made this experience possible concerning our sin.

(2) But we soon discover that we need not only One to forgive us, but also One to give us help in our needs as we live from day to day in the surroundings of a sinful world. Through Christ we are given His Spirit working in us both to will and to do of His good pleasure. We are strengthened through Christ to do all things which it is the duty of Christians to do and to meet the oppositions and trials that beset us in the pathway of life. So we are happy that we have such **Power in Christ**.

(3) We need **assurance** that our lives are truly accepted of God and that the promises of God shall be realized. **Through Christ** and what God does for us **through Him** we have been assured that our labor is not in vain in the Lord.

During the next five weeks we will study the Epistle of Paul to the **Romans**. In this issue we are considering the first two of the topics with their basis in **Romans**.

1. **God Looks at Man**. This study throws God's light on the condition of man in his fallen condition and in his corrupted state as he resists the truth of God and plunges deeper and deeper into sin. It paves the way to open the eyes of both Jew and Gentile to the fact that they are all under sin and guilty before God and are subjects of wrath which will surely follow unless the remedy provided of God is applied.

2. **Man Looks at Christ**. This study follows the preceding one and gives a view of the work of Christ in securing our redemption from sin and bringing us into a place of righteousness by faith by which we are accepted of God and given access to the throne of grace.

FORGIVENESS THROUGH CHRIST

Psalm 32

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Topic for May 8

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MOTTO

Christ forgave us.

MEDITATIONS ON THE TOPIC

I. **Christ's Work, the Source of Our Forgiveness**.—Our motto states that Christ forgave us. We also read in Ephesians 1 how the Father hath blessed us and chosen us and redeemed us by the blood of Christ and given us the forgiveness of sins according to the riches of His grace. We notice from Col. 3:13 that Christ has forgiven us. These various Scriptures are not in conflict. The Father and the Son were in united work in the great plan of salvation. Jesus explained the oneness in the words of Jno. 5:19 "For what things soever he doeth, these also doeth the Son likewise." Thus we think of Christ as the Father's beloved Son who **gave Himself for us**. We likewise think of the Father who gave His Son. Jno. 3:16. The forgiveness which is made possible through the death of Christ is likewise made possible by the Father's gift of His Son. We cannot separate our affections because of the different offices occupied in the Father and the Son. We cannot love the one without loving the other, neither can we hate the one without hating the other. Cf. Jno. 15:23, 24.

Forgiveness is the expression of the great love of God to us. But we must meet conditions on our part if we would receive the benefit of God's loving provision. We need to recognize the sinfulness of sin and be ready to repent and confess our sin and to come to God for forgiveness. Forgiveness may be held back from us when we continue to hold hatred against our fellow men

and are unwilling to forgive others what they have done against us. And as long as we harbor any sin or disobedience in our hearts, our prayer for forgiveness is useless. Ps. 66:18.

But since God has formed a plan of forgiveness, He also is anxious to have His plan made known so that all men who will may come to Him and seek pardon in Jesus' name. He knows that often men are in the dark and do not know about the way of forgiveness. So God has sent messengers to open their eyes and turn them from darkness to light so that they may receive forgiveness and the blessings that attend.

II. **The Text.—Ps. 32**.—This passage is the testimony of David on the blessedness of the experience of having iniquities and sins forgiven so that they are no longer counted against us. He tells of the terrible experience being under the condemnation of sin while conviction oppressed him day and night. He reveals how he found relief in confession to the Lord. He also tells the joy that has followed the release from the guilt of sin.

OUTLINE STUDY

I. Our Need of Forgiveness.

1. None could stand before God (Ps. 130:3).
2. The Scriptures conclude all under sin (Gal. 3:22).
3. Sins provoke God's anger (I Kings 16:2).
4. Neglect of good is sin (Jas. 4:17).
5. We deceive ourselves if we say we have no sin (I John 1:8).

II. God's Willingness to Forgive.

1. God is merciful and gracious (Ex. 34:6, 7).
2. There is forgiveness with God. (Ps. 130:4).
3. Christ was exalted to grant forgiveness (Acts 5:31).

4. The message of forgiveness is preached (Acts 13:38; 26:18).
5. God is faithful to forgive us (I John 1:9).

III. Conditions for Forgiveness.

1. Humility (II Chron. 7:14).
2. Forgiving others (Matt. 6:14; 18:35).
3. Confession (I John 1:9).
4. Repentance (Acts 3:19).

IV. The Experience of Forgiveness.

1. Blessing (Ps. 32:1; Rom. 4:7, 8).
2. Restored fellowship (I John 1:3).
3. Peace (Col. 1:20-22).
4. Joy (Luke 2:10; Gal. 5:22).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Forgiveness."
2. What Forgiveness Is.
3. Why We Need Forgiveness.
 - a. Because we sin.
 - b. Because sin separates us from God.
 - c. Because we cannot undo our sins.
4. What Forgiveness Does for Us.
 - a. Removes our guilt.
 - b. Restores us to fellowship with God.
 - c. Gives us peace and joy.

For Seniors

1. God's Willingness to Forgive.
2. Conditions for Forgiveness.
3. The Experience of Forgiveness.

PERSONAL THOUGHT

Are we ready on our part to meet the conditions that will allow God to apply His remedy for our sin?

SEED THOUGHTS

"My sins, my sins, my Saviour!
They take such hold on me,
I am not able to look up,
Save only, Christ, to Thee;
In Thee is all forgiveness,
In Thee abundant grace;
My shadow and my sunshine
The brightness of Thy face.

"My sins, my sins, my Saviour!
How sad on Thee they fall;
Seen through Thy gentle patience,
I tenfold feel them all;
I know they are forgiven,
But still, their pain to me
Is all the grief and anguish
They laid, my Lord, on Thee.

"My sins, my sins, my Saviour!
Their guilt I never knew
Till with Thee in the desert
I near Thy passion drew;
Till with Thee in the garden
I heard Thy pleading prayer,
And saw the sweat drops, bloody,
That told Thy sorrow there.

"Therefore my songs, my Saviour!
E'en in this time of woe,
Shall tell of all Thy goodness
To suffering man below;
Thy goodness and Thy favor,
Whose presence from above
Rejoice those hearts, my Saviour,
That live in Thee and love."

—John S. B. Monsell.

POWER IN CHRIST

Matthew 28:18-20; Ephesians 6:10-18

Topic for May 15

MOTTO

"Be strong in the Lord."

MEDITATIONS ON THE TOPIC

I. Christ the Man of Power.—The power in Christ has a twofold aspect: (1) It is the **authority** to act in salvation and in judgment. (2) It is the **ability** to do what He is authorized to do. He has authority given to Him in heaven and in earth. His atonement prepared Him to take the judgeship over the whole universe of heaven and earth and to deal with the whole situation of men and angels and devils. "We shall all stand before the judgment seat of Christ" (Rom. 14:10; II Cor. 5:10). How blessed for us if, when we stand there, we have settled all accounts in harmony with the plan of salvation and "shall not come into condemnation; but (are) passed from death unto life" (Jno. 5:24. See context.). On the other hand how fearful will be that day, if we have failed to use our day of opportunity to be at peace, and find ourselves under the wrath of Him whom we have rejected. Rev. 6:17; Acts 17:31. Christ sends forth His ambassadors to preach the Gospel to every creature. He is thereby paving the way for that day of judgment for those who are ready in a time of grace, and for those who neglect until it is too late.

He also has ability or strength to accomplish what He has authority to do. This strength He gives to those who have accepted His salvation. They can testify with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). He also said to Paul "My strength is made perfect in weakness" (II Cor. 12:9). He has spiritual power at the disposal of those who are weak and is ready to strengthen them in every time of need. Heb. 4:16. Christ endured the apostles with the Holy Spirit that they might have strength to meet the needs in their service and might be enabled to be victorious over the world and the flesh and Satan. Great will be the opposition and the tribulation through which the saints must pass, nevertheless, "in all these things we are more than conquerors, through him that loved us" (Rom. 8:37).

II. The Text.—Matt. 28:18-20.—Christ uses His authority to commission His followers to evangelize the world.

Eph. 6:10-18.—We are in need of spiritual power to meet the wiles of the devil and are enjoined to be strong in the Lord and in the power of His might.

OUTLINE STUDY

I. Power from Christ.

1. To become sons of God (John 1:12).
2. To deliver us (Col. 1:13).
3. To understand His love (Eph. 3:17).

II. Power to Overcome.

1. Strengthened with all might (Col. 1:11).
2. Able to keep from stumbling (Jude 24).
3. Our weapons are mighty (II Cor. 10:4).
4. Able to quench all fiery darts (Eph. 6:16).
5. Sin overcome (Rom. 6:14).
6. The world overcome (I John 4:4-5:4).
7. Victory over death (II Cor. 15:57).
8. Complete victory (Rom. 8:37).

III. Power to Serve.

1. All power given to Christ (Matt. 28:18).
2. Christ endues with power (Luke 24:49).
3. Power is of God (II Cor. 4:7).
4. God works in us (Phil. 2:13).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Power."
2. All Power Is Given to Christ.

3. Christ Gives Us Power.

- a. To keep from sinning.
- b. To do good.
- c. To overcome the world.
- d. To speak for Him.
- e. To serve Him.

For Seniors

1. Our Need of Power.
2. Power to Live Victoriously.
3. Power for Service.

PERSONAL THOUGHT

We do not need to be without help with such a Saviour to whom has been given the authority to deal with all creatures in heaven and in earth, and One also who has such a strength that when He is for us none can be against us. Are we ready and willing to give Him right of way in our lives?

SEED THOUGHTS

Hiding in Thee

"O safe to the Rock that is higher than I,
My soul in its conflicts and sorrows would fly;

So sinful, so weary, Thine, Thine would I be;
Thou blest 'Rock of Ages,' I'm hiding in Thee.

"In the calm of the noon-tide, in sorrow's lone hour,
In time when temptation casts o'er me its pow'r;

In the tempests of life, on its wide, heaving sea,
Thou blest 'Rock of Ages,' I'm hiding in Thee.

"How oft in the conflict, when pressed by the foe,
I have fled to my Refuge and breathed out my woe;

How often, when trials like sea-billows roll,
Have I hidden in Thee, O Thou Rock of my soul."—Cushing.

Hold Thou My Hand

"Hold Thou my hand;
And lead me day by day,
For clouds o'erspread the way I tread,
While unseen perils fill with dread:
Walk Thou with me alway.

"I shall not fear, dear Saviour,
Protected by Thy might,
Stay near my side and ever guide,
And harm shall ne'er my soul betide,
Nor sin my spirit blight.

"I'll follow Thee, dear Saviour,
And on Thy Word rely.
Lead anywhere, and I shall dare
To follow, casting all my care
On Thee until I die."—W. C. Martin.

ASSURANCE THROUGH CHRIST

I John 2

Topic for May 22

MOTTO

"We do know."

MEDITATIONS ON THE TOPIC

I. The Ground of Assurance.—When we have assurance we have evidence that all is well, that there is no reason to doubt, but every reason to believe. Those who rely on themselves for their hope of salvation have a ground that will not stand the test. Good works are not the ground of our assurance of salvation. It is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through

Jesus Christ our Saviour" (Titus 3:5, 6). The Saviour is the groundwork of salvation. If we have true salvation, it is of that brand that comes by the exercise of faith in Christ Jesus, the One whom the Father has set forth to be the propitiation for our sins. Rom. 3:25. Men may make a show of good deeds as an evidence of their salvation by certain acts of benevolence or religious rites, but the real evidence is the seal of God in the gift of the Holy Spirit and the deeds which grow out of His work in our hearts—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). It is true that good works coming from the Spirit, as God's law written in the heart are an evidence that we have met the conditions of faith in Christ which is expressed in repentance, confession, and obedience to God's plan in Christ, and have been accepted of God by His heavenly seal. We may therefore say with the Apostle John that "**we know**." 1. **We know** because we obey. I Jno. 2:3-6. 2. **We know** because we have love to our brother. I Jno. 2:10. 3. **We know** because we do not love the world. I Jno. 2:15-17. 4. **We know** because of the anointing from the Holy One. I Jno. 2:20, 27. 5. **We know** because the doings of our heart are righteousness. I Jno. 2:29. 6. **We know** because of victory over the world and the devil. I Jno. 5:4, 5, 18. Other evidences in line with the above are given in the first Epistle of John. Read it and search them out and prove your own self. Secure the assurance that comes through Christ. Rejoice in the heritage of the saints because Christ is worthy and the Father is well pleased with all who are in Christ, His beloved. Eph. 1:6.

II. The Text.—I Jno. 2.—In this chapter we have a number of evidences given which, if we have met the conditions to possess, we are assured that we are in possession of eternal life and all that such possession means.

OUTLINE STUDY

I. Acceptance with God.

1. Accepted in the beloved (Eph. 1:5, 6).
2. Made nigh by the blood of Christ (Eph. 2:12, 13).
3. Have been forgiven (Col. 2:13).
4. He that believeth is not condemned (John 3:18).
5. Passed from death to life (John 5:24).

II. Our Relationship with God.

1. Children by faith (Gal. 3:26).
2. Adopted (Gal. 4:4-6).
3. Sonship a present reality (I John 3:1-2).
4. Have an Advocate with the Father (I John 2:1; Heb. 10:19-22).

III. Assurance for the future.

1. A lively hope (I Pet. 1:3-5).
2. A place prepared (John 14:1-3).
3. Christ will appear (Heb. 9:28).
4. We shall appear with Him (Col. 3:4).

IV. Tests to Confirm Assurance.

1. Character (I John 1:7).
2. Confession (I John 1:9).
3. Obedience (I John 2:3, 4).
4. Perseverance (I John 2:24, 25).
5. Conduct (I John 2:28, 29).
6. Love (I John 3:14).
7. Conscience (I John 3:21).
8. Experience (I John 4:13).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Know."
2. We Are God's Children.
3. Our Sins Are Forgiven in Christ.
4. We Know We Are Saved.
 - a. Because we believe.
 - b. Because we love other Christians.
 - c. Because we obey God.

For Seniors

1. Things That Prevent Assurance.
2. Our Relationship with God in Christ.
3. Tests of Assurance.

PERSONAL THOUGHT

What is the ground of my assurance? Is it what God has done for me through Christ because I have truly believed? Do my works proceed as the fruit of His working in me? Does the fruit of my life correspond with the evidences set forth in His Word?

SEED THOUGHTS

True assurance makes a man more humble and self-denied, but **presumptuous confidence** puffs up with spiritual pride and self-conceit. The one excites to the practice of every commanded duty, but the other encourages sloth and indolence.—Sel.

Fade, Fade, Each Earthly Joy

"Fade, fade, each earthly joy;
Jesus is mine.
Break ev'ry tender tie;
Jesus is mine.
Dark is the wilderness,
Earth has no resting-place,
Jesus alone can bless;
Jesus is mine.

"Tempt not my soul away;
Jesus is mine.
Here would I ever stay;
Jesus is mine.
Perishing things of clay,
Born but for one brief day,
Pass from my heart away;
Jesus is mine.

"Farewell, ye dreams of night;
Jesus is mine.
Lost in this dawning bright;
Jesus is mine.
All that my soul has tried
Left but a dismal void;
Jesus has satisfied;
Jesus is mine.

"Farewell mortality;
Jesus is mine.
Welcome eternity;
Jesus is mine.
Welcome, O loved and blest,
Welcome, sweet scenes of rest,
Welcome, my Saviour's breast;
Jesus is mine."—Jane C. Bonar.

GOD LOOKS AT MAN

Romans 1:1—3:20

Topic for May 29

MOTTO

"All have sinned."

MEDITATIONS ON THE TOPIC

I. God's View of Man.—Before man can be ready to receive the Gospel of Christ which is the power of God unto salvation, he needs to know his great need. He may have a perverted opinion of his own as to how good or bad he is. He needs to know what God thinks of him. God has a righteousness to give to the man of faith. It is different from the righteousness which a man works out in self-justification for doing certain things which he thinks will bring him credit. God's righteousness is not a lame ignoring of evil and passing over it without bringing it to judgment. God's wrath is revealed from heaven against **all ungodliness and unrighteousness** of men who hold the truth in unrighteousness. Men, by their turning to evil against better light, bring upon themselves God's wrath not only in judgment to come but also in a curse upon their character in which they reap the degrading effect of their own deeds which grow more and more abominable in God's sight and bring upon the individual sinner the reproach of mind that makes him take pleasure in sin and hate God who points to the better way.

The Jew who has the law of God is inclined to forget that God is no respecter of persons. His sins which are alike in kind with the untaught heathen will not excuse him or enable him to escape the judgment of God any more than the heathen Gentile who is reckoned ungodly because of his sin without the written law.

The Jew has an advantage in having the Word of God. But God's vengeance must be exercised for the sake of maintaining His uprightness in judgment. He proves all men as sinners whether Jew or Gentile and shows that all stand guilty before Him because of having a sinful heart and perverse ways. The law stops every mouth and makes all guilty before God.

II. The Text.—Rom. 1:1—3:20.—This passage has been viewed in an over-all way above. The Outline Study reveals more of the detail of the passage. Also in the write-up found in the **Program Builder** will be found some illuminating thoughts.

OUTLINE STUDY

I. Introduction (1:1-17).

1. Salutation (1:1-7).
2. Paul's Interest in the Romans (1:8-15).
3. The Theme (1:16, 17).

II. God Looks at Man (1:18—3:20).

1. The Sinfulness of the Gentiles (1:18-32).
 - a. Their departure from God (1:18-23).
 - b. God's abandonment of the wicked.
 - (1) In the lusts of their hearts (1:24, 25).
 - (2) In their vile affections (1:26, 27).
 - (3) In a reprobate mind (1:28-32).
2. The Sinfulness of the Jew (2:1—3:8).
 - a. God's judgments according to righteousness (2:1-16).
 - b. The unrighteous Jew will be condemned (2:17—3:8).
3. All Are Sinners (3:9-20).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Wrath."
2. All Men Have Sinned.
 - a. God showed Himself to men.
 - b. Men turned from God.
 - c. God let men go into worse wickedness.
 - d. God's wrath rests upon all wickedness.
 - e. The Jews also disobeyed God's law.
 - f. All men have sinned.

For Seniors

1. The Sinfulness of Man.
2. The Insufficiency of a Godly Heritage.
3. God's Righteous Condemnation of Sin.

PERSONAL THOUGHT

God views man and estimates his character according to truth. His judgments are accordingly executed in righteousness. His salvation plan must have a basis in harmony with truth and righteousness.

SEED THOUGHTS

"Who hold the truth in unrighteousness" (Rom. 1:18). The apostle, though he began this verse with a comprehensive proposition regarding men in general, takes up in the end of it only one of the two great divisions of mankind to whom he meant to apply it, thus gently sliding into his argument. But before enumerating their actual iniquities, he goes back to the origin of them all—their stifling the light which still remained to them. As darkness overspreads the mind, so impotence takes possession of the heart, when the "still small voice" of conscience is first disregarded, then thwarted, and then systematically deadened. Thus, the truth which God left with and in men, instead of having free scope and developing itself as it otherwise would, was obstructed. Cf. Matt. 6:22, 23; Eph. 4:17, 18.—David Brown.

To take pleasure in what is sinful and vicious for its own sake, and knowing it to

be such, is the last and lowest stage of human recklessness. Rom. 1:32.—Sel.

In the sight of the great Searcher of hearts, the Judge of quick and dead, the renovation of character in heart and life is all in all. In view of this, do not all baptized sacramented disciples of the Lord Jesus, who profess that they know God, but in works deny Him, need to tremble—who, under the guise of friends, are "enemies of the cross of Christ"?

Did the eyes but see "him who is invisible" (Heb. 11:27), a reverential awe of Him with whom we have to do would chasten every joy and lift the soul out of its deepest depressions; but to all this the natural man is a stranger.—Sel.

MAN LOOKS AT CHRIST

Romans 3:21—5:21

* * *

Topic for June 5

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MOTTO

"Justified by faith."

MEDITATIONS ON THE TOPIC

1. Beholding Christ for Our Justification.—"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9). "All have sinned and come short of the glory of God," but God has opened a means of grace in Jesus Christ who paid our redemption price. If we believe, that price is applied to our guilty condition and we are freely forgiven and given a standing of justification before God. It is a free act of grace. God gave His Son to pay the price. God does not ask us to pay anything to merit salvation, but makes His righteous Son the merit in our place and credits us with the death for sin which He has suffered.

God reckons righteousness to those who believe. He accounts the suffering of Christ in the sinner's behalf to the credit of the sinner who in faith repents and confesses his sins and believes in Jesus as his substitute. Thus God maintains His justice while He justifies the ungodly who manifest a living faith in Christ. Cf. Rom. 4:5. Men may glory in their works before others, but they have no ground for glory in works before God. With the best that man can do in working, he can never atone for a single sin. And it has already been demonstrated that there is none righteous among the Jews or the Gentiles.

Our justification brings us to a place where we have **access** to God. We can look forward confidently to the glory awaiting the redeemed. The Holy Spirit is shed abroad in our hearts which enables us to be assured of our acceptance. We are delivered from the fear of wrath through the atonement made by Jesus Christ. This assurance is secured by the resurrection of Christ who ever lives in glory as our Advocate.

God has more than met the needs of sinful men through the grace of the Lord Jesus Christ. His grace is **much more** than the offence. His justification is **much more** than the condemnation. The reign of death through Adam is offset by the gift of abundant grace to a reign of life by Jesus Christ.

The one righteous act through the payment of the debt for sin by Jesus Christ has brought the free right to all for justification. The abounding of the offense of sin because of the law has been offset by the abounding of grace.

II. The Text.—Rom. 3:21—5:21.—This section of Scripture shows how sinful man can receive justification by faith in Jesus Christ who had taken the sinner's place and met the demands of justice for him and brought him into the right of fellowship with God.

OUTLINE STUDY

III. Man Looks at Christ (Romans 3:21—5:21).

1. Righteousness Through Faith (3:21-31).
 - a. Righteousness apart from the law (vv. 21-28).
 - b. Jew and Gentile justified by faith (vv. 29, 30).
 - c. The law established (v. 31).
2. Old Testament Proof of Justification by Faith (Chapter 4).
 - a. Abraham justified by faith (vv. 1-5).
 - b. Confirmed by David (vv. 6-8).
 - c. Abraham justified before circumcision (vv. 9-12).
 - d. The promise given through faith (vv. 13-22).
 - e. Abraham our example (vv. 23-25).
3. What Justification Does for Us (Chapter 5).
 - a. The results in the life of the believer (vv. 1-11).
 - (1) Spiritual blessings (vv. 1-5).
 - (2) Assurance through Christ's death (vv. 6-11).
 - b. Condemnation and justification contrasted (vv. 12-21).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Justified."
2. How Abraham Was Justified.
3. Abraham as Our Example.
4. Faith in Christ Gives Us:
 - a. Peace.
 - b. Rejoicing.
 - c. Love.

For Seniors

1. The Example of Abraham.
2. Christ's Death for the Ungodly.
3. Christ's Blessings for the Believer.

PERSONAL THOUGHT

Do I possess the righteousness provided by faith in Christ which alone can stand the test before God?

SEED THOUGHTS

'Just in punishing' and 'merciful in pardoning' men can understand; but 'just in justifying the guilty' startles them. But the propitiation through faith in Christ's blood resolves the paradox and harmonizes the discordant elements. For in that "God hath made him to be sin for us who knew no sin," justice has full satisfaction; and in that "we were made the righteousness of God in him," mercy has her heart's delight.—Sel.

Should not the untold horrors of death—already reigning over all that are not in Christ, and hastening to its consummation—quicken our flight into the second Adam, that having received the abundance of grace and the gift of righteousness, we may reign in life by the One, Jesus Christ.—Sel.

"Saved by grace, I live to tell
What the love of Christ hath done;
He redeemed my soul from hell,
Of a rebel made a son.
Oh, I tremble still to think
How secure I lived in sin,
Sporting on destruction's brink,
Yet preserved from falling in.

"In a kind, propitious hour,
To my heart the Saviour spoke;
Touch'd me by His Spirit's pow'r,
And my dang'rous slumber broke.
Then I saw and owned my guilt;
Soon my gracious Lord replied,
'Fear not; I my blood have spilt;
'Twas for such as thou I died.'

"Come, my fellow sinners, try;
Jesus' heart is full of love;
Oh, that you as well as I
May His wondrous mercy prove.
He has sent me to declare,
All is ready, all is free;
Why should any soul despair,
When He saved a wretch like me?"—Sel.

SUBSTITUTE MOTHER

(Continued from page 130)

"We-ell, for one thing he must learn to do as Betty wants him to do."

"I see. Does Betty ever do what Freddie wants to do?"

"Of course not! Why should she?"

"Children must learn to give and take to be congenial." Hilda remembered that afternoon's visit and Betty's demands of Freddie.

"But listen here!" The man stepped forward impulsively. "Betty is our own child. Our home and all we have is definitely hers, and there is no reason in all the world why she should give up anything for this fellow!"

"Indeed! Well, I'm sorry, Mister, but as long as you have that attitude toward a foster child, he is much better off here in the Home. Anyone who takes an unfortunate, homeless child into his home just for what he can get out of the child, is not fit for foster parentage. Until you feel that you want to give and be something to Freddie, you'd better leave him here."

"He wouldn't stay. He didn't want to come today, but I made him come. We have threatened many times to take him back to this place, and he's always afraid."

Hilda looked at Freddie. Fear, repulsion, and bitterness were clearly stamped on his tiny face.

"Come to me, Freddie," Hilda said softly, holding out her arms to the little one. In a moment Freddie was in them, his arms flung around her neck, and there he clung tenaciously.

"You keep me wif you!" he sobbed, and that settled it. Hilda knew she could not let him go back into the home where he had so obviously failed to find happiness and the security that a child needs so much. And so he stayed.

And so it was that Hilda once again found herself being trailed by "her shadow." There were times when she forced him to go out doors to play with the other children, but invariably he would come back in, hunting her up.

"Let me stay wif you!" he would plead day after day, hugging her close. "I love you," he would say, clinging close to her. "Don't ever let me go anywhere else," he would beg.

But Miss Hilda explained to him that some day some one would come who would really love him and give him a much better home than he had there, and he might have a mother whom he wouldn't have to share with twenty-two others. Yet none of these things appealed to him. His heart was fixed; it was Miss Hilda he loved and daily he begged to stay with her.

Hilda prayed about it. This was such an unusual challenge—one she had never anticipated. She studied her own financial limitations, her own hopes and plans for her future.

Would a little boy fit in? Wasn't it foolish for an unmarried woman to make herself responsible for an orphan child?

"Dear Lord," she prayed, "If this thing is not from You, cause that in some way Freddie will be taken care of some other way. Bring something real attractive to him—some home offer that he'll be happy in. But if not—if it is Thy will that this should be my responsibility—close all other doors and help me to see Thy will for him and me."

The months passed. Freddie went to school, and still he clung to the matron as though she were his all. She taught him diligently—as she did all the others—to trust in and to pray to the Lord Jesus. Repeatedly she told them of the joy and sacrifices in the life for the Lord Jesus, and more and more he was drawn to her. Finally, she felt convinced that the Lord would have her adopt him as her own responsibility. She talked it over with him.

"Freddie," she said, "I am living for Jesus, and I could never be happy any other way. Now, if you really want to be my little boy, you would have to love the things and people that I love, and you would have to be interested in the things I am interested in; else we could never agree and be happy together."

"Miss Hilda," said the boy, "I already love your Jesus, because I believe He must be like you are—"

"No, Freddie. He is not like me; but I try and I want to be like Him."

"Well, it doesn't matter, Mommie. I love you both, and I want to live for Him and with you always."

"Some day, when you are older you may change your mind, Freddie."

"I don't think so. But can't you help me never to change my mind?"

Hilda smiled.

"In a way, yes," she answered. "I shall always teach you to love Him and to follow Him. As long as your choice is as it is today, you will be mine, but if you ever—in spite of me—want to choose the evil instead of the good, I can't be your 'Mommie.'"

"If you and God help me, I'll always be what you want me to be, dear, dear Mommie," he said, giving her a meaningful bear hug.

And so it was settled.

Oyster Point, Va.

Linnaeus was the son of a poor Swedish clergyman. His father had a little garden in which he cultivated all the flowers which his means or his taste could select. Into this garden he introduced his little son from his infancy; and this little garden undoubtedly created that taste in the child which afterward made him the first botanist and naturalist of his age, if not of his race.—Dr. J. Todd.

A HUNTING TRIP

I went out on a hunting trip
To catch a friend or two;
I used a smile to catch them with,
And captured quite a few.

—Claude Weiner
—in "Beams of Light"

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

TWENTY-TWO MILLION AMERICANS VACATIONING IN CANADA

Come ye yourselves apart into a desert place, and rest a while—Jesus Christ.

Canada is a vacationist's paradise. There are a number of reasons for this. There are still millions of square miles of unsettled country. Canada has some 2,000,000 lakes, virgin forests, scenery, and serenity. There are less people in Canada. Hunting and fishing opportunities are well nigh unlimited. There is much excellent scenery.

Provisions are being made to accommodate some twenty-two million Americans this year. There are still those who pull up to the border with guns who ask, "Is it O.K. to carry a gun to fight off hostile Indians?" Likewise cars, with tire chains clanking in the luggage compartment, skis strapped to the roof, and defrosters in place on the windshield, a load of warmly clad passengers who inquire (in mid-July): "Where's the best skiing hereabouts?" Such questions provoke smiles on the faces of border officials—and others. However, our interest is in challenging our readers to keep within the bounds of a **Christian vacation**. Here are a few tips:

Christ-sanctioned Vacations

Jesus said: "Come . . . apart." A vacation presupposes labor. With Americans and Canadians alike, vacations make it necessary for the Christian Church to speak. A vacation is the privilege of faithful, hard-working folks. Some regulations are in order. A vacation is part of a sound economy in life. Our Lord needed the place of retreat to recuperate. It pays to change the pace, refresh the mind, keep up the health rhythm. Preachers, as well as the apostles, need the counsel of our Lord "to rest a while." Epaphroditus was not the last preacher with a premature breakdown on account of overwork, and the lack of rest. But Christian vacations ought to be different. Christians ought to go to different places. Whether Canada or America, Christian families ought to show the world the right way of vacationing. No wild rides, no liquor parties, no sensual outings, no smoking, dancing, and cardplaying parties, and such like.

Healthful Counsel

Our Lord's suggestion is to go "APART." The daily routine is often exhausting. There is necessity for a break. Crowds exhaust. Virtue goes out from the best. People can bore. It's because of such boredom that many suffer a nervous breakdown. There need to be changes of persons in human contacts. Altogether, too often many people tell all their aches and pains—and what not?

The New Place

The "desert" meant the wide-open spaces. The new place helps, affords a change. If the distance is reasonable the trip to and fro is beneficial. In a journey there is change of scenery. The essentials are fresh air, sunshine, pure water, good food. The trip our Lord and His disciples took meant travel with a boat, with a privately arranged travel schedule, near Bethsaida—a well-chosen place.

The Boon Blessing

The chief blessing of a vacation should be REST. While it is true that we carry our minds with us, still we may leave our daily

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

rounds, the routine and attendant duties. This is restful in itself. Periodic daily rest is the best way of staying physically fit. This is better than to chase after health experts, indulging in complicated exercises, and following involved schedules of food faddists.

Reasonable Safeguard

The Christian safeguard is "a while." This and the other bits of counsel demonstrate the sanity of our Lord. What poise! What simple instruction! Yet, how far-reaching in their application to all of life. "A WHILE!" This means a limited recreational period, not unlimited dissipation. What abuses are practiced today! The order of the day is overdoing, recklessness, wrong places, the wrong time (Lord's Day) for outings. Millions overwork, then indulge in tobacco to relax, in liquor to excite their flagging nerve system, finally, in narcotics to sleep.

There is something like a "Christian vacation," whether this takes one to Canada, somewhere in the United States, or elsewhere. To see nature dressed in its beauty, to hear the water tumble over the rocks, to listen to the feathered songsters sing, to smell the fragrance of the great outdoors, betimes to sleep under the stars—all this, and more, is a calm that fans us with its own cooling breath. Take a vacation—but, let it be a "CHRISTIAN VACATION."

THE FEDERAL COUNCIL OF CHURCHES

Who is on the Lord's side?—Exodus 32:26.

In the day that thou stoodest on the OTHER side, . . . thou wast ONE OF THEM.—Obadiah 1:11.

What part hath he that believeth with an infidel?—11 Cor. 6:15.

Fortunately, the Mennonite Church has largely kept aloof from the Federal Council of Churches. Our group of Mennonites has no connection with the organization. This is as it should be.

However, because this Council claims to speak for Protestant churches of America, and edges into all spheres of Christian activity, it is highly necessary to know something about this organized institution. First, to make it clear to all that we **do not co-operate**. Second, so that our growing number of young ministers know **why we do not co-operate**. Third, to warn of the **dangerous character** of the organization. Fourth, to show that it is positively **wrong** to have any connection with such a compromising organization.

Lately, what prompted this insertion in the "World News" section, was a pleasant contact on the train, with a likable young minister of a "nonresistant" sister denomination. He spoke of the benefits of such a connection. He implied that the organization does not hinder them in any way. All this may be true. But—the Christian who is true to the Word of God, ought to have no connection with such a disloyal group. "Can two walk together except they be

agreed?" No loyal Christian church body ought to allow such an institution to attend to her business affairs. The serious danger is self-evident.

The general policy of the "Christian Monitor" is to present a positive message. It is not our practice to use up too much space on negative attacks. However, it is timely that facts are presented openly about this dangerous religious setup.

We are indebted for the privilege given by a very dear friend, an effective preacher of the Gospel, Dr. Ernest L. Tiffany, of New York state, to present some information for our benefit. His denomination lately broke with the Federal Council.

Today denominations like Presbyterians, Methodists, and Baptists, are split wide open. A small majority of each, led by outstanding preachers and teachers, call themselves "The Federal Council of Churches of Christ in America." Some of them do not relish any too well either the leadership or the leading, but they are not well acquainted with their Bibles; they don't know just what they do believe; so they follow the crowd.

Many others are not pleased with the hookup. They do NOT doubt and deny what their leaders doubt and deny, but they are more loyal to their church and denomination than they are to their Christ! So they also follow. And some (though God is saying to them: "Come OUT from among them, and be ye separate"), do not have the courage of their convictions. They like to be popular. They don't want to hurt the feelings of their friends.

It seems too hard to pay the price—to do the thing they know they ought to do, and so, for one reason or another, many, both pastors and people, follow their unbelieving denominational bellwethers like a flock of sheep. But, praise God, a large and growing minority, Presbyterians, who call themselves "Bible Presbyterians"; Baptists, under the name of "Regular Baptists" and "Conservative Baptists"; and some outstanding Methodist churches, under such great leaders as Dr. "Bob" Jones, in the South; have come clear out of their presbyteries and conferences and conventions and have joined together under the title of "The American Council of Churches."

When conditions like this are brought to their notice, there are always some who raise objections. They say: "I don't like controversy." They forget that every Old Testament prophet was up to his ears in controversy—Noah, Elijah, Jeremiah—the whole list down to Malachi. They forget that John the Baptist went after the Federal Council of his day with a broadax! They forget that the ministry of Jesus was controversial from the start.

Others say: "Let's forget our differences, and have a banquet and get together at any cost. Never mind about the principles involved." The Federal Council is trying to do just that. But, you can't do that and do RIGHT. You can't do that and be true to God and His Word.

Dr. Shields, pastor of one of the most influential churches in Canada, Jarvis Street Baptist, Toronto, likens the leaders of the Federal Council to the founders of ancient Babylon. (The men who built a mighty tower to protect them from the wrath of God, and defy Him to drown them out.)

That famous Fundamental author, Ernest Gordon, in his book, "An Ecclesiastical Octopus," pictures the Federal Council as a devil-fish, its blood-sucking tentacles grappling the modern church in a strangle hold. But name-calling will not get us anywhere, unless we can prove by God's Word that the Federal Council is wrong, and why.

Let us look at just a few of the multiplied proofs. (From now on—for the sake of brevity—we will designate the Federal Council by the initials "F.C.C." in most cases.)

Of the wonderful resurrection story, Dr. George Butterick, F.C.C. ex-president, wrote in his book, "Great Themes of Faith,"

(p. 274) "How the grave was robbed of its corpse we may not be sure." (The Bible says nothing about a "corpse.")

In that statement, he stands exactly on par with another great F.C.C. leader, Dr. Harry Emerson Fosdick, ex-pastor of Riverside Church, New York City, who says: "We yet expect to find the bones of Jesus in A GRAVE!" But God's Word says that Jesus is "alive forever more" and "with the Majesty on high," at the right hand of the Almighty.

Again, all through the Bible, Satan is described as a terribly real personage, a fallen angel, but still so mighty that the Archangel Michael did not dare bring an accusation against him. (Jude.)

And Jesus, who was tempted of the devil, gives His witness—over and over again—to Satan's reality and definite personality.

But this man Butterick—this ex-president of the F.C.C.—on page 280, calls the devil "a clown in pantomime."

The Bible says, II Tim. 3:16, "ALL Scripture is given by inspiration of God, and is profitable."

But Dr. Dwight Bradley (member of the F.C.C. Executive Committee in 1941) said: "A certain amount of the Gospel material appears to be historically verifiable; a certain amount doubtful; and the remainder palpably legendary." He says this in his book called, "The Recovery of Religion" (page 221). We wonder how he could expect any religion to "recover" from a vicious attack like that!

Again, if all Scripture is "given by inspiration," i.e., God-breathed, how about the President of Union Theological Seminary, Dr. Henry Coffin, member of F.C.C., who in his book, "Liberal Theology" (p. 231) gives his opinion of the wondrous prophecy of Daniel (which, in chapter nine, foretells the coming and the atoning work of Messiah) as merely a book written in the name of Daniel, but not BY him. In other words, A FORGERY!

But going farther back, the very first president of the F.C.C. Dr. S. Parkes Cadman, in a book entitled, "Robbing Youth of Its Religion," wrote: "Youth wants its own faith. It does not propose to have a whole mass of dogma crammed down its throat. People have taken for truth a great many things that are not true. A few of these things are:

"1. The dogma (system of belief) of an infallible Bible. Science has shattered this dogma into a thousand pieces.

"2. The dogma of the virgin birth. Science has altogether discredited that.

"3. The dogma of the Deity of Jesus, i.e., that Jesus is very God. Science has made this dogma increasingly impossible.

"4. The historicity (which means the historical trustworthiness) of the accounts of the miracles of Jesus, and all the miracles of the Old Testament. Science has demonstrated the vast majority of these to be fictitious."

First, the F.C.C.'s president says this Bible is not infallible; putting Science, "falsely so-called," above the Word of the Living God.

Second, he says that Jesus was NOT born of a virgin (which would make Him the illegitimate son of some unknown man by an impure mother). That was exactly what Joseph thought, till God's angel got him straightened out.

Third, he denies the Deity of Jesus (which would make Him an impostor, for He claimed to be equal with God).

Fourth, this F.C.C. leader denies the Miracles of the Bible. You and I believe in miracles.

For example, the Bible says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." THAT'S A MIRACLE. And you and I believe God did JUST THAT.

This Word of truth (the trustworthiness of which the F.C.C. denies) tells us that when Moses stretched forth his wonder-working rod, the waters of the Red Sea stood up like a wall, and the Children of Israel went through dry-shod. THAT'S A MIRACLE, and you and I believe the record.

And then the crossing of the Jordan River in spring-freshet time, when it "overflowed all its banks." God, with His Almighty hand, held up that spring flood while Israel passed over again dry-shod. THAT'S A MIRACLE.

This Bible says that when Israel at Jericho marched, "On the seventh day seven times round," blew their trumpets and shouted, the solid wall of that city "fell down flat." THAT'S A MIRACLE. And you and I believe this Bible.

Again this precious Word records that Jehovah delivered the Hebrew Children out of the fiery furnace seven times heated. Beloved, THAT'S A MIRACLE. And we believe it happened that way.

We believe that the Virgin was overshadowed by the Third Person of the Trinity—the Holy Spirit of the Godhead; and that, therefore, the "Seed of the Woman" was Very God.

We believe He healed the sick, cast out demons, raised the dead to life, that He voluntarily laid down His own life; that He rose from the dead by His own power.

All these are MIGHTY MIRACLES, and, Glory to God! WE BELIEVE THEM!

The iniquitous organization that parades itself under the name of the Federal Council of Churches of Christ is tampering with the message of our Father in heaven to His Daughter of Zion. If this misinterpreting of God's message to suit their own ideas, could have killed the Church, it would have been dead long ago. Thanks be unto God for His unbreakable promise: "The gates of hell shall NOT prevail against it." But the gates of hell—with human help—have done all in their power to rob unnumbered thousands of their faith, and of eternal life.

When these mis-leaders of the F.C.C. deny all the foundation truths of God's Word, we cannot travel with them. They are GOING THE WRONG WAY.

THE FEDERAL COUNCIL OF CHURCHES AND THE BABYLON OF REVELATION 17

"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth" (Rev. 17:5).

February 15, on the radio program of the "Town Meeting of the Air," it was decided by the wisecracks of earth, that the only way to meet the peril of existing conditions and control the atom bomb, will be through a world government. Our text shows such a world government (the Beast) ridden, i.e., controlled, by a scarlet woman, symbol of an apostate combination of all religions.

"Babylon" is the Greek name and "Babel" the Hebrew name of the same ancient city in the land of Shinar—afterwards called "Persia," and now known as "Iraq." The founder of Babylon was Nimrod, apostate leader of his generation, whose evil deeds are recorded in Genesis 10. He was the son of Cush, and grandson of Ham—the degenerate son of Noah. Oh! how the sins of the fathers are visited on the children to the third and fourth generation!

Nimrod's wife was Semiramis, infamous foundress of the so-called "Babylon Mysteries," and first high priestess of its idolatrous and licentious worship.

So, Babylon became the mother of every heathen religious system throughout the world, from that day to this.

Semiramis claimed that her son was miraculously conceived; that he was the "seed of the woman" promised by God in Eden. When she presented him to the people, he was hailed as Deliverer of the race. He was that Tammuz, whose worship the prophet Ezekiel protested against.

Thus, came into being the mysterious Mother and Child religion. This was Satan's trump card in deluding mankind with an imitation of the true faith; so like the truth that the true "Seed of the Woman" would not be recognized when He came.

From Babylon, this mystery religion, in various forms, spread to all nations. Everywhere the cult of the Mother and Child became the popular system of belief, its worship celebrated with the most immoral practices imaginable.

Though the names differed in different countries, the image of the "Queen of Heaven," with the Babe in her arms, was seen everywhere. It became the religion of Phoenicia. And as the men of Tyre were a sea-faring race, their ships carried it to the ends of the earth.

The Ashtoreth and Tammuz of these hardy adventurers became the Isis and Horus of Egypt, the Aphrodite and Eros of Greece, the Venus and Cupid of Italy.

The "Baal" of many Old Testament nations was identical with Tammuz, the sun god. From Phoenicia, Babylonianism spread southward along the Mediterranean coast, to the land of the Philistines,—those ancient enemies of Israel. There they worshiped Dagon, the fish god (another form of the Tammuz mystery).

Linked with this great central mystery, were lesser mysteries. For example: the Confessional which, exposing their most secret thoughts and acts and plans to the priests, gave them an awful strangle hold on their dupes, just as the confessional does today.

Also, the dedication of virgins to the gods, as nuns—actually sanctified prostitution!

Then, the doctrine of purgatorial purification from sin after death.

Also, the use of the rosary—a string of beads for a "vain repetition" prayer guide; the sprink-

ling with holy water; and the sign of the cross. The cross, as an emblem, did not originate with Christianity but was sacred to Tammuz. Its shape was the first letter of his name, "T"; and is found represented upon the walls of many of the most sacred heathen temples.

Finally, the women weeping for Tammuz (Ezek. 8:14) before the annual feast of Istar—or Astarte—who was said to have received her son raised from the dead. And the burning of incense, and offering of round cakes to the Queen of Heaven, mentioned in Jer. 44:19.

When the city and temples of Babylon were destroyed, the high priest and a company of his followers fled with their images and sacred vessels to the city of Pergamos, where the Mother and Child worship was again set up. It was there when John wrote in the Book of Revelation (2:13) concerning it: "Where Satan's seat is."

From Pergamos, the idolatrous Mother and Child worship migrated to Italy where it was set up on the Etruscan Plains, not far from Rome; where it became known as the "Etruscan Mystery."

Eventually, the city of Rome became the headquarters of this ancient religion of Satan. Its chief priests wore on their heads miters, shaped like the head of a fish, in honor of Dagon, the fish god, of the Philistines!

The high priest of the Etruscan mysteries took the title of "Pontifex Maximus," i.e., Most High Priest. And this title was printed on his fish-head miter.

When Julius Caesar became emperor, he was elected "Pontifex Maximus," and this heathen religious title, from that time on, was held by every Roman emperor down to Constantine, who became both head of the Church of Christ and High Priest of the heathen cult.

The title, Pontifex Maximus, was afterwards conferred upon the Catholic bishops of Rome; and this title is borne by the Pope today. By that same token, he is NOT the successor of Peter (who, by the way, never went to Rome as they claim). The Pope is the direct successor of the high priest of the Babylonian mysteries, and of the fish god Dagon, of the Philistines, whose fish-head miter and fisherman's ring he wears, like his idolatrous predecessor!

Thus was developed that amazing system of idolatry, the Church of Rome, masquerading under the name of the Church of Christ, which, for more than a thousand years rode roughshod over Europe, teaching idolatrous practices, trafficking in the bodies and souls and pocket books of men, until—in the sixteenth century—the Great Reformation brought partial deliverance. (Do you wonder why we cannot fellowship, as brothers, with the priests and people of the Church of Rome?)

Knowing all these things, it is easy to identify the Scarlet Woman whom John saw in Revelation 17, and called "Babylon, the Great, Mother of Harlots and Abomination." Thus is represented the scarlet-clad College of Cardinals of the Romish Church, decked out in women's clothes—long flowing red robes—that, in the soon-coming time which John foretold will ride the Beast (i. e., the utterly apostatized Church, for a time, will dominate the centralized world government).

In John 10:30, Jesus said: "I and my Father are one." And in John 14:9, "He that hath seen me hath seen the Father." But Bishop McConnell, second president of the F.C.C., wrote in his book, "The Christ-Like God" (p. 15): "Is not the tendency to deify Jesus" (i.e. to make Him equal with God) "more heathen than Christian? Are we not more truly Christian when we cut loose, and take Jesus for the character He was, and the ideal that He is?" Jesus claimed to be God. The New Testament writers backed Him in that claim.

John 1:3, writing of the Eternal Word, made flesh, says of the Creation: "ALL THINGS were made BY HIM; and without him was not any thing made." Paul wrote, Col. 1:16, "BY HIM were all things created, that are in heaven, and in earth."

But, the president of Crozier Seminary, E. E. Aubrey, member of the Executive Committee of the F.C.C., in his book, "Man's Search for Himself" (p. 216) says: "Whether Jesus is really God—to this one can but say, that He is not the Creator who made heaven and earth."

Dr. J. W. Nixon, another famous leader of F.C.C., Faculty member of Rochester-Colgate, writes in a book entitled, "An Emerging Christian Faith" (p. 200), "The field is open for any one at any time to mean more to men than Jesus has meant. If he can illumine the dark hours as Jesus could not, then he will inaugurate a revolution in religion."

Strange, isn't it, that apparently sane men can speak and write such examples of spiritual

June and July at Laurelville Mennonite Camp

First Family Week—June 24-July 1

The director and speaker of this week will each conduct a discussion period during the morning—one on a Bible study and the other on some phase of home and family life. Meanwhile the children's workers will entertain the children with a story hour and recreation. The afternoon is free for your own relaxation and exercise. A doctor will be on the staff for informal interviews at any time. The evening discussion periods are on subjects of vital interest to parents young or old.

Girls' Camp—July 9-15

Boys' Camp—July 16-22

During either of these weeks our junior and intermediate girls and boys have an opportunity to learn to know God in His great outdoors. There will be classes in Bible study, church history, nature and crafts for the mind—planned recreation, wholesome food, fresh air for the body—chapel talks, campfire services, cottage devotions for the soul. The staff includes able consecrated young men and women.

Anabaptist Conference—July 23-26

A short conference open to ministers and all interested in the study of the faith and vision of our Anabaptist leaders. Study—fellowship—inspiration.

Professional Girls' Week—July 23-29

A week of relaxation and re-creating for teachers, nurses, stenographers, and other women interested in a vacation with a definite spiritual uplift. Bible study, craft work, many types of recreation, special lectures and Christian fellowship.

Music Conference—July 27-29

A conference short enough for all church and Sunday-school song leaders and others interested in church music to attend. The Conference is designed to give inspiration and help in maintaining, and improving our congregational worship through song.

Plan now to attend one of these weeks. For reservation and further information write

LAURELVILLE MENNONITE CAMP
Scottdale, Pa.

insanity. One can but feel that, "the god of this world (Satan) hath made them mad."

The work of the F.C.C. to unite the apostate church, the Jews, and the Church of Rome (legitimate successor of the Babylonian Mother-and-Child Mysteries) and its attempts to take over the powers of Government, as well as religious overlordship, shows how near we are to the time prophesied in Revelation 17, when the Scarlet Woman of debased religion will ride the Beast of Political World Power.

But, in spite of the rule of the Scarlet Woman, the Beast, the F.C.C., the devil, the flesh, and the world gone mad—"for a little season"—the Christ of God is coming soon; and He will rule and reign as KING OF KINGS and LORD OF LORDS and PRINCE OF PEACE.

Are you ready for His Coming? If not, don't delay.

Take Him as SAVIOUR while you can—before He becomes your JUDGE.

It is LATER THAN YOU THINK!

TRAVAILING FOR SOULS

Intense burden for the lost is a rare experience. Yet it is this that makes the truly great pastor or evangelist. "My little children, of whom I travail in birth again until Christ be formed in you," wrote Paul to the backsliding Galatians, referring to the deep earnestness of spirit with which he waited on God in prayer for their deliverance from the blinding errors by which they had been led astray.

John Welch would rise from his bed in the cold of the night, throw about him a plaid, and wrestle with strong crying for those in his parish who were resisting the truth. Charles G. Finney, during the most successful of his mighty campaigns of evangelism, was backed by individual intercessors who took no rest and gave God no rest until they had obtained assurance of divine blessing upon the places where he was to preach the Word.

The church at Colosse was privileged to have such a prayer warrior. "Epaphras, who is one of you, a servant of Christ, saluteth you"—he was then at Rome, visiting the imprisoned Apostle, but his heart burned for his brethren at home—"always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." No more comprehensive objective is stated in the New Testament than the spiritual yearning of this man of God for his fellow saints, persistently and perseveringly presented before the throne. Such a ministry results from close likeness to our great High Priest who, absent in person from His brethren, yet bears them on His heart in unceasing supplication before the Mercy Seat on high.

—The Alliance Weekly.

THE TEACHER'S PRAYER

My scholars all for Jesus—
This be my earnest prayer,
For they are souls immortal,
Entrusted to my care;
For each the Master careth:
I long so much for each,
Grant, Lord, the Heavenly wisdom
These wayward hearts to reach.

My girls, light-headed, thoughtless,
On trifling things intent,
These cost a priceless ransom,
On these my care be spent,
That each a willing handmaid,
Be brought to own her Lord,
"Whate'er He says, to do it,"
Obedient to His Word.

My boys I want for Jesus—
My wayward, wandering boys,
So full of life and mischief,
So charmed by earthly joys,
For them the Saviour suffered,
For them His life was given,
Lord, by that holy ransom,
Bring all my boys to heaven.

Lord, be in every lesson,
Bless every faltering word
My trembling lips may utter
To bring them to the Lord.
So fleeting are the moments
Of opportunity!
O Jesus, Lord and Saviour,
Bring all my class to Thee.

—Unknown.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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Blossom Time

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For Christ and the Church

By Prisca Delph



DANIEL WOOD blinked his long black eyelashes. He hated public meetings. He had gone through this same misery four years ago while graduating from high school. Why couldn't they sit in the audience, or behind a screen, or just anywhere but on the rostrum with the electric lights glaring in their faces? The new lighting system was wonderful for any other time, but tonight it was terrible. All those people sitting down there and watching every move. Why right now his nose itched and a good hard blow into his handkerchief would help a lot, but, no, he would never dare to leave the platform to do that. So he would just have to sit there and sweat it out.

His eyes had followed every rafter on the rostrum ceiling. They had traced all the lines on the east end wall and measured the distance from his chair to the end of the platform.

There just was not another thing for him to do but patiently wait until this formal service was over and he had his diploma. Then? Yes, then what? He caught himself wondering. Oh, no, he was not inattentive while the speakers were talking. Mentally he measured them all as to size, weight, poise, delivery, and personality. This done he may have marked up a phrase or so in his mental memory book, or if nothing caught his fancy he dismissed the speaker with a mental "next" and went back to his own musing.

"If only Dad and Mother would let me take that postgraduate course in electronics at B—— next year maybe I could—well, maybe some day I would make the name Wood famous. Who knows with the atom split, Edison gone and Einstein well up in years, there might be a chance for Wood to have a break."

He was sorry to have disappointed the folks. But just because his Dad was a home missionary preacher didn't say that he had to be one.

True he had thought of the foreign field already, but had dismissed that because of the plain coat. "Funny," he often mused, "the bonnet, plain dress, long hair, and stockings now seemed to belong to the Amish and a few older folks, but the church still hung onto the plain coat for its pastors and missionaries. Of course, there are a few who seem to want to wear it, but then there are always that kind of people in the world."

"Oh, well," he almost grimaced, "no use trying to figure such things out anyway." And brushed it aside, filing it away on the same memory page where Martyr's Mirror was stored.

At least he had done the folks a favor by exposing himself to the good influence of Dad's alma mater for four years. Now certainly he had earned the right to spend the rest of his life as he chose. There were plenty of other young men in the class to fill

the mission field. He would do his good deed to the world through the field of science.

A few snatches of Professor Schell's address to the seniors broke through Daniel's musings. But it was not until the quartet began to sing that he really came to his senses. Oh, yes, he was thoroughly a Mennonite. He knew enough church history to convince anyone that there was no other denomination equal to it. But he had never held any feeling of responsibility toward it except to uphold it in an argument.

Standing before their class motto, "FOR CHRIST AND THE CHURCH," the quartet continued to sing their dedication song.

Young Wood felt strangely stirred. Suddenly he saw his selfishness. For the first time he realized that he too owed a debt to Christ as his Saviour and the church for the blessings which he enjoyed because of it. Surely it was wrong for him to keep these blessings and use them only for his own selfishness. He was ashamed as he saw his real self for the first time.

Professor Schell had pictured a sinsick world that did not need another scientist, but Christ. He also said that it was up to the Christian to take Christ to the world. There on the platform surrounded by his classmates Daniel Wood clutched his diploma, determined that he would give to the world its greatest need, the Christ. Yes, he would be willing to serve in any capacity the church would call. Come riches, fame, or poverty, he would no longer live for the name of Wood, but for Christ.



JUNE IS HERE AGAIN

The world today is glad and gay,
The flowers are in bloom,
And all the winds that play with them
Are laden with perfume.

Across the meadows soft and green,
I catch the gentle hum
Of winging bees, that back and forth
From hive to clover come.

The birds are singing in the trees,
And e'en the silver rain,
Beyond a doubt is calling out,
"Sweet June is here again!"

—Alice M. Barr.

Now that he came to think of it, he realized that the doctrine of nonconformity as taught by the church was just as much a command of Christ's as nonresistance. Instead of being ashamed of it he should have been defending it with his life and testimony.

As the class rose for the benedictory prayer one young man had made up his mind to return to his alma mater to prepare for definite mission work and to defend the doctrines of the church by his life and testimony.

A PRINCIPLE OF SUCCESS

There are a number of fundamental principles of success in every calling.

One of these that is very important is the matter of getting along well with others. It is rare that we meet anyone who is rated rightly as a successful person in his working groove who is not a master hand at friendly, helpful associations with his fellows.

If we study such persons closely we'll find that they have the right proportion of humility in their make-up. They know well that the know-it-all spirit is sure to keep both friends and strangers at a distance, and that the holier-than-thou attitude is sure to lead one's fellows away from him the more it is indulged.

Humility always keeps reminding its possessor that there is always much to be learned in everything one does, and also that there are superiors to be looked up to constantly in every calling.

Not long ago I read of a clergyman who was returning from a long voyage. As he was taking leave of the ship he stepped rather pompously up to the ship's captain and was about to thank him for the pleasant journey. "Oh, dear me," said the captain good-naturedly, "I'm not the man to thank for that. Jack over there's your man to thank for that. Jack, of course, was the traveler's deck steward.

No one needs to tell us that there was a captain who gets along well with his men, and that there was a clergyman who didn't know real worth when he saw it.

I never forget the time I heard a railroad superintendent say, "I always carry my men on my heart as well as on the payroll."

There was a man who really loved those who worked with him in industry. I feel sure that those who get on best with their fellow men are those who go beyond regard and respect for them—both fine things to be sure—and really love them as brothers which God Himself commanded us all to do.

High school and college graduates who are searching for the fundamental principles of the successful lives they are setting out to build will do well not to overlook, nor to underrate, this principle I have been writing about.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

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No. 6

During a Moonlit Night

By Silas Halvorson



THE MOON shone brightly on the still waters of Lake Garrison. It was a lovely evening for a boat ride. At least Lois Adams and Thelma Brant, two girls vacationing at the lake, thought so as they allowed their boat to drift along the shore. Only now and then did one of them lazily dip an oar into the water to propel the boat along a trifle faster.

"I believe I see a bonfire," said Lois.

"Where?" asked Thelma.

"There," answered Lois, pointing to the east. "I did not know that anyone lived along that part of the lake."

"I think that there is some sort of camp over that way," said Thelma. "It was just opened this summer. I heard my father say something about it once, but I was not paying much attention at the time."

"Let's go over and investigate," suggested Lois. "I would like to find out what the bonfire is all about."

"No," said Thelma. "It certainly must be half a mile over there. I do not want to row that far. It would be too much like work."

"We have nothing else to do, and I am curious about the bonfire," said Lois.

"All right, if you want to ruin our moonlight drifting," Thelma agreed reluctantly. "I will go with you, but you will have to do all of the rowing."

The stillness of the evening was broken by the sound of oars splashing in the water as Lois rowed toward the bonfire.

"If you were a better rower, you would not splash so much," Thelma said sulkily.

Lois just laughed.

"We are almost there," said Thelma after a while.

"Yes," said Lois. "I can see the bonfire quite clearly now. It surely is a big one."

"I could build a bigger one," claimed Thelma. "But I would not want to. The fire must be terribly hot."

Lois laughed. "You surely are doing everything you can to make me feel foolish for wanting to come over here, but you will not succeed."

Thelma grunted. Lois steered the boat into the shadows where it would not be easily discernible from shore but from where they could observe the activities on shore.

"I wonder what kind of camp it is," said Lois. "Most of the campers around the bon-

fire seem to be young people, not any older than we are."

"I am sure that I do not know what kind of camp it is," said Thelma. "It cannot be a scout camp or a campfire girls camp or anything like that, because there are both girls and boys in it. Come to think of it, off-hand I cannot think of any kind of camp that allows mixed groups."

"You are right," said Lois. "I had not thought of that. Most camps are strictly for either girls or boys. I wonder what in the world this one can be. Have you noticed that there has not been a single sign of rowdyism? The people seem to be having a meeting of some sort. One man who is standing seems to be leading some sort of discussion. I wonder—"

"Stop wondering so much," Thelma interrupted. "Curiosity killed a cat once, you know. We came over to see the bonfire; so now that we have seen it, let's go back to our cottages."

"I came to see the bonfire and what goes with it," said Lois who was in no hurry to pick up the oars once more.

"Let's go," Thelma urged. "The meeting is over now, anyway. Everyone is getting to his feet. I wonder if all of them can possibly be going to bed already. It cannot be later than nine-thirty."

"Did you notice how everyone bowed his head before getting up?" asked Lois.

"Yes. I wonder if—"

"You wonder if what?"

"Nothing. I thought I all at once remembered something that I had heard my father say about this camp, but I am not sure about it. It is not important."

Lois looked at her companion quizzically. "I guess you are beginning to get curious about this place, too," she said. "I have

heard you 'wondering' a couple of times now." She turned to look at the camp again.

"Look!" cried Thelma in a loud whisper. "We must have been wrong about the meeting. It cannot be over yet. Some of the people are getting into boats."

"You were wrong about their going to bed so early."

"This is no time to be funny," said Thelma. She jumped over to sit with Lois, and grabbed an oar.

"Hurry! The campers are coming out here!" Thelma whispered, rowing with one oar as hard as she could and succeeding only in going in circles. "We don't want to let them catch us spying on them."

"We will not go far away," said Lois calmly, taking the other oar. "I want to see what happens. We will not get caught. There is a little inlet to our left. We can row in there. The trees will shade us from sight, but we will be able to see everything that goes on."

The girls stealthily rowed into the inlet. They dropped anchor and then waited to see what would happen.

The boats of young people from the camp were rowed out five or six rods from shore. Then they were lined up horizontally to the beach. The anchor of each individual boat was put into the neighboring boat, thus keeping all in place. Then the occupants began to sing.

"Can you get the words of the song?" asked Lois.

"No, but the melody seems sort of familiar," answered Thelma.

"It does to me, too; but I cannot think of the words."

"There is something about 'love' in it, but it surely is no popular song that I can remember hearing."

"Listen!" said Lois. "The people in the boats have quit singing, but some at another place are answering with the next verse of the song. I suppose it is some people who stayed on shore, but I cannot see from here."

"I guess you are right," said Thelma.

"Now I know what the song is! It's a hymn, 'My Jesus, I Love Thee.'"

"Then—then—" Thelma hesitated and then said gruffly, "Let's get out of here."

"Why?"

"Don't you catch on to what this is? It's a Bible camp. I was afraid so all along, and now I know so for sure. This is no place for us to be."

"A—a—" Lois gulped. "I—I suppose we should go. But the music is so pretty that I like to listen to it."

"No! Let's go!" Thelma began pulling up the anchor.



"Wait a minute," said Lois. "If we go now, we will certainly be seen by someone. But if we wait until everyone has gone back to shore, we can slip away unnoticed."

"I guess you are right," said Thelma sullenly. She dropped the anchor back into the water.

The girls listened to the singing. They recognized such hymns as "Jesus, Lover of My Soul," "Living for Jesus," "What a Friend We Have in Jesus," and "Beautiful Saviour."

"The music does something to me," said Lois.

"To me, too," admitted Thelma.

"What are Bible camps like, anyway?"

"Oh, I guess there is a lot of singing and praying and Bible study and things like that. I have a hunch that when we got here the campers were just finishing a prayer and testimony meeting around the bonfire."

"Where did you learn so much about Bible camps?" asked Lois.

"A girl whom I used to chum with went to one once. She told me about it," answered Thelma.

"Come to think of it, I believe that I have heard of them, too," said Lois. "One was announced in church one of the few Sundays I happened to go to services."

"My friend claimed that she liked the camp she went to, but it sounded very boring to me."

"It sounds that way to me, too," said Lois. "But those singers seem to be enjoying themselves. And there is something about the way they sing that—I can't explain it very well—makes me sort of wish that I were one of them. They seem to have something that I haven't got."

"It is just the kind of mood you're in," said Thelma.

"No, I don't think so. I often get a sort of empty feeling. Then the thought of God and the Bible scares me. I begin to wish that I had not neglected church so much. But for some reason or other, I never do anything about it."

There was silence, broken by Thelma's quavering, "You, too?"

The girls stared at each other in unbelief.

At last Lois said, "Let's do something about it this time."

"Yes," said Thelma. "Let's go over to the Bible camp tomorrow."

"No," said Lois. "Let's go tonight before something gets a chance to come in the way to keep us from going."

Soon the singing stopped, and the boats were rowed back to shore. As the campers began to disperse, Lois and Thelma rowed to the beach.

"Hey, mister!" Lois called to a man staying behind to watch the dying embers of the bonfire.

In a few minutes, the two were seated on the ground, having a serious talk with the man. Two hours later the girls got up and returned to their boat. In the meantime, the story of Jesus and His salvation had taken on new meaning for them. As they rowed back to their cottages in the moonlight, they knew that the emptiness had gone out of their hearts; and, therefore, they were glad.

Forest City, Iowa.

"GET GOING!"

An old fellow I knew, when I was a boy, had a pet expression which he used so much that it became a byword for miles around. It was: "Get going!" He began his day's work with it, he used it every time he turned his hand to something new, he got inspiration out of it whenever he was tired and felt like quitting. It never failed to put new incentive into him whenever he felt his step lagging or when he was faced by some problem that bewildered him and brought him to a standstill.

"Get going!" Those are pretty good words to keep fixed in your mind. They are good words for the fellow who is tempted to idle, the chap who has the habit of procrastinating, and the dreamer who is always dreaming of the great things he will do tomorrow but who isn't inclined to do a solitary thing today. They are good words, in fact, for everybody.

Time creeps up on all of us. There is bound to come a day when we discover that we have been growing old, that we cannot lift quite as much as we once could and that our pace has slackened. How we wish we had got going when the going was easier and the outlook for success brighter!

We were not altogether lacking in ambition. We were not satisfied to be mere nobodies. We really wanted to be somebody. We always intended to be in the race but, somehow, more than half the time, we failed to get started. We had many clever ideas in our day and expected to do something really outstanding. But, for one reason or another, we just couldn't seem to get going.

Yes, that pet expression of my old friend is a mighty good one to tie up to. It fits into every walk of life. It is good, day in and day out—good for every hour and for sixty minutes of every hour. It's the spur we all need. It is the tonic our jaded spirits crave. It is a good expression to whisper into the ear of the fellow you see spending his time

LEAD ME ON

**I dare not travel this wide world alone,
With dangers everywhere I stand
And none to take me by the hand
And be my guide. But Thou, O Lord,
Hast promised in Thy faithful Word
To lead me on!**

**I do not ask to live a life of ease,
Nor do I ask for worldly praise,
For cloudless skies through all my days;
But just that Thou wilt keep me still
To mold and bend me to Thy will
And lead me on.**

**I know not where the pathway leads
ahead,
Nor do I know how much it winds and
twists,
Where roses bloom, where hang the mists.
It matters not the way or how,
But this I know, dear Lord, that Thou
Wilt lead me on.**

**I would not fret or faint upon the way,
But trust Thee for my all in all.
Teach me to heed Thy loving call
And learn to say: "Thou knowest best,
In tempest or in quiet rest,
Still lead me on!" —Hilda Crawford.**

standing around and gazing vacantly into thin air.

Fair dreams and clever schemes are not worth a nickel a ton until you have injected effort into them. The only thing anyone ever got by standing still is blisters on his feet. Everything that is worth having is captured by the gogetters—by the up and at them guys—by the chaps who believed in getting going and not letting the grass grow under their feet.

You can't cover distance until you get going. You cannot get anywhere in particular until you get going. You've got to make that first step, for it is the step on which all other steps are dependent. So, get going NOW and KEEP GOING.—Louis E. Thayer.

THE CASE OF THE MISTAKEN SKEPTIC

Norman E. King

Back in the days of America's youth, the son of a Massachusetts minister enrolled at an Eastern university. Since childhood he had been stumping the experts with his intellectual brilliance, and no one was much surprised when, a few months before his twentieth birthday, he was graduated with highest honors from the university.

The father was proud of his son. But with that pride had come a greater mingling of sorrow—for at the university his son had lost his faith through the companionship of his campus buddy, a young skeptic who scoffed at the Bible, the blood and Deity of Jesus Christ.

The young chap, who had intended to be a minister like his father, instead joined a theatrical party. He worked hard to make a success on the stage; but the measure of success he attained didn't satisfy him.

Meanwhile, he had lost track of his campus crony, or perhaps he would have sought him out and given him a verbal lashing for the failure that seemed more and more related to his departure from his father's faith.

At last he grew so tired of theatrical work that, typical of the prodigal, he decided to go home to his father.

It was back in the days of the stagecoach, which made it necessary to stop overnight in a country inn.

Glad though he was to be going home, he didn't sleep well that night, for someone across the hall was in great agony. Upon inquiring he learned that an atheist lay dying, crying out his despair as he faced eternity, fearful and without hope.

Shortly before morning the atheist died. But before he was removed from the inn, the young traveler discovered that the atheist who died in such agony was his own college chum who had once so arrogantly disputed the teachings of the Bible.

Horried, the young traveler turned to the Lord for forgiveness of his sins.

His name, by the way—Adoniram Judson, one of the greatest missionaries of all time! —"Power."

"God never takes anything away, unless He gives in return."

Vermont Will Again Be Green for God

By Ira D. Landis

This is a sequel to the article, "The First Colony of Religious Liberty in the World," in last month's issue of the Monitor. The author interestingly tells of the beginnings of Mennonite mission work in the Green Mountain state.



The Center for Our Workers at Simonsville, Vermont, During the Summer of 1948

Samuel Champlain, in 1609, was the first white man to place his feet on Vermont soil. A French priest, Hugh Peters, in 1763 for France dedicated "this extensive wilderness to God, manifested in the flesh, and to give it a new name worthy of the Athenians and ancient Spartans, which new name is Verd Mont in token that her mountains and hills shall be ever green and shall never die."¹ Verd Mont (from Verts Monts, Fr.) capitalizes its beautiful Green Mountains. With the "d" dropped and the two words united, we have its present name. Verdure and verdant come from the same base. As at present constituted its greatest length is 157 1/2 miles, its average width is 57 1/2 miles (41-90), it has 9,278 square miles of territory (5,937,920 acres), and it is forty-second in size among the states.

The Green Mountains are the full length, dividing the state by two ranges almost equally, producing the Connecticut River and Lake Champlain valleys. Except for a few towns along Lake Champlain, it is mostly mountainous. The mountain peaks—above 2,000 feet (sea level measurement) number 900, with Mansfield in the northwest at 4,393 feet. This accounts for frost-free days of 110-160 days' variation, a general shade temperature of 92 degrees to 22 below, but extremes of 100 to 50 below. The mean temperature at Burlington is 44.1 and at Williamstown 40.3. The thirty-seven inches of rainfall drop gently, with three inches in twenty-four hours as extreme. The snow on the ground for three months averages one to two feet on the lowlands and the "gulfs," as the Vermonter calls the valleys, and three

to four feet in the highlands, making skiing and sleighing practical as winter sports.

No country is better supplied with pure, wholesome water from "the hills of heaven," providing most farm houses with brooks or springs and also furnishing plenty of water power. Yet in spite of the ponds and lakes galore (400 of the latter) the streams are never stagnant, but, with a greenish-blue hue, are clear, transparent, and free from foreign matter. The largest body of water is Lake Champlain on its western boundary, one hundred miles long and in places twelve miles wide—the largest body of water east of the Great Lakes. The beautiful Connecticut River forms much of the eastern boundary.

This state was the last of New England to be settled, for it had no seacoast and, due to the presence of the French and Indians, its settlement was a hazardous venture. With the fall of Quebec in 1759, it became safer, and entrance began. Once it was called the New Hampshire Grant, and it also was claimed by New York. By Jan. 15, 1777, it was a state called New Connecticut, but by June of the same year it was called Vermont. In 1791 it entered the Union as the fourteenth state.

In its 1777 Constitution it first recognizes: "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences and understanding as in their opinion shall be regulated by the Word of God."² In the first assembly, 1778, the first adoption had to do with Sabbath observance, and in 1779 this was enforced and religious liberty assured. Christianity was to be publicly and at stated times inculcated on the minds of the inhabitants. So it is not surprising that by 1762 the Congregationalists (the descendants of the Pilgrims) had a congregation at Bennington. The Methodist circuit riders were here by 1796. The Baptists were here by 1761, with a congregation at Shaftsbury by 1780. The Freewill Methodists were here by 1780, with a church at Stafford by 1794. The Universalists were in Bennington by 1795. Then there were a few Unitarians, Christians, Episcopalians, and Roman Catholics. The Mennonites came in 1947.

There was no French settlement until 1665 (on the west). By 1760 there were not 300 people in Vermont. By 1791 the population was 85,539; by 1840, 291,850; by 1890, 332,422; by 1920, 352,428; by 1930, 359,611; by 1940, 359,231, and today less. Of these, about one third are in 14 cities of over 3,000, Burlington (the largest) being nine times this size. While the majority still live the rural way of life, there are 7000 less farms and a million less acres listed as farm land since 1900.³ This drift away from the country has left rural churches without pastors, for, they are not able to support them. These conditions pointed it out as a mission field for the Franconia Mennonite Conference.

As you enter from Troy, New York, to Bennington, there is a quietude and a pastoral



Schoolhouse at Taftsville, Vermont, Used for Summer Bible School by Our Workers

feeling to the countryside, with its white colonial homes and the meandering New England roads, which must affect even the casual observer. Entering in rain, this was not dulled. Well could one understand why Calvin Coolidge said: "Vermont is my birthright. Here one gets close to nature in the mountains, in the brooks, the waters of which hurry to the sea; in the lakes, shining like silver in their green setting; fields tilled, not by machinery, but by the brain and hand of man. My folks are happy and contented. They belong to themselves, live within their income, and fear no man."⁴

Crossing the state from historic Bennington to Brattleboro you breathe a serene atmosphere from the evergreen mountains, and on Hogback Mountain you stop to view Mount Holyoke in Massachusetts, the White Mountains in New Hampshire, and the Green Mountains of Vermont on every side. Moses from Mount Nebo saw nothing more beautiful and but little farther. Reaching the winding town of Brattleboro we approach the picturesque, quiet Connecticut River. Probably no more beautiful sight ever meets the naked eye than when God draws the shades over this river, cut into three parts, north of Bellows Falls.

Pulling for Simonsville to the west over the Coolidge Highway, we might easily have passed through this town without noticing it, had Mother not seen on a secluded spot all alone, a house marked Simonsville Post Office. Soon Winfield Ruths passed by and returned to place us comfortably in "The Cottage" for the night, with Samuel Detweilers of Souderton in charge. It is not only gorgeously scenic, but a great country in which to sleep.

Andover is one of the 245 towns, which we would call townships, in southern Windsor, one of the fourteen counties in the state. By air mileage Simonsville is thirty miles from Brattleboro, thirty-six from Bennington, eighteen from Rutland, and twelve from Springfield. It was first settled in 1776 when Moses Warner, John Simons, Sr. and Jr., Eli and Jacob Pease, and James Keyes emigrated from Enfield, Connecticut. John Simons erected the first sawmill and gristmill here. It is easy to see where Simonsville and Peasville, on opposite sides of the mountain, no two miles apart, get their names. "They were a brave, hardy, uncultivated folk . . . dependent upon the labor of their own hands."⁵

The Franconia brethren made trips of inspection through Vermont and Maine, which developed, in 1947, into the practical work of six summer Bible schools: at Peasville, (Andover Baptist Church), Bartonville Grange Hall, Thompsonburg Schoolhouse, Brookline Baptist Church, Plymouth Union Christian Church, and the Taftsville Schoolhouse, with workers supplied from Franconia Conference under the leadership of Abram Landis, Samuel Detweiler, Earl Bishop, and Quintus Leatherman. On Oct. 13, 1947, Winfield Ruth, of Finland, Pa., was ordained to the ministry for this field and sent there. He is now living in a new house, overlooking Simonsville and replacing the one which was destroyed by fire the week he planned to move into it.

The Peasville School, under Samuel Detweiler, averaged thirty-four; Bartonville to the southeast, by road eleven miles, averaged thirty-seven; and Thompsonburg, five miles west in a schoolhouse, under Samuel Detweiler, averaged twenty-nine; Brookline, under Earl Bishop, thirty-eight miles southeast, forty; Plymouth, thirty miles north, averaged fifty-five; and Taftsville, forty miles north, averaged thirty-seven, under Quintus Leatherman. Ernest G. Gehman also had a few services farther north at Bristol.⁶

The Peasville Church is the first base, where a children's meeting was held on Sunday morning, followed by a sermon. In this service was a grandson of the founder of Wheaton College, Kellogg by name, with his wife, a Philadelphia Jew, wife and son, now living here; and numerous native Vermonters, some of whom had not attended services for years. That to my mind is real Jewish evangelism, and by no mean proselyting. There were some children, but the most remarkable group was the large number of adults. If these latter can be won for the Lord, the children will follow, but not always vice versa. There were also a few visitors present from Franconia Conference.

The other service was at Bartonville, with a Sunday school under the leadership of Samuel Detweiler for the summer only. The school this morning was quite interesting. Some of the children heard Bible stories for the first time last summer. This work must close again by September, due to lack of personnel. These are not the only avenues of real service open. May personnel be sent!

In the afternoon we met Mrs. Nash, who was an Erb from Mt. Nebo, and now the only member of the Reformed Mennonite Church in New England. She, her husband, a Vermonter, and daughter Ruth, live farther up the mountain on a farm. They depend chiefly on maple syrup, of which Vermont produces forty per cent of the U.S.A. output, and hay, which is this state's biggest crop. She is well versed in matters Reformed Mennonitish, but severely isolated. From their barn Mt. Terrible soars skyward to 2,844 feet, but as far as the eye can scan, everything is characteristically verdant.

Wellington Alderfers moved from Harleysville to farm in this community. They find it healthful as well as practical, both in outlay and return, and can do mission work all the while. A hundred-acre farm can be purchased for \$3,000 or thereabouts. Their home was the rendezvous of the community for a singing and sermonette in the evening. The Kelloggs, the Trumbly children, Levi and Henry Landises of Franconia, and the local workers were together for an interesting service. To reach here we climbed over the mountain to Peasville and up another to their farm. It was really on the plateau, and the evening was enjoyable.

At "The Cottage" again for the night! In the morning we left for Chester and by way of the majestic Echo Lake over rustic roads to Plymouth, site of the birthplace, home, and grave of President Calvin Coolidge. Vermonters will tell you of Ethan Allen and his boys who captured Fort Ticonderoga, May 10, 1775. They refer to the Battle of Bennington on

their soil Aug. 18, 1777, as a turning point in the Revolution. They claim the birthplace of Thaddeus Stevens, of Stephen A. Douglas, the home of Thaddeus Fairbanks (inventor of the scales), Thomas Davenport (of the electric motor), Horace Greeley, and others. They boast of 574,000 acres of state and national forests that are a real credit to any state. They point to Rutland when you mention marble, and Barre for granite, but Plymouth stands for Coolidge, and Coolidge is emblematic "of Vermont incarnate."

Saltash, chartered July 6, 1761, was first settled by John Mudge and Aaron Hewett. It was organized in 1787 and christened Plymouth on Feb. 23, 1797. Marble and limestone are found here, but Calvin Coolidge, thirtieth president of the United States, was the greatest find. The Union Christian Church, where Coolidge went to church for decades, was built in 1812. This was used for summer Bible school by our folks two summers.

Calvin Coolidge was born July 4, 1872, in the back room of the present small country store and post office. Behind is the church and the one-room school. Across the way is the later Coolidge home, where his father at 2:47 a.m., Aug. 3, 1923, took the unprecedented legal step of making his son president of the United States. He gave him the Washington oath, which all but one prior to this had taken, viz., "I, Calvin Coolidge, do solemnly swear that I will faithfully execute the office of the President of the United States, and will to the best of my ability preserve, protect, and defend the Constitution of the United States. So help me God."⁷ A half mile to the south is the rugged hill cemetery, which contains a grave with a simple marker—"Calvin Coolidge, July 4, 1872-Jan. 5, 1935"—no different from that of his hundred neighbors buried here. Alongside is the grave of his son, Calvin, Jr., who died July 7, 1924, of blood poisoning, of whom he wrote: "When he went, the power and the glory of the presidency went with him."

"They have performed little tasks in the light of great principles,"⁸ he once wrote of Vermonters. Because he did, 50,000 annually pilgrimage to this shrine to follow some of his footsteps from the cradle to the grave. He said: "Vermont is a state I love. . . . It was here that I first saw the light of day; here I received my bride; here my dead lie pillowed on the loving breast of our everlasting hills. I loved Vermont because of her hills and valleys, her scenery and invigorating climate, but most of all, because of her indomitable people. . . . If the spirit of liberty should vanish in other parts of the union, and support of our institutions should languish, it could all be replenished from the generous store held by the people of this brave little state of Vermont."⁹

The widow and son John with his family were in Plymouth for the month of August. The former, a grand lady of sixty-nine, was much appreciated in Washington in her day. John has a multiform printing establishment near Hartford, Connecticut. To most visitors they are "not at home," but I had a chat with John. He spoke of the fine summer

(Continued on page 189)

Editorials

Fifty Years of Foreign Missions

Fifty years ago last November 4 a memorable meeting was held at Elkhart, Indiana, when the first Mennonite missionaries were appointed to a foreign field. The missionaries appointed were Bro. J. A. Ressler and Bro. and Sister W. B. Page, and the field was India. They arrived in India March 24, 1899, and after due investigation chose Dhamtari, in the Central Provinces, as the location for the American Mennonite Mission to India, having arrived there November 22, 1899.

By looking at the above dates one can readily see that this year marks the fiftieth anniversary of the founding of our India Mission. In harmony with this we find the program of the forty-third annual meeting of the Mennonite Board of Missions and Charities giving appropriate recognition to this semicentennial anniversary. The program for Sunday afternoon, June 12, will feature largely some of the veteran missionaries who have given forty or more years of service in this field. The pioneer missionaries have all gone to their reward.

The editor of the MONITOR can remember back fifty years, but in his boyhood days he was not close enough to the nerve center of the Mennonite Church to have received any impressions of the momentous events which took place. But the twenty-fifth anniversary, observed in 1924, comes keenly to mind since the editor was then in Scottdale and was rather closely associated with Bro. Ressler when he paid a visit to the Mission which he founded on that occasion. And it seems almost as yesterday when a farewell service was held as he left and as we listened to his messages from the field on his return. The years indeed go by as a tale that is told, and almost before we are aware of it twenty-five and fifty years have gone into history, as in the case of the founding of the India Mission. Since that time the Mission has grown until it has spread out from Dhamtari to the distant province of Bihar and has a total membership of 1428. Institutions also have sprung up in the ranks of the Mission, and today we have medical, school, and leper work, besides direct evangelism, Sunday-school, and church work.

Reference to the founding and development of the American Mennonite Mission in India also makes one think of the outreach of the church into other foreign fields. The Mennonite Church had to grow in missionary vision and responsibility, and for some time the India Mission could fill our need for conviction, expression, and support for foreign mission work. But the time naturally came that burdens were felt for the lost in other foreign countries, and so the Argentine Mennonite Mission was founded in 1917, thirty-two years ago. This effort has been extended through various provinces in the Argentine until thirty-one points are listed in the Argentine Mennonite Conference table, with a total of 674 members.

Next in point of time was the establishment of the Mennonite Mission of East Africa in 1934, or fifteen years ago. This has spread through various sections of Tanganyika, and the church there has five congregations with a membership of 379.

Later missions just opening are the China Mennonite Mission and the Ethiopia Mennonite Mission, both founded in 1948. Mentioned in this connection should also be the Puerto Rico Mennonite Mission, founded in 1945, and which may or may not be classified as a foreign mission. Puerto Rico is a possession of the United States, but as to race the work may be classified as a foreign mission. There are three stations with a membership of 33.

We see something of how the foreign mission movement has spread during the past fifty years, but the end is not yet. It is still spreading. Prior to, during, and since World War II hundreds of our people have been engaged in relief work in

Europe, South America, Africa, Asia, and islands in the Atlantic and the Pacific. Naturally some of these people out of their experiences formed definite convictions for mission work in the places in which they have labored. As a result we have action of our mission board to establish mission work in London, a favorable attitude to open a mission in Belgium as soon as workers can be found, a concern on the part of some for Christian work in Poland, and interest in other fields. The Eastern Mennonite Board of Missions and Charities has committed itself to begin work in Honduras in Central America and has some interest in European fields also.

This is a brief résumé of the beginning and development in foreign mission work in the Mennonite Church. The movement, has shown quite a growth for a small Christian body such as we are. Our total membership as given in the 1949 *Yearbook* is 63,145, which in turn is broken down as follows: United States, 54,729; Canada, 5,864; Foreign Missions, 2,552. The growth in the home church in these fifty years has been healthy and constant. Membership figures of our branch of the church fifty years ago are hard to find, but there seems to be no question but that they have doubled. A lead on this point is that the *Yearbook* for 1918 gives the membership at 36,980.

We have many reasons to praise the Lord for the way He has led in our foreign mission work. Many souls have been saved who have gone on to glory during these fifty years. May He continue to lead to the salvation of many souls, to the building up of His Church, and to the eternal glory of His name.

"What of Noncombatant Service"

Early in 1949 the Peace Problems Committee of the Mennonite Church published a 48-page book under this title, the author of which is Bro. Melvin Gingerich, Goshen, Indiana. These booklets were sent out to the pastors of our churches, the quantity being based on ten per cent of the membership. The idea is that a copy of this fine treatise should get into every one of our homes, but especially into the homes where there are young men who may be affected by the draft laws of our country. It is especially desired that they should read this message, and at the same time it is important that parents in such homes should read it, as well as young women who also are affected and need to be informed on this issue and the Bible teaching concerning it.

Just recently we have taken time to read it and were impressed with the clearness and soundness of its message. This leads us to observe that every minister and church official, as well as Sunday-school superintendent, should by all means give this book a careful reading. The church leaders, above all others, need to be well informed on the issues that now face and will continue to confront the church. It is true that the 1948 Selective Service Act exempts sincere conscientious objectors and also that it is not being used at all at the present time, since the armed forces are being kept up by means other than conscription. But the law is still on the books and can be called upon at any time the authorities so decide.

It is also true that recent developments in international affairs, especially between Russia and the Western countries, look much more peaceful at present. But these developments should not cause us to let up in our diligence in teaching the Bible doctrine of nonresistance and its implications in the lives of our young people and all of us together. And so we speak for a wide distribution and reading of this book. It is thorough, clear, and authoritative.

The book is an attempt at an elucidation of the Statement of the Mennonite Church in the 1937 General Conference, on "Peace, War, and Military Service," from which it quotes:

"We believe that war is altogether contrary to the teaching and spirit of Christ and the Gospel, that therefore war is sin, as is all manner of carnal strife; that it is wrong in spirit and method as well as in purpose, and destructive in its results. Therefore, . . . we can have no part in carnal warfare or conflict between nations, nor in strife between classes, groups, or individuals."

CHRISTIAN LIFE

From Contest to Suffering

By Ford Berg

It was midday and Jesus had hung on the cross for three hours. "And when the sixth hour [noon] was come, there was darkness over the whole land until the ninth hour" (Mark 15:33). Three more hours of misery—darkness and pain—a unique and yet expected combination, for darkness seems always to be a foreboding of something different, something evil.

Near Jesus were His loving friends, plus the soldiers, the mockers, the skeptics, the hangers-on, the curious. For three long hours the darkness ruled. No flashlights or incandescent lights here. Visualize the on-lookers moving about quietly, some stealthily, with hands outstretched to feel any objects before them. Certainly some must have stumbled and fell—just as we would if a three-hour darkness suddenly enveloped us. Some whispered; others talked in low tones. An ominous feeling must have seized them.

And then, as Matthew records so vividly, "the earth did quake, and the rocks rent; and the graves were opened" (Matt. 27:52, 53). Who but a skeptic could laugh off this? Who but an iron-hearted infidel could look on with passiveness? The rumbling rocks and opening graves must have shaken the boots of this heterogeneous mob. Certainly some were in tears, some in mockery, some in sadness, some in laughter. What must have been the thoughts of the thousands who knew that this Jesus was meeting an untimely death?

With body, soul, and spirit Jesus had met His contesters. He had answered them wisely. He had informed the doubters that the kingdom of heaven is at hand. He had absorbed the insults of the high priest, the mimicry of the crowds, the press of the multitudes. He now passed from contest to suffering.

Into the fathomless depth of the mystery of Jesus' agony on the cross we cannot enter. It was physical, and yet it was more; it was of the soul and spirit—all in their conscious relation to man and to God. Now He was alone with God, doing something He wanted to do. John tells us that Jesus said: "No man taketh it [my life] from me; but I lay it down of myself" (John 10:18).

Physical suffering to Christ was not exactly new, but prior to the crucifixion His suffering had not been primarily physical, except as the physical relates to the mental. He had suffered from the repeated assaults of Satan and the hatred and unbelief of His own people. He must have suffered intensely when the multitudes did not believe Him. What a disappointment to learn time and again that His own beloved disciples mis-

understood Him! We are told that He agonized in the garden, where His soul was "exceeding sorrowful, even unto death."

Until this eventful afternoon Jesus had been relieved of His sufferings. Many they were, and many were the releases. Now, while upon the cross, Jesus looked up to God and asked why the end to his earthly ministry must come so soon. Why was there no instantaneous deliverance from this pain, this excruciating suffering? "My God, my God, why hast thou forsaken me?"

Christians down throughout the ages have said these same words. There were those who were thrown into the great amphitheaters to the accompaniment of cheering, wild mobs, and faced the wild beasts and the gladiators of the day. Surely they must have looked to God in somewhat the same perplexity, and yet in submission, asked God why the end must come in this manner. Theirs was a submission dedicated to their Lord with perhaps the mystery of the suffering not understood.

Paul tells us why Jesus suffered. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:12, 19).

The Scriptures regard the suffering of Christ as necessary for a propitiation, a redemption, a reconciliation. "For if, when we were enemies, we were reconciled to God

by the death of his son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

This suffering and submission at the cross is part and parcel of our "being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). The new life which Jesus' experience on the cross makes possible is a life in the kingdom of God, in salvation. It is eternal life; it is justification, redemption through Jesus Christ. It is the purpose for which Christ lived and died.

In the suffering and death of Jesus Christ we "are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (II Cor. 1:5). The sufferings of the Messiah belong to a divine plan. His sufferings continue in the church. His people are to consider suffering as an essential part of the Christian life, thereby enjoying an overflowing stream of comfort.

The Messianic afflictions of Jesus declare an identity of life between Jesus and His followers. There are no private sufferings in the body of Christ, just as there can be no full enjoyment of Christianity without another Christian. All sufferings by Christians are shared, because there is one body. The sufferer learns to be a better part of the body, the church. "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Pet. 4:16).

To suffer for Christ is to be a privilege, because it means actual participation in His sufferings. It is rather difficult for present-day Christians to understand this. Why the necessary suffering? Why this requirement of spiritual and physical agony? "Jesus paid it all," we sing. Salvation is a free gift. Being born again can happen as quickly and as simply as a snap of the fingers, some say. True it is that salvation is instantaneous. But let us grasp another angle to salvation, that of the teachings of Jesus Himself and the Apostle Paul who regard the suffering of Jesus as the firstfruits of suffering by His children. Peter says "ye are partakers of Christ's sufferings" (I Pet. 4:13a).

Suffering, when a preordained matter of God, is not to produce shame, but is for exultation. How many have experienced that to suffer for the Christian cause is a privilege! Christ, because of His suffering, is now exalted and rules supreme at the right hand of God. Christians are new creatures in Christ. Jesus and His people together form one organism. It was this one body which was nailed to the cross and which was afterward triumphantly raised from the dead. II Cor. 5:15. It is this union which places the Christian in a unique position of suffering with Christ.

An examination of the contents of "Martyr's Mirror" will readily inform us that there can be more to the Christian life than an elated feeling. It may mean suffering on the rack, at the stake, in the sinking boat, or before the swordsman. The Christian life may demand, as it did for our Christ, that loved ones will need to be forsaken, that our

A CHILD OF THE KING

Poor? No, of course not! Why how could I be,
When Christ, the King, is taking care of me?

Tired? Sometimes; yes, more than tired;
but then,
I know a place where I can rest again!

Lonely? Ah, well I know the aching
blight;
But now—I've Jesus with me day and night!

Burdens? I have them; oft they press me
sore,
And then—I lean the harder, trust the more.

Worthy? Oh, no! The marvel of it is,
That I should know such boundless love as this!
And so, I'm rich; with Christ I am "joint heir."

Since He once stooped my poverty to share. —Edith Lillian Young.

lives may need to breathe their last at the early age of thirty-three.

Through all this is an exuberant note of joy, for Peter says, "But rejoice, inasmuch as ye are partakers of Christ's sufferings" (I Pet. 4:13a). No gloominess here. Paul tells the Colossians that because of "the afflictions of Christ" in his flesh he, Paul, is made "a minister, according to the dispensation of God . . . to fulfil the Word of God" (Col. 1:24, 25). He exhorts the church at Colosse that there should be an urgency of "teaching every man in all wisdom; that we

may present every man perfect in Christ Jesus" (Col. 1:28).

From contest to suffering for Jesus meant doing the will of God, fulfilling the plan of salvation. For Christians to pass from contest to suffering may also fulfill the Word of God. It is well for us to examine anew the sufferings of Christ as they relate to the Christian body, the church. We may there discover a concept that, although perhaps little heard of, presents a precious promise to Christians.

Scottdale, Pa.

"Remember Lot's Wife"

By John L. Stauffer

These are the words of our Lord and Saviour. This is the only place in the Scriptures where people are advised to remember another man's wife. There must be some special reason for this advice. It is a well-known fact that there is a lot of looseness in the marriage relation throughout the world. Many men remember someone else's wife and the result is broken homes and divorce. God will bring terrible vengeance upon those who are unfaithful in their marriage relations.

But Lot's wife is not to be remembered because she was unfaithful to her husband. She was unfaithful to the command of the Lord. She was told to leave Sodom before it was to be destroyed by fire and brimstone. The Lord wanted her life to be spared. She was told not to look back. She disobeyed the command and looked back and was overtaken by the judgment that came upon the wicked city. This incident tells us that there can be **death in a look** as well as **life in a look**. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). The snake-bitten Israelites, who were doomed to death, were invited to look upon the fiery serpent that Moses set up on a pole at the command of the Lord, and then all who did so were healed. In the Gospel of John we have this beautiful scripture regarding the look of faith towards Jesus Christ for salvation: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

Why did Lot's wife disobey the Lord and look back? This is a question that is not answered in the Scriptures, but disobedience arises from within, and we can be sure that Lot's wife had something in her heart that led her to disobey. The root of her trouble perhaps dated back to the time when Lot's servants and Abraham's servants could not get along together with their flocks, and Lot was given the opportunity to make a decision as to whether he would stay in the hill country or take the Jordan Valley. Lot, we are told, chose the well-watered plains of the Jordan and pitched his tent towards Sodom. Lot did, as many farmers and cattlemen do

today; he moved to the city. Some of Lot's daughters married men of Sodom. The Bible tells us that the inhabitants of Sodom were "sinners exceedingly."

It is a known fact that our children invariably marry among their associates. From a spiritual viewpoint Lot did his children a distinct injustice by taking them to Sodom among evil associates. Perhaps Mrs. Lot was insistent that her daughters be given an opportunity for cultural development and to move in the social circles of the day. Lot was wealthy and he could afford it as people often justify their questionable conduct today. But can we ever afford to do wrong and disobey God? Godly people living in the country should not move to the city unless they are sure it is the will of the Lord. Material and social advantages offered by the city are not sufficient to justify the change. **There are perils in the city.** Abraham was much safer with his family out on the Judean hills with God than Lot was among the sinners of Sodom. Lot was a righteous man, but his environment in Sodom was a constant vexation to his righteous soul. Why didn't he get out? Doubtless he would have had to go without his family, because most of them were at home in Sodom. When Lot was sent by the angels of vengeance to warn those whom he desired to save from destruction, it is recorded that his sons-in-law scoffed at his warning. "But he seemed as one that mocked unto his sons in law" (Gen. 19:14). Lot lost his wife and married daughters through moving to Sodom and escaped with only two single daughters.

Jesus Christ must have the pre-eminent place in our life. He must be greater to us than property, or husband or wife, or children, or any other earthly consideration. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37).

A great many church people take liberties with the Word of God today and obey as much of it as seems convenient to them. Others may obey as long as it does not require self-denial or work any hardship upon them, but to all such we would say, "Remem-

ber Lot's wife." Doubtless her disobedient look was due to the fact that she had too much of Sodom in her heart and perhaps too much affection for her disobedient daughters, or too little loyalty and love for God. This story has been written for our benefit. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). May we, in this enlightened but sinful age, profit from the record regarding Lot's wife and make an all-out surrender to our Lord and Saviour and place every lawful thing of earth or object of affection as secondary to our love for and obedience to our precious and adorable Saviour.—Pastoral Letter.

Harrisonburg, Va.

"I CAN GO IN WITH THEM"

I remember reading once of a person who dreamed when in great distress of mind about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up the steps of light, singing hymns and bearing banners of victory. They passed by him, and entered through the gates, and he heard in the distance sweet strains of music.

"Who are they?" he asked. "Don't you know?" was the reply. "They are the goodly fellowship of the prophets, who have gone to be with God." He heaved a deep sigh, as he said, "Alas! I am not one of them, and never shall be, and cannot enter there."

By and by there came another band, equally lovely in appearance, and equally triumphant, robed in white. "Who are these?" he cried with wistful expectancy. "They are the goodly fellowship of the apostles." "Alas," he said, as they passed within the portal, "I belong not to that fellowship, and I cannot enter there."

He still waited and lingered, in the hope that he might yet go in; but the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches.

He waited still, and saw that the next was a company of preachers of the Gospel and earnest Christian workers, but he felt he could not go in with them.

Hope of entrance seemed to have gone, when at last, as he walked, he saw a larger host than all the rest put together marching and singing most melodiously, and in front walked the woman that was a sinner, and the thief that died upon the Cross. He looked long, and saw there Manasseh, and the like; and when they entered he could see who they were, and he thought, "There will be no shouting about them." But to his astonishment it seemed as if all heaven was rent with sevenfold shouts as they passed in. And the angels said to him, "These are they that are mighty sinners, saved by mighty grace." And then he said, "Blessed be God! I can go in with them." And so he awoke.

Will you enter the heavenly portals as "a sinner saved by grace?" Grace is unmerited favor. Accept Christ, yield to Him, give Him the government of your life, and you will stand and bask in the full radiance of the grace of the King of heaven eternally.—C. H. Spurgeon.

OUR HOME CIRCLE

Legends from Sleepy Hollow

By Margery Coffman

A busy mother of five interesting children gives us a glimpse into the intimate workings of a Christian home. God bless our homes, and then our land will be blessed also.

Morning comes to Sleepy Hollow! The sun shines gaily through kitchen windows, smudgily decorated with Elizabeth's fingerprints, and the fire in the range is happily **not** out. Soon coffee is perking merrily, the breakfast table set, and Daddy's lunch box filled for his midday meal at the factory. After a nourishing breakfast and a short period of fellowship in the quiet morning, it is time for him to leave for his day's work in the city, fortified physically with good food, and strengthened spiritually by ties of love and faith in both his family and his God.

Now it is time to call the boys. Rattle the stovepipe! A sleepy "O.K." is the response, and before the kitchen floor is swept, David arrives on the scene to make ridiculous comments on life in general and to greet the black spaniel with his usual vociferousness. Out to the chicken pens he goes to feed the feathered flock (the boys' project) and back again, rattling the water cans at the pump.

"Mum! Make F. W. get up and help water the chickens! He's awake!"

But it takes more than one more call to get that tardy one into the kitchen, and when he finally puts in an appearance a racket begins at once, as the two lads work off their morning puppyism with a tussle over the watering business.

But at last the family is assembled, more or less clothed and in their right minds. Elizabeth's other shoe is located under the cushions on the front room couch. John's sweater has been adjusted, right side out, and Barbara's braids are tidy at last. Elizabeth begs to say grace and bows her wee head for the act of devotion, "God is great, God is good; let us thank Him for our food. Amen!" The children like it best when Elizabeth says grace because it's cute and beautifully short and sweet! Perhaps God understands. I think He does. John will dunk his toast in a most unmannerly fashion in his cocoa, but he eats practically nothing unless he is allowed to do it, so why deny him the privilege? F. W. must have just one certain spoon or his cereal doesn't taste right, and it is located at last, dirty, in the sink.

David suddenly electrifies the household with a shriek:

"Wowie! I forgot to do my grammar homework! Gangway, folks!" And with a last bit of toast in his hand, off he goes into the dining room to wrestle with verbs and adjectives until John calls out, "Hey, David! Sammy's here!" and his pal arrives on his

way to school to console him with the fact that he forgot to take his book home. So his homework is not done, either.

After several false starts, when Barbara comes back for the milk tickets which it is her responsibility to put out for the day's supply of milk, F. W. comes back for his trouser clip and his good-by kiss for his mother, without which the day is sure to go wrong. John is persuaded to at least wear a coat, even if he won't zipper it up. They've all four said good-by to Granny, with David, the tease, yelling a second "Good-bye, Grandma" as he goes by the window, knowing how she will **not** be called Grandma. At last the four school children are off, with F. W. on his bike to high school, David in his last year at public school, and Barbara and John still a long time to go. The house is quiet for a few minutes and Elizabeth and Mother take in Granny's breakfast and turn on the morning devotions. Granny seems very well, and the minister, oddly enough, is giving a short discussion of the blessings of family life!

Soon with Elizabeth jabbering like a magpie, busy with her precious dollies and other important matters, the house is comparatively tidy and a cake is in process of manufacture for supper. The phone rings. With a hurried look to see if Elizabeth is out of the kitchen, Mother goes to answer it.

"Are there any eggs?"

"Yes, there are plenty of eggs."

"Will you have a few dozen ready for me if I come right down?"

The promise is given, and Mother returns to the kitchen to find that Elizabeth had preceded her. At least a cup of flour has been nicely sifted onto the floor and chair, and empty eggshells are now being sifted!

"Naughty girl! You should be spanked!"

"Libeth good girl. No pank!" Of course she isn't spanked but is hugged instead. She looks so funny with flour on her tiny nose, and Mother's thoughts go back to that bright June morning—is it just three Junes ago?—when Elizabeth chose to complete the family circle. That was such a lovely morning! The garden never looked lovelier as they drove out the driveway, leaving the family still asleep, with Mother giving many a backward glance and prayer. On that lovely morning in late June, after receiving the glad news of the safe arrival of a baby girl, Mother murmured, "Phone soon; phone Barbara. She'll be so happy to have a little sister." And

then for a little while it seemed as if big sister would have to be mother, too, but skilled and tender hands brought the loved one safely back to minister to her brood. Baby sister thrived on the love meted out to her, growing more winsome and sweet every day, so that even now, after three years, during which time "minding Elizabeth" has often been a tiresome chore, when at school the class is asked to list the things they're thankful for, always at the head of Barbara's list is "my little sister!" Happy little girl to be received with such affection! So Elizabeth often escapes the spanking she richly deserves and gets kisses instead.

Lunch time arrives with the three public schoolers dashing in the kitchen door demanding nourishment. John's cap and coat are flung at the coat hook, and he slides into his chair hoping to escape washing. No chance! "Aw, Mommy! My hands are clean!"

"No wash, no food!"

David sneaks a cookie before grace is said and gets "told on." Barbara's crusts get tucked under her plate; Elizabeth adds variety by dumping most of her milk into her plate, and before they're all finished, Renie is at the back door to wait for Barbara, and off they go again!

A typical morning at Sleepy Hollow! The name actually is registered Pleasant Valley, but once to tease a pair of sleepy boys, Grandpa called it Sleepy Hollow, and so it has been ever since, boldly stenciled on the mailbox for all to see. But there are other mornings—the morning when Barbara wakes up and calls for "Mummy!" in a wailing tone, and Mother finds her eyes shut, all sore and red with pinkeye! Then follows a course of paper towels, Kleenex, boric acid solution, sulpho ointment, coupled with a vain hope that nobody else will get it. Vain hope! Barbara is better and off to school again, but on "At Home" day at the high school, F. W. comes home at four o'clock with a bleary eye and a queer look on his face.

"Is it pinkeye, Mother? Is it pinkeye? And Miss Blair wants me to show my model airplanes in the hobby exhibit tonight. Why does Barbara get such crazy things! She's just so **stupid!**"

He is pacified by a weak hope that perhaps it may not be pinkeye, and since it is not yet discharging he is allowed to go to the "At Home" with the rest of the family, and fondly shows off his beloved models. But alas! Of course, it is pinkeye, and on Monday exams begin, but F. W. is not there. Fate is unkind, but as brother David so feelingly remarks, "It's just as well he missed French; he'd have failed in it anyhow!" Let brotherly love continue!

There have been other mornings—the morning when David woke up with a sore throat and a wretched cold to start the family off on a ten-weeks' round of flu, one after the other. There are the days when Mother's patience wears pretty thin, when her ingenuity is taxed to the limit to keep convalescents contented, when the thermometer is a dreadful ogre, and the hours seem lost in a sea of orange juice, with islands of junket puddings and jello. In days like those days, there is a nurse that adds renewed strength

to tired feet. "My strength is sufficient for thee." And it is. Thoughtful friends help so much, as on that day when it seemed as if the next trip upstairs **must** be her last, Mother opens the door to smiling faces and a basket of delicious food all ready to tempt fussy appetites. One indeed feels thankful for the trays of refreshing ice cream, with cones to put it in for childhood's fancy, that came from the generous neighbors on the hill to those in the valley; then comes the everlasting wonder of the tribe all better again, and, with the happy resilience of youth, as gay and lively as ever. Thank God for it all.

Of course, you must know of the morning when one of them—probably David; he always seems to start things—comes down with his shirt off to offer a speckled chest for Mother's inspection, and chicken pox is the verdict. Then it was a contest to see who had the most, the biggest, and the itchiest spots. Let's see, what was the theme song for that event? "Chicken pox, chicken pox, scratch, scratch, scratch. Keep your old chickens out of my berry patch!"

Mornings there are, too, when we waken in a fancy world, perhaps in winter after an ice storm, when the woods behind us and the trees around us are bespangled with sparkling ice, and the Wissahickon tinkles her way under a shining layer of crystal and mornings in May, when the cherry trees are in bloom, festooned with popcorn balls, as Barbara says, and the air is fragrant with the scene of many blossoms. Then the balls and bats appear, and we wonder how many windowpanes will be sacrificed this year, and Mother shudders as the ball rips into her perennial border.

There are mornings when Mother comes in with a smile to announce a new flower or that the puppy did not destroy the special primula, and F. W. demands that she apologize to Jet (the sole remaining pup, grown older).

There are mornings when Sleepy Hollow is so lovely it seems strange that anyone could question the fact of God, or that recreation of the spirit should present cause for argument, when physical or natural recreation is so evident on every hand. On such mornings the dust on the buffet and scratches on the paint are of no significance, for all our looks go out of doors, and as Miriam Sieber Lind says in her lovely poem, "We send a gaze out empty, and it comes back full!"

Lunch time, too, sometimes rings in a little variety for the day, as when an elderly wanderer knocks timidly at the door to ask for a bite of food. The day is cold and stormy. The little kitchen is warm and aromatic with the smell of hot food. Who can deny one of the least of these? So Barbara is told to get another plate. Eggs are prepared, fruit and cake and a cup of tea placed nicely on a tray, and the worn old man eats greedily at the corner of the old family stove. The little ones stare rudely, and Elizabeth asks "Dat Grampa?" which brings a snort of disgust from John and a chuckle from David. A whispered conference is held between Granny and Mummy, and David is dispatched to the attic loft for that worn but warm old soldier's

coat that was not quite good enough for M.C.C. standards, but warmer by far than the old gentleman's threadbare jacket. With a packet of sandwiches in his pocket, a warm meal in his stomach, and a decent coat on his back, the poor old fellow left with a blessing on the house and the declaration to the children that "Your mother is the finest Christian woman on this road," with which the children earnestly agree as they bid him a cheery good-by.

Barbara's eyes shone. "Do you suppose nobody else gave him food, Mother? Why did you?"

"He was awful dirty," said John.

WONDERFUL

**Isn't it wonderful, when you think,
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is a grass blade small,
Crushed by the feet that pass,—
But all the dwarfs and giants tall,
Working till Doomsday shadows fall,
Can't make a blade of grass.**

**Isn't it wonderful, when you think,
How a little seed asleep,
Out of the earth new life will drink,
And carefully upward creep?
A seed, we say, is a simple thing,
The germ of a flower or weed,—
But all Earth's workmen, laboring,
With all the help that wealth could bring,
Never could make a seed.**

**Isn't it wonderful when you think,
How the wild bird sings his song,
Weaving melodies, link by link,
The whole sweet summer long?
Common-place is a bird, always,
Everywhere seen and heard,—
But all the engines of earth, I say,
Working on till the Judgment Day,
Never could make a bird.**

**Isn't it wonderful, when you think,
How a little baby grows,
From his big round eyes, that wink and blink,
Down to his tiny toes?
Common thing is a baby though,
All play the baby's part,
But all the whirling wheels that go,
Flying round while the ages flow,
Can't make a baby's heart.**

—Julian S. Cutler.

"You're somebody to call a body dirty!" retorted David.

"The Bible says to feed strangers, doesn't it, Mom?"

"Inasmuch as ye have done it unto one of the least of these," quoted Mother. "Perhaps he is dirty and even bad and shiftless, that is not ours to judge. He was cold and hungry and old, and we were warm and fed and had plenty to share. God help the poor old fellow!"

So the children return to school with a lesson in humanity, warm in their hearts, and little Elizabeth prattles all afternoon about the "Poor old man! Not Grampa!"

Afternoons fly by on flashing wings. No sooner is Elizabeth nicely settled for her sleep, it seems, than it is three o'clock and John is home from his classes.

There are Saturday afternoons and holiday

afternoons to be accounted for, and those dismal days when outdoor play falls flat. All the books are read and all the games are stale. Then comes that dreaded wail, "There's nothing to do!" And to stem the rising tide of woe, Mother invites the gang into her kitchen for a baking bee. Oh, yes, even the big fifteen-year-old and thirteen-year-old boys like to cook. Give them the chance! Of course, F. W.'s choice is always brownies or chocolate fudge. David flips an expert pancake, while John looks through the cook book with pictures in it and decides to make "that," which is an elaborate three-layer concoction in fancy icing, but he is finally persuaded to settle for a jelly. It turns out to be fun, anyway, watching that "flavor bud" dissolve. Elizabeth sits in her high chair and supervises with a handful of raisins and a spoonful of brown sugar as a bribe, and finally all are busy mixing. F. W.'s brownies are excellent. (Strange how few walnuts got into them!) David's muffins look really professional. Barbara's cake, though the boys declare it's poison, disappears at supper in a way that belies their sneering. John's jelly sets beautifully, and there is a fine array of goodies to set before Daddy when at last he comes rattling down the bridge in the old ford. The afternoon is over.

"Are we poor?" Barbara asked once, after a baking session. "We don't smell poor in the kitchen, anyhow." Isn't it true? Nothing like the smell of fresh, homemade baking to lift depression, whether it be of poverty or of spirits, or a little of both.

Winter afternoons bring jolly romps in the snow and Sunday afternoon brings tramps through snow-clad fields. Daddy makes the finest snow men. The two older boys, and once in a while Barbara as a very special privilege, enjoy the thrill of tobogganing on the hills and skating on the pond. Suppose they do decide to bring the gang all into the house after a rousing time on the hills, and F. W. whispers to ask if there's anything to eat, and you know there isn't enough of anything? A quick batch of hot biscuits and a pot of strawberry jam, cups of cocoa, steaming hot, prove a feast fit for a king; and hearty winter appetites are never critical! What if there are puddles on the kitchen floor where somebody dumped the snow out of his overshoes? It will all dry up, and tomorrow morning the damp smelling, wet snow-suits over the hot water pipes, the mittens on top of the warming closet, will be warm and dry again for school. Winter afternoons are fun!

Of course, we have the gay afternoons of summer when a phone call from Aunt Barbara announces the arrival of cousins from the States. Arrangements must be made at once for an outdoor supper. The boys are sent off on their bikes for wieners and rolls. Barbara and Mother arrange a salad and make some cookies and a cold drink. Elizabeth mercifully sleeps a bit longer, and Granny rearranges the flowers in the vases, for there must be flowers in the house. It is a tradition at Sleepy Hollow—flowers from March till November, from pussy willows and snowdrops to 'mums and bittersweet berries. That Daddy! He knew the folks

were coming and didn't tell, and see what he brings home! Melons! Another happy evening on the lawn, with the dear folks from Vineland we already know and love so well, and new folks to learn to love from over the "border and away"! Toasting wieners at the fireplace, sloshing watermelon from ear to ear, and munching corn on the cob are such good ways to get acquainted. Then a few songs around the old organ, the children tired and replete with food, a good-night prayer, and another happy memory is filed for future use. Families are the dearest things!

Supper is really dinnertime, for both Daddy and F.W. are home and we dine in style in the dining room. Let it be confessed! It isn't really for style. It is simply for more room, for to serve dinner decently in such limited space with the seven hungry mouths in such close proximity to stove and table, is just short of impossible. But while we eat in style in the dining room when we are all at home, and since the last opening of mother's tin can and the advent of the gay fiesta dishes, we always use the kitchen crockery. You don't know about the tin can, of course. It is a sealed tin can with a hole in it, and anyone in the family coming into possession of a fifty-cent piece is duty bound to plop it in. Sometimes two quarters must be exchanged, if it's chicken money, and sly aunts have been known to add several to the hoard. The emergencies and extras to which that tin can has risen are beyond telling. The last was the kitchen dishes, which are still a source of delight.

Sometimes physical reactions crop up at suppertime to liven the evening mood. John and Elizabeth get away from the table while the older ones still sit around discussing some important matter, when a roar from the living room brings to light a squabble over Elizabeth's new ball. John shan't play with it! So nobody does, for Miss Elizabeth hugs the ball close and shouts, "No, you can't!" and no amount of coaxing will change the stubborn will. It's no fun just hiding a ball, glancing at your brother, and then the storm breaks at last with Elizabeth flying to Mother in tears.

"Oh," says Mother. "This calls for a story!"

"You and your yarns!" laugh the boys.

"Be quiet," orders Barbara. "I want to hear." And off goes Mother on an impossible story about a poor red ball who lost its bounce because a little girl held it so tightly and wouldn't share it. And a little fat spider found the ball in a corner (oh, shocking! You never have spiders in your house!) and made a magic—why! Tears are gone, and smiles are back before the story is over. It would be nice to tell you that the moral of the story worked a magic, too, and there were never any more squabbles, but that would be very far from the case.

Sometimes there are birthdays—oh, often there are birthdays, for we remember them all, even Granny's, and especially Grandpa's! A cake and candles are all that is essential for a successful birthday, but presents and parties help. The birthday suppers at Grandpa's are a very special kind of birthday. F.W.

considers himself most blessed of mortals because his natal date falls in the season when corn is on the cob and peaches and melons are prime. David feels a birthday is not quite up to the mark unless the Bible-school teachers are invited for a picnic supper at the tables on the lawn. The boys have discovered, by reason of these informal gatherings, that Bible-school teachers can swing a fast baseball and tell a jolly tale. An addition to his collection of dogs (not living ones, thanks be!) is necessary to complete David's day, while Barbara complains at times that her birthday is too close to Christmas. However, she is appeased when her three best pals are invited to supper and the too-generous aunts present practically all the extra things they couldn't squeeze in at Christmas. (In this family, we know there is a Santa Claus, only he is not Santa Claus; he is aunts.) John is sure he isn't treated fairly because he has only one birthday a year, and Elizabeth, bless her heart, is not yet birthday conscious, although to her an iced cake and ice cream still means "Happy Birthday."

At length—bedtime. To be sure, nobody wants to go. There's always a chapter to finish, neglected homework to rush at, and numerous snacks to be eaten. But finally the

last demand for drink is satisfied, prayers have been said, and the final question for the day is answered. David must of necessity warble a few more times on his harmonica before he falls asleep with his light left burning. One sad night John wouldn't say his prayers. He doesn't believe in God any more since his precious doggie died. But Uncle sent two adorable spaniel puppies, via the railway express, and God is reinstated in Johnny's life. A little boy's faith is soon restored. Big boys' doubts and arguments are sometimes hard to answer, but how fine it is when they at least ask questions! Then we know they really think. How gratifying to both them and us to know there is always a right answer.

The soft curtain of night is drawn tenderly around Sleepy Hollow, held securely close by cords of love—the love of God, the love of parents, and the love of children and of one's fellow men.

A verse from Corinthians was part of Grandpa's text one Sunday morning recently. It fits Sleepy Hollow so well. "As poor, yet making many rich; as having nothing, and yet possessing all things."

Welcome to Sleepy Hollow!

Beamsville, Ont.

The Evening Time of Life —the Richest

By D. T. Muse

There is an inherent dread in the hearts of many people for the evening time of life. Many aging people frequently resort to almost every conceivable method to camouflage the inroads of increasing years with varied attempts at a youthful appearance. Others, who make no attempt to screen from view the passing years, are haunted by an enslaving fear of what appears to be a monumental spectre—death.

According to the Psalmist (65:8), the Lord maketh "the outgoings of the morning and evening to rejoice." The earthly pilgrimage is at the most limited to a few score years, and at no period in the journey is a person more than "a step" from eternity. Years spent in wholehearted service to the Master should offer no occasion for an uneasy feeling as the person emerges through the exit of the morning period of life to the evening side. Neither should facing the sunset of the evening period bring a feeling of discomfort at the thought of the exit from the present life, for after all the exit is a gateway to a far richer life with Christ. To the Christian, therefore, the evening time of life should be filled with spiritual riches and be radiantly beautiful.

The life anchored in Jesus Christ, and continued through the earthly pilgrimage, is not halted by what we know as physical death. Viewing death from the standpoint of eternal things, it ceases to appear as a

giant foe casting enslaving fear over the Christian life, and marring the inner happiness of soul and serenity of spirit. Instead, it becomes merely a gateway, an entrance, into the immediate presence of the Saviour. There is no occasion for the Christian to lose the joy of living, and find only a doleful existence, facing the evening sunset. How futile to permit the mind to revel in the glories of the past, and permit cataracts to dim the spiritual vision, blinding one to the glories of the present! It is quite natural for a person to pay an occasional visit to "the hall of memories" to refresh the soul, and bring out material to strengthen the heart and encourage faith for the greater tasks ahead. But no person should live in the past.

The greatest tragedy befalling any aging Christian is the loss of the vision of soul winning. To lose the burden for the salvation of the lost, the yearning for a part in the winning of men and women to Christ, is to settle down in the past to await "the end" in a dreary spiritual atmosphere. Once the joy of active Christian living and the longing to bring lost souls to the Saviour have vanished from the human breast—that moment the Christian starts treading quicksand.

It seems the evening time of life should be the richest, the happiest, the most fruitful pilgrimage. "They shall still bring forth fruit in old age; they shall be fat and flourishing"

(Continued on page 189)

MISSIONS

The Imperative of the Mennonite Witness

By Paul Peachey

As a relief worker and student in Europe for about three years, Bro. Peachey speaks out of wide experience and observation as to the import and need of our Mennonite witness in today's world.

This fall, some 270 years ago, three little river boats pulled up to the bank in Mannheim, about 30 kilometers across the valley from where we are meeting tonight. On them were huddled some 700 frightened, exhausted, exiled Bernese peasants. They were received on the river banks by a few kind, country folk strangely drawn to them. Gathering up their few bundles of belongings, they set out toward the devastated, rolling country to the northwest. Behind them lay more than a century of intermittent persecutions. Before them lay a difficult and uncertain future in a strange and now barren land, for though they were going to a new home they were still not entirely free. Lest the dangerous heresy of Anabaptism with which they were infected break forth into a new epidemic, they could never purchase, but only rent, the new home to which they were going; they could never be found together in groups of more than twenty, nor were they permitted to engage in proselyting. Spiritually exhausted, socially intimidated, and economically impoverished, they accepted these conditions laid down by Prince Ludwig, ruler of the Palatinate, who admitted them to his territory because they were good farmers and would help rebuild the country devastated by the Thirty Years' War. It was out of these elements that was formed the character of south German Mennonitism, the character to which our brethren here have fallen heir.

That our ancestors were led to accept these conditions at that time is not at all surprising nor something that we should censure from this point. And yet the verdict of history has been almost ruthless, showing that the moment in which the church surrenders her task of positive witnessing, she seals her own fate.

Many of the elements that went into the character of German Mennonitism were identical with those going into the character of American Mennonitism. Here too was a group where earnest contending for the faith had been reduced to a grim defensive battle for mere existence. Perhaps the only difference between the European and the American setting was that the latter granted complete and prolonged freedom. The difference in character that eventually developed was largely due to external circumstances,

rather than to the superiority of the one as over against the inferiority of the other. As a whole, the stream of Mennonitism flowed silently and inconspicuously underground, yet gathering new strength that in our century has broken through the surface to resume the task from which it was driven four centuries ago.

But a mentality, a culture, a character, four centuries in the making, cannot be changed in a moment. Though we have been awakened, we are not fully competent to cope with today's situation. We stand, mystified as it were, before our charge, as did the little group of eleven bewildered men on the hill outside of Jerusalem, when the commission first came to them in the words, "Ye shall be witnesses unto me." On the one hand there were eleven men; on the other, a world unconquered, unevangelized; eleven men, without an organization, without a program, without a strategy; eleven men and the wide world. But one instruction was definite. Wait until you receive power from on high, and then begin the task. And when that power came, the potential dynamic of their three years' experience with the Lord was released with repercussions that will be felt throughout the world until the end of time.

So here in our own time is thrust upon us anew this stupendous task—stupendous because of its original magnitude, stupendous also because of the crisis of our own age, a crisis in which the historical processes of western civilization seem to have come to a disastrous head. There is truth in a Karl Barth, who with his head above the clouds, speaks with a Sinitic absoluteness, concerned with

THE NEIGHBOR

**Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.**

**Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim;
Oh, enter thou his humble door
With aid and peace for him.**

**Thy neighbor? Pass no mourner by:
Perhaps thou canst redeem
A breaking heart from misery;
Go share thy lot with him.**

—Author Unknown.

that original Gospel message in its timelessness, and going little out of his way to fashion his message after the thought pattern of a particular age. On the other hand there is also truth in a Reinhold Niebuhr, with a down-to-earth participation in the "tragic choices of our time," as he calls them, with something of a relative message in which the Christian must be content to choose the lesser of two evils. And though we incline more toward the former viewpoint, it is inescapable that the original great commission of the Gospel witness must be proclaimed in and related to the crisis of our own age.

"Ye shall be witnesses." It is not my purpose to elaborate on the theological content of this statement, nor to try to prove the already incontrovertibly established fact that we as the Christian Church must preach the Gospel. The question rather is, What is its significance for us as M.C.C. workers? Why a Mennonite witness? And the answer is to be found, not only in the original command of Christ, but also in the conditions peculiar to our own age or civilization, which though not changing by one iota the original commission, makes its application a special one. For the church herself, though never made responsible for the mass salvation of a civilization, can nevertheless become largely responsible for its collapse. I refer here to the partial and comparative failure of the Protestant Reformation. For the Reformation, with stakes set high at the reinstitution of Christianity in its original purity, crystallized prematurely, thus preserving some of the fatal errors of Catholicism, which errors have been a strongly contributing factor to the creation of the conditions that have brought us to Europe as relief workers. I refer here to the retention of infant baptism, a concept underlying universal church membership as opposed to voluntary assembly of believers. And out of this concept grew such corollary errors as the union of the church and state, militarism, and the priestly clergy. The compromises broadened the sphere of the church, deeply embedding her in contemporary culture, but robbed her of her essential dynamic and message.

But not only did the official confession fail. That section of the Reform carrying through the original New Testament vision, at first a suppressed minority movement, lost its own vitality, and likewise forfeited its right to speak into the conditions of our time. The English free church movement such as Methodism did much to revive some of the basic concepts, such as for example, believers' baptism. But these movements too have left much to be desired. And so the churches stand in the ruins of a catastrophe which they could not avert and yet for which they are partially responsible, still holding in their hands the commission with which Christ entrusted them on the Mount of Olives.

What then of our witness in this time? Should there be a Mennonite witness? In the first place, to speak of a Mennonite witness is not to speak of Mennonitism as having a priority on truth, or as being the final criterion for truth, nor yet as being a supplementary or new revelation of truth. Nor is it that we are the only church in which one can be saved. It is admittedly difficult to maintain

a firm conviction about anything without thereby implying that those of another persuasion are mistaken. And it is equally difficult for the church to perform her evangelistic task when there is such a confusing din of differing voices as to what constitutes Christianity. It is to overcome these difficulties that interdenominational movements have sprung up. The unity of the invisible church of Jesus Christ is already an established fact. To see therefore, the visible church moving toward that goal of unity is something that must warm the heart of every true believer. And yet we must be realistic. As long as humanity is human, there will be differences in religious expression and emphasis, which even a World Council of Churches can never completely overcome. And these differences tend to become institutionalized, to become fixed into denominations. And it is the unbalanced or incomplete emphasis of one denomination that leads to the formation of another. Thus almost every movement is in a sense corrective, even when later the newly rediscovered segment of truth is made the absolute and therefore heretical.

As we attempt to find our place to develop our witness in this confusion, we often see but two alternatives. There is either the way of hostility to other movements, or there is the opening wide of arms to receive all who name the name of Christ, thereby losing our own identity and message, with the latter approach usually working out as Aesop's dog who saw his own shadow, but thought he saw a bigger and better piece of meat. Neither of these approaches is adequate to the demands of Scripture, nor yet to the exigencies of our time. Paul could rejoice that in every way whether by pretense or in truth, Christ was proclaimed. And Christ told His disciples who were disturbed by the preaching of those not belonging to their own band, that they should not be forbidden. These statements potentially contain the solution for our own problem whereby we will learn to link hands as it were with that which is genuinely Christian in other movements, but which also will safeguard from contamination with or support of error, and which will enable us to preserve and to fulfill in a positive way the mission with which our own movement has been entrusted.

What then is that mission? Could we not accomplish more by plunging into the larger stream of Christianity, discarding our name and our separate program? Why a Mennonite witness?

Christianity in itself is a seeming paradox and is built on paradoxes. Jesus said, "He that findeth his life shall lose it." The values and concepts of eternity and those of time always stand in apparent contradiction. Throughout the ages the church has oscillated between the poles of the paradox. Perhaps only in the first century church was the contradiction resolved, and the seemingly opposite truths synthesized. The Protestant Reformation, after many centuries of intermittent decline had corrupted the church, was inspired by the original first-century ideal, but the price was too great for the mass movements to pay. Out of that cataclysmic

upheaval emerged the then despised sect of the Anabaptists, carrying aloft, though at times faltering, the banner of the New Testament ideal. Today, four centuries later, the major compromises of the larger movements have in a sense gone to seed, and the old questions then answered by compromise, are being debated anew. It is for this time that Anabaptism, that Mennonitism, has a witness, for down through the centuries it has clung to the New Testament solution of the paradox. This of course does not mean that no other movement has likewise or even better preserved one or another truth or value, but rather that Anabaptism maintained and defined most clearly, the major premise.

1. Anabaptism has maintained the balance between the natural and the supernatural in the Christian message and experience. Shorn of its supernatural elements, that of the regenerative work of the Spirit in the believer's heart, Christianity has often degenerated into a mere external moral code or legalism. Shorn of its natural or human elements, that of its demand upon the believer for repentance and sanctified living, it has degenerated into an impotent inner pietism. The New Testament insistence upon both, which Mennonitism has endeavored to maintain, is a severe standard, but it is the only true and adequate expression and application of the Gospel.

2. The Anabaptist vision grasped the New Testament balance between the individualism and the universalism of the Gospel. In its zeal to fulfill the universal aims of redemption, that of bringing all men into the kingdom of God, the official churches attempted to embrace all within their bounds through universal compulsory membership, effected through infant baptism, thus violating the basic principle that redemption of society can be accomplished only if and in so far as the individual is saved. On the other hand, there have been tendencies to make salvation a private pietistic matter, detached from the practical implication of the Gospel. The rapid spread of early Anabaptism with the practical Christian living that it produced, witnesses to the proper dynamic synthesis of these two principles at that time.

3. The Anabaptist movement understood the synthesis of the gradualistic and apocalyptic elements in the Gospel. The New Testament sees the kingdom as a leaven, beginning small, but eventually becoming great. And so some movements have looked to the gradual establishment of the kingdom through the gradual conquest of the powers of evil and improvement of the social order, something that man would accomplish through his own efforts. But the New Testament also speaks of the apocalyptic element of the kingdom coming from without, from above. And so others saw this age as so hopelessly corrupt that only by the immediate and complete overthrow of society in its present stage could the kingdom come. The New Testament sees no conflict between these truths, for the kingdom begins in the believer and in the church now (the gradualistic), and is fully established in the return of Christ (the apocalyptic).

4. Anabaptism comprehended the relationship between the relative and the absolute in the Gospel. Christian attainment will always

be relative in this world, as the New Testament itself well recognizes, and yet it sets up unqualifiedly the ultimate standard of perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This truth, this commandment, has been a perpetual stumbling stone to nominal Christianity. The classic example of the problem is the question of Christian participation in war. All Christians recognize war as a social and moral evil, and yet many consider it a necessity under certain circumstances. It is held that the absolute standard of nonparticipation cannot be held in our relative, hence imperfect, situation. And so Niebuhr rejects the position of the non-conformist, or the conscientious objector, because he leaves it "to the 'pagans' of our day to walk the tightrope of our age, which is strung over the abyss of war and tyranny, seeking by patience and courage to prevent war on the one hand and the spread of tyranny on the other, while the Christians rejoice in a revolutionary hope, in which all these anxieties, and particularly those of our own age, are overcome proleptically" (Christian Century). Thus in Niebuhr's "tragic choices" one chooses the lesser of two evils. It so easily becomes the old Jesuit formula of the end justifying the means, overlooking the Gospel truth that the end must inevitably partake of the nature of the means employed. Others admit the absolute claims of the Gospel, but hold them applicable for a later age. They accept Jesus as Saviour, but only in a limited way as Lord. In the New Testament the course of action is clear. "My kingdom is not of this world." Its citizens are strangers and pilgrims on earth. And while they cannot escape the responsibilities of time, as Niebuhr well says, they dare never compromise with evil. Their ethic is already the absolute ethic of the kingdom which they shall one day keep perfectly when the kingdom comes to maturity in the return of Christ.

5. The Anabaptist vision contained the New Testament harmonization of the temporal and of the eternal in the Gospel implications. People still repeat the question of the disciples, "Where is the kingdom? when shall it come?" And the answer is still Christ's answer, "The kingdom of God is within you." Rarely has the truth been fully understood that kingdom comes in a real way in the individual heart and life when it receives the Gospel. For Jesus says further, "He that heareth my word, and believeth on me, hath everlasting life, . . . is passed from death unto life," not in the dim uncertain future, but here and now. Inasmuch as the Christian receives eternal life when he accepts the redemptive work of Christ, the difference between the temporal and the eternal in the development of the kingdom is only quantitative, not qualitative.

6. The Anabaptists understood the Scriptural relationship between form and spirit, faith and works, in Christian experience. According to the New Testament, the form or outer expression is resultant from the inner life and not causal. In the infant baptism and mass of Catholicism, and even in some of the formality of high churchly

Protestantism, the order is reversed. The outer form is thought to have inner spiritual effectiveness. On the other extreme is the viewpoint that form (works), since it is not causal, must be nonessential. Since salvation is all by grace, it frees us of responsibility to act. In the New Testament, as in the Anabaptist vision, inner spiritual experience, by reason of its very nature, is inseparable from outer expression in piety, worship, and service.

7. Finally, the Anabaptist vision kept clear the New Testament synthesis between the church as an ecclesiastical institution and the church as a fellowship of believers, between the church as organization and the church as organism, between the church as "Kirche" and the church as "Gemeinde." In the so-called "high church" concept, the church is the clergy, or an intangible social institution, existing apart from her members, somewhat similar to the Old Testament tabernacle with its ceremony and priesthood, standing between God and man. And in a very real sense the high church does stand between God and man, but unfortunately so often in actual practice, not to assist, but to obstruct. But in the New Testament, the church is the assembly of the believers, apart from whom she does not exist, even though in another sense one can speak of the church as an entity which serves as the custodian of the Gospel. And that fellowship is composed of those who by reason of their own encounter with Christ voluntarily enter into it. Luther, seeing the failure of the state or universal church concept, wished to found an inner circle within his general church composed of those "die mit Ernst Christen sein wollen"—those who were Christians in earnest. Luther did not succeed, but down through the centuries the idea has again and again asserted itself, yet never succeeding in changing the official churchdom. But history has confirmed the verdict of Scripture that retaining the unregenerate within the church will never convert them, but rather that they will negate the mission of the church herself. Today when the consequences of the state church concept have become so evident, new attempts are being made to regain the spirit of the fellowship within the churches. An example of this was the expressed hope of the Evangelisches Hilfswerk of the German Evangelical Church employing 90,000 workers, mostly lay members, to lead the church back from a "Kirche" into a "Gemeinschaft."

This discussion of New Testament paradoxes is by no means complete or exhaustive, but I submit it as a partial and suggestive answer as to why there should be a Mennonite witness. It means that we have a twofold witness, first to the unevangelized, and then to our fellow Christians, which includes our witness to one another. To define the concept in term of the great commission we have this two-pronged task formulated by Christ in Matt. 28:19, 20: "Go ye therefore, and make disciples of all nations, . . . teaching them to observe all things whatsoever I commanded you." The two aspects of the task can never be separated, because they are not two different tasks, but rather aspects

of the same thing. We cannot proclaim the redemptive message without also drawing from it the consequences of Christian living. We cannot establish beachheads without fanning out to possess the field. And since the church has so often failed in the second part of her task, in the consistent application of the Gospel, and since this failure in Europe where we are working, has in a real sense alienated the masses, we to whom God has entrusted in a special way the mission of a consistent application of Gospel truth to today's situation, have a unique ministry in the rehabilitation of individuals and of churches. The European culture in which we are working is the mother of our own culture, and in this sense is superior to our own. We are not working in a primitive, pagan culture, but in one that grew up within the framework of Christian philosophical concepts. Our task is not so much the new introduction of Chris-

PETITION

Make my heart a golden altar—
Place of never-ceasing prayer,
Brightly lighted with Thy Presence
Shining in a world of care.
Make my heart a burning lantern
For the Master, anywhere.

Make my life a very garden
Full of ripened fruit and spice,
All so pleasing to its Keeper,
Beautiful for love of Christ—
Able then to show to others
Blessings that on earth suffice.

—Florence Mott.

tian ideas; but rather to make them assimilable to the masses, to correct their mistaken concepts, to relate Christian truth to their present dilemma, to help them to find God in the valid and adequate way, and to reconstruct Christian faith and life.

If then there shall be a Mennonite witness, and if the situation at hand calls for a special application and definition of the witness, how shall we give it? Even though the "why" may be clear, the "how" still faces us. By way of a general answer, I'm sure all of us are very much convinced that our M.C.C. relief service has been a most effective witness, that for this time no better method could have been devised to build, to lift up, to restore faith and hope. But I'm sure that we are equally conscious that with this the task has not been completed. As the rector of a German university told a couple of us recently, it is a foregone conclusion that people should be charitable and helpful in a time such as this. But, he continued, something beyond this will be needed. A way must be found to do positive building. The old invalid, inadequate philosophy must be replaced by a new and positive one. Where then do we go from here? For this, as for all other problems, the Gospel does not give a prefabricated answer or plan. A program could not be outlined that would be universally applicable. The way will need to be found through individual situations, through sharing in thinking, in working, and in praying. But may I submit several general principles.

1. We need to keep alive our motto "In the Name of Christ." Nothing better could have been chosen to symbolize the spirit and philosophy of our work. Our own lives must be Christ-centered and Christ-motivated. He must be not only Saviour but also Lord.

2. Our motto must be translated, not only into the language of the people whom we serve but also out of language of words into the language of deeds, which is really the only language that will be understood. It is not enough to have a good set of standards in the M.C.C. handbook, nor to give out idealistic little stories of Mennonitism to the recipients of our relief. They will still wait to see the validity of what we say in our own deeds. We must narrow the gulf between the helper and the helped, though it can never be removed entirely. It is so easy for us as relief workers to climb on a pedestal, unwilling to touch or to share the hardships of those whom we help, thereby limiting seriously the effectiveness of our ministry.

3. We need to plan consciously in our total strategy, and to discover projects and methods, to help reconstruct in a total way lives that have been crushed, to make plain the Christian way to those who have lost it, to bring the Christian message into the grips of those seeking reorientation, to break down the prejudices of those disillusioned, to offer a positive philosophy to those who must turn from a past of failure, and to infuse new life into existing churches. Much of this sort of thing is being done incidentally in our present work. In fact, what we are doing now is embryonically that which needs to be developed as we go forward.

In closing, may I define the task by the simple illustration used by a German Protestant minister in a message to the Neustadt unit. In the Protestant Church in Landau hangs a painting, on which appeared originally three figures: in the center Christ, on one side Mary, and on the other side John, both with outstretched hands to their Lord and Saviour. In a bygone war the central figure was shot down from its place, and today Mary and John are still stretching out their hands, but the place occupied by Christ is vacant. Is not the replacing of that Christ our mission?

American Zone, Germany

WHAT KIND OF BOAT ARE YOU?

Some folks are like rowboats, for they have to be pulled wherever they go. Sometimes it is a hard struggle to keep them pointed in the right direction.

Others are like sailboats. If the wind blows east, that's their direction. If it blows west, they go that way. Of course, it is possible for them to "beat against the wind," but they don't often do it. They are inclined to follow every wind of emotion and popular sentiment.

Others still are like power-boats, who drive against the wind or tide and in face of great difficulties keep their even course. Which are you like?

—Author unknown.

Let's Go Visiting

By Sara Jane Johnson

This is the first of a series of articles by one of the workers of the Portland, Oregon, Mission. She gives and will continue to give interesting glimpses into the day-by-day activities of our city missionaries.

"Oh, look, here's a picture in the paper of some children we took care of about a year ago while their mother was in the hospital with another baby. They used to live around the corner on Twenty-third, but they moved and we lost touch with them. The paper says they live on Front and Main. We'll have to look them up some time."

* * *

"Would it suit you girls to go to the — home today?"

"Yes, I wonder if there are any women there that we know. Mrs. Bruso isn't there any longer."

"I wonder if that Spanish woman is still there!"

"I hope so! I have a Spanish Testament to give her; she enjoyed the Spanish tracts so much that I had given her before. She doesn't read English."

"Let's plan to leave right after lunch."

"O.K."

And so it was that the matron and two mission girls started out one afternoon to visit one of the number of rest homes in the city.

"Shall we have a word of prayer before we go?"

After the three women had prayed for God's guidance and protection, they started out with "The Way."

"Shall we take a songbook along just in case they might let us sing for the women?"

"Let's do."

"Isn't this a lovely drive out here? The grass is so green, even this late in the year, and the homes and lawns are well cared for."

"How far is it out here anyway?"

"Around six or seven miles."

The conversation changed many times during those miles.

"Here we are!"

"There's no one outside today. I guess it's a bit too cold. They have a very nice lawn for wheel chairs, etc."

As the group entered the front door they were met by the manager.

"Is it all right if we go in to visit some of the women?"

"Certainly, go right ahead."

"Could we sing for the women?" was asked since he seemed to be in a good humor, but that was the wind that slammed the door.

"Indeed not," was his emphatic reply to that question. "In fact, we'd rather not have you visit at all unless you have someone in particular you want to see."

"We do know some of the women."

"Go right ahead and see them then, but we can't have any singing."

"Do you mind if we give them our little paper?"

"No."

"Thank you."

And he disappeared into his office and the women went into the women's wards, making the rounds, giving each woman a copy of "The Way" and talking with those they knew and others who were eager to talk. They made certain they didn't overstay visiting hours to avoid further disapproval of the manager.

On the way home they discussed the situation. "Coming out here is so different from what it used to be. I used to enjoy coming out and singing, and the women enjoyed it too, but since the place changed hands and they won't let us sing, it isn't nearly so nice."

"Those poor women, I feel sorry for them."



Front Part of the Mennonite Mission Church Building, Portland, Oregon. The Rear of the Building Houses the Workers.

They seem to get so little care. They seem glad for our visits even if we can't sing. Some of them are very eager to talk, and most of them enjoy reading "The Way."

"I didn't see the Spanish woman, did you?"

"No, I was down in the room where she had been, but she wasn't there. I found a dear little old lady in her place."

"'Sweet Pea' said they had taken her away because she fought too much."

"She also said that her husband was upstairs."

"The Spanish woman's husband?"

"Yes."

"Five of those women passed away since we were there last."

"I wonder if they were ready to go!"

"Let's see if we can find Tidwells on the way home."

"Where did the paper say they lived?"

"On Front and Main, or Salmon, or somewhere near the park where their picture was taken."

"Her sister-in-law said they lived between a secondhand store and the Yokum Mission."

"Here's a parking place on Salmon. Shall we park here and walk up Front and see if we can find them?"

"We'd better lock the car; this looks like a tough section of town."

"Is that a secondhand store?"

"It may be, but I don't see a sign of a mission. Let's ask the man cleaning the street if he knows where it is."

"Pardon us. Could you tell us where the Yokum Mission is?"

"There's a little mission down here on Main off Second. Maybe that's what you're looking for."

"Thank you." And with that they were on their way again looking for street signs and buildings, and eventually they found the little mission.

"They're supposed to live next door to the mission, so this must be the door. Let's knock and see what happens."

No response. So they knocked, a second time, a little harder.

"It's so noisy around here I don't see how they could hear a rap at the door."

"I wonder if they live upstairs. Look at those filthy windows."

Suddenly the door opened, and before the women could open their mouths to say anything the Chinaman in the doorway took in what he thought was the situation and said "Wrong place; mission next door," and closed his door.

The amused women turned toward the mission with "Well! How did he know what we wanted?"

"I wonder if anyone is here at this time of day."

"There's only one way to find out."

Shortly after the rap sounded, a man pushed aside the dirty curtain and peered out. When he saw the women he opened the door and stepped out, closing it after him so that they received only a glimpse of the interior. From him they learned that Tidwells lived "around the corner, upstairs, the first door to your left."

"Such a dark, dingy stairway! I'd surely hate to live here."

"There's no place for the children to play except in the park several blocks away."

"Hello, Mr. Tidwell. We found you at last."

"I've been wanting to come up to the Mission and let you know where we were but never got there," apologized Mrs. Tidwell as she leaned on the broom which she had been using on the floor. At her feet was a pile of dirt. If there was a design on the linoleum, no one would ever have known it. They had been chopping wood by the stove, consequently there were chips and wood dirt scattered over the floor. It looked as though it hadn't been swept for a week, and who could tell when it had felt the cleansing touch of a mop? The washing machine stood in one corner by shelves evidently used as a cupboard. A tub of water was on the stove where Mr. Tidwell was showing the boy how to lay a fire. To the left of the stove lay the baby in his crib. The baby looked as though he had crawled over the floor and then rolled over and over in his bed. The sheet and pillow slips were all gray with dirt.

Little Jeanie crouched under the cot on one side of the room and for a long time

wouldn't be coaxed out. Finally she came out and played around the large table in the center of the room. That table was another evidence of poor housekeeping—dirty dishes, leftover food, plus other things found a place on it. Dirty clothes could be seen on the floor, chairs, and beds.

Mrs. Tidwell's hands were black from gathering up dirt, and several smudges marked her face.

Mr. Tidwell's appearance was a striking contrast to his environment. He looked as though he had just emerged from a bath, clean clothes, and a comb.

Mrs. Tidwell claimed to be a Christian at one time, and at one time was about to be made a preacher in her church, but she had backslidden and now was trying to work up to the place where she could be ordained. Even more pathetic was the fact that she and her mother both attend the same mission, and when the daughter gets up to give a testimony, the mother won't even look at her, nor will she speak to her daughter after the services.

It is to such homes that the Mission workers have the privilege of taking the Gospel of love.
Portland, Oreg.

The Church's Responsibility in Belgium

By C. Warren Long

One of the matters awaiting decision at the annual meeting of the Mennonite Board of Missions to be held at Hesston, Kansas, June 11-14, is that of opening mission work in Belgium. Bro. Long, who spent considerable time in Belgium in relief work, points out the responsibility of the Mennonite Church toward this field.

Belgium is a wonderful little country, a little larger than Maryland, housing 8,400,000 souls. This is 710 people to the square mile compared with forty-eight in the United States. These people are divided into two major groups, the Walloons and the Flemings. The Walloons live in the southern portion of the country and have spoken French since the thirteenth century, while the Flemings live in the central and northern portion of the country and speak a Dutch patois. In the east, near the German border, they speak a German dialect.

Belgium lies in the crossroads between the New World and the Old World. She serves as a rail, air, and water hub for the continent. Truly she is the "cockpit of Europe," for she serves as a distributing point for many European markets. In the last half of 1947 she consumed nearly \$50,000,000 worth of American merchandise in her postwar recovery program. Today her imports are nearly ninety per cent of her prewar figure.

This tidy country is one of the most highly developed areas on earth. She has a good rail, bus, and air system, and her communication system is not surpassed on the European continent. In this thrifty country everybody works: men, women, children, and animals. Highways are constantly crawling with dogcarts, horse-drawn wagons, bicycles, automobiles, trucks, and busses. The people are a hard-working people who enjoy a full life. It is common to see father, mother, and several children working together in the field or truck patch. In the large cities the milkman, bakery man, and fish vendor are seldom seen alone, for their wives invariably are along to lend assistance.

Belgium is a land of many contrasts: land peasants and well-dressed folk; wooden shoes and colorful gowns; horses, carts, and automobiles; tandem bicycles and auto busses; cobblestone roads and sleepy canals; artistic buildings of several centuries standing and quaint cottages in shaded glades; solemn

abbeys and youth hostels; castles that still hold their instruments of "torture and dungeons in which our forefathers were martyred, and missions and chapels that now enjoy freedom of religion.

The people are a strong, robust, virile citizenry. They are sufficiently resourceful to dig themselves out of the rubble and devastation that each war has brought to them and be among the first nations to do so.

Each year many religious and historic holidays are celebrated with colorful costumes, parades, floats, flags, and bunting. Many of these holidays are observed with great religious devotions. Some of the most popular are Easter, Pentecost, St. Laurent's Day, and Fete-Dieu.

Fete-Dieu is the time when the holy sacraments are carried through the streets with special devotions at prescribed shrines. During the procession, images of Christ and of the Virgin Mary are placed in improvised shrines in windows, doorways, or yards of each home so that as the procession passes with the blessing of God, that blessing will rest on that home and images.

Toussaint is All Saints' Day. Generally two days are spent in churches, homes, and cemeteries praying for the dead. During this time many flowers are placed on graves. Possibly the most hilarious holiday of all is the historic Kermess. In these fests there is an abundance of merrymaking in the street-fair style, with dancing and drinking. Among the most sacred days is the procession of the Holy Blood. This is held in Bruges and attracts many thousands of pilgrims each year. In the Church of the Holy Blood is a container that is supposed to hold some of the blood of Christ. There are special blessings and favors bestowed upon those who participate in the procession and devotions of the Holy Blood and thus great throngs gather for this most sacred occasion. This paganized Christianity controls much of the religious, family, social, and economic life of the people.

Belgium is a potential mission field for our church. Less than one per cent of the people are adherents to evangelical Christianity. Thousands of displaced people from eastern Europe have in the past several years come to Belgium, "the crossroads of Europe," to re-establish family life. These people need the loving ministry of the believers in Christ. The Belgian citizenry is not adverse to Biblical Christianity. One evening I took dinner with two doctors in the home of one of the two medicos. After the dinner and the visit, one of the doctors frankly said, "From this fellowship and discussion, I can readily see that there is another way to God than the way we were taught by our most holy priest." Then the two proposed that another such an evening be planned for the near future.

While I was, on another occasion, being entertained by two priests, both men admitted that in our message as a church we have some spiritual values that they do not have. With sincerity they said, "Your church has done much good to Belgium with your message and work through your relief personnel." After a number of interviews with a sister, she said one day, "I want to tell you now that I have come to love my Lord." People from various walks in life have inquired from our relief personnel about the Christian way of life. In most cases they appear to be honest seekers after truth.

In World War II, Belgium was invaded by the American Army to liberate the nation from the German occupation. This liberation army was followed by a relief corps from our church. Direct relief and reconstruction activities have been carried on for a period of over three years. The time is here when a missionary corps should invade the country. We have a debt to this country that cradled many of our forefathers. We should return to that land where many were martyred for their faith in Christ. Our witness must be given to those who know not our Christ and His saving grace. We must stand at the crossroads, "where cross the crowded ways of life," and then "hold the standard high."

We must witness in Belgium because it is included in our Lord's plan for the evangelization of the world. To do so, all thought of expediency or convenience shrinks into insignificance. We need to listen again to our Lord as He speaks to the disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." This task is not an easy one. To make possible the carrying out of so great an assignment, the Lord prefaced His remarks with, "All power is given unto me in heaven and in earth. Go ye therefore."

Let us as a church go into Belgium and make disciples. Let us pray that the Lord of the harvest will send forth laborers. To answer this prayer, the Lord will send laborers in two ways: first, to our farms, factories, and offices to earn, so our earnings can be sent to Belgium; and secondly, to perishing souls in Belgium. Our marching orders are "Go ye." Let us go. Tiskilwa, Ill.

BIBLE STUDY

Christian Doctrine

LXXXI. The Kingdom in the Gospels

By the Bible Study Editor

It may not be possible in this late period of time to tell exactly what each of the writers of the Gospels had in mind when he wrote of the kingdom of Christ. We endeavor to interpret their minds and their presentation of their thoughts by what they have written. It may be that the followers of Jesus were not always at one in their understanding of the teachings of Jesus. One of the things which Jesus frequently did was to correct their impression of what they believed concerning Him and His teachings. "How can this man give us his flesh to eat" (John 6:51, 52)? Jesus replied with explanations, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:61-63).

Concerning the kingdom of heaven and the kingdom of God, it is quite reasonable that we consider them to have been the same in the minds of the writers; but what the kingdom of heaven implied must be understood also by what the records contain. It would not be an interpretation of the Word for one to assume that a certain teaching is true, and then, by the Scripture, endeavor to furnish the proofs. If the Scriptures contain teachings concerning the kingdom, they should set forth that fact and also suggest the nature and purport of the kingdom.

The Messiah

There was no question in the minds of the Jews concerning the existence of their kingdom which had descended from David's time with a number of interruptions. There were two foreign captivities—the Assyrian and the Babylonian. Then there was the subjugation of their kingdom by the Syrians and by Rome. The Jews claimed their national unity, and that they were a kingdom. "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation" (John 11:48).

The Hebrew people were expecting their Saviour who had been promised, and He was to be the Messiah or the Anointed One of prophecy. "It was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ." Christ, in this sense, means the Anointed One. Seldom is the term thus used in the Gospels. Andrew used the title when he had found

Peter. "We have found the Messiah, which is, being interpreted, the Christ" (John 1:41). The news was carried farther, and another significance was attached to it by Nathaniel. "Thou art the Son of God; thou art the King of Israel" (John 1:49). Jesus accepted both of these statements, and even enlarged upon the significance of them. "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see the heavens open, and the angels of God ascending and descending upon the Son of Man" (John 1:50, 51).

The first impressions of the first five disciples were that Jesus was the Messiah and that He was the Son of God and the King of Israel. This conviction remained unchanged even unto the time of the ascension of the Lord. Forty days after His resurrection the Lord continued with them, "speaking of the things pertaining to the kingdom of God." "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" The answer which Jesus gave them was not a denial of the kingdom; it was, rather, an affirmation of it, with the time of the kingdom left to the will of the Father. Acts 1:3-7. Another matter was of greater importance at the time of the ascension, that of the gift of the Holy Spirit and the witness of the Gospel to all the world.

The Kingdom of Heaven at Hand

John the Baptist first proclaimed the advent of the kingdom of heaven. He was the prophet for the Messiah. Malachi 4:5, 6. His mission was to "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." It was a mission of instruction and repentance, such as John the Baptist performed, and concerning which Jesus approved of John. Matt. 11:1-19; 17:9-13; Mark 9:13. There is no indication that a prophet will again come to announce the coming of the Lord, rather the contrary, for He will appear unexpectedly and unannounced. Luke 12:39.

The kingdom of heaven is composed of those who have turned their hearts to the Lord and to His truth. They are those who are born from above, and who have forsaken their wicked ways, and unholy, fleshly manner of life. John 3:1-17. The Gospel of the

kingdom as preached by Jesus is recorded in large part in the Sermon on the Mount. Matt. 5-7. Not all of the Jews were included in the kingdom, for John the Baptist warned certain ones that they needed repentance. Luke 3:1-18. There were those who were called a "generation of vipers," although they claimed to be and were the children of Abraham, who by right of birth were included in the kingdom of Israel, of which Christ was to be the King. But we have no right to say that Jesus accepted all of the Jews as members of the kingdom of the Jews. Some of the Jews believed on Him. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). But to those who did not receive His word, He called them, not the sons of Abraham, but, "Ye are of your father, the devil" (John 8:33-59). Not all of Israel was indeed Israel. Rom. 9:6.

The chief priests, scribes, and Pharisees were constantly in conflict with Jesus after He had begun His ministry. He sat with them, asking and answering questions on the first occasion of His visit to Jerusalem; but when He announced His mission as fulfilling the Scripture of Isaiah sent to heal the brokenhearted, the sick, and to loose the captives, etc., they turned against Him, because of His claims to the Sonship of God. They took the matters of the kingdom into their own hands. "The violent take it by force" (Matt. 11:12).

The manner of Jesus in the kingdom was that of peace and love, and no violence. Matt. 12:18-21. But there is here an intimation that there will be a change in the character of the King at a time when there will be judgments to be carried out.

It is certain that the kingdom of heaven now consists of things spiritual. The law having been fulfilled in Christ, there has been a change from the material to the spiritual. Yet the standards of the spiritual are higher than the letter of the law. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Men are to worship God in spirit and in truth. John 4:24.

A Spiritual Kingdom in Development

While Jesus taught the necessity of a new birth and of inner righteousness and spiritual life, with the necessity of believing in Himself, there was a constant reference to judgments to follow those who did not accept His faith and His ministry, to believe on Him. The judgments on the cities, Chorazin, Bethsaida, and Capernaum, and the judgment to come on Jerusalem are of this type of His ministry. The kingdom of God came nigh, but was not accepted, and judgment followed. This kingly function was not exercised by Jesus when He was on earth.

The kingdom of heaven came to the Jews and was developed among them. Only once did Jesus minister to the Gentiles. He came to save men, those that were the lost sheep. To be a member of the kingdom, He taught that men should be like children, or like one who is a servant of all. Matt. 18. Those who would follow Him should forsake all, that is, have no earthly interest above the spiritual ones.

The people of the kingdom should be forgiving, even to seventy times seven. They should also seek salvation at the cost of the hand or the eye. None should be ashamed to acknowledge Him and follow Him. For if such should be ashamed, He would be ashamed of them when He came in the glory of the Father. Luke 9:26.

Jesus did not overthrow the institutions among men. He paid allegiance to government, taught honor to parents, love toward men, and faithfulness in worship.

Jesus recognized and opposed the kingdom of Satan by casting out evil spirits and giving the disciples the same power. He said, "I beheld Satan as lightning fall from heaven" (Luke 10:18). But this was not the final conquest of Satan's kingdom.

The parables of Jesus also show the nature of the developing kingdom, as the sower of good seed, in which the seed is the Word and brings forth fruit, but not of the same fold. The sower of good seed and the sower of the tares includes two kinds in the same harvest—children of the kingdom and children of the wicked one. The mustard seed indicates the remarkable growth of the kingdom; the leaven and meal (variously interpreted) represents deterioration, for the leaven is hidden in the meal by a woman. The net cast into the sea represents a final gathering and separation of those in the kingdom. But there is revealed in all these developments an ending in judgment, a time when angels will be used, and such a time is not now. This era of kingdom experiences will come to an end. It is not eternal.

The Uncrowned King

Jesus accepted the confession of Peter, "Thou art the Christ, the Son of the living God." Matt. 16:16; Mark 8:29; Luke 9:20; John 6:69. Upon this confession Jesus said to Peter, "I will build my church." But Peter did not call Christ a King. What authority there was in the church was committed to the church. The church is in no sense a kingdom. Her organization is not of that type, for no one rules over another. Those who are in the church who desire honors and crowns must wait until another phase of Christ's work is instigated. We do not desire to pattern after the hierarchy which has at its head the Vicar of Christ, to rule over it.

Yet Christ called Himself a King. He was acclaimed the son of David, and offered no rebuke to the people. Matt. 21, Luke 11, Luke 19:38. Those were loyal subjects of His kingdom who hailed Him thus. But they gave Him no throne and no crown. He was enthroned in their hearts alone. The church is the body of which Christ is Head. Jesus told Pilate "My kingdom is not of this world."

The three titles of Jesus are, "Lord," signifying His divinity; "Jesus," which includes

His work of redemption; and "Christ," Saviour, is His Messianic title which includes His office as King of the Jews. This title Jesus always honored in every test brought before Him. In the Parable of the Treasure in the Field, the world was bought for the sake of the treasure. He redeemed the world by the price of His death, but accepts only the treasure from it because it is of faith. Only one pearl was purchased of all others that were possible to purchase. It was the one chosen by His own judgment—His own people. The Lord has His own will to determine what He desires and when He desires it. The day of His choosing will come when He shall gather out for Himself from the world all that belongs to Him, whether fishes or good seed, or pearls, or treasures. Matt. 13.

The titles of Jesus were all fulfilled, for Christ proved by His works that He was the Son of God. John 20:31. He is Lord. The second title was proved when He bowed His head on the cross and said, "It is finished." He is the Christ, the Messiah, but the honor of that title was not attained while He was in the world. Yet, He did not deny the claim to that great honor, for He is "King of kings and Lord of lords."

Was Jesus not accepted as King because He was denied by the Jews, whose king He was? Pilate asked, "Art thou the King of the Jews? And he answering said unto him, Thou sayest it" (Mark 15:2). But Jesus could not be the king without His having become Saviour, and that included His death on the cross. There could be no kingly crown, no royal robe, no throne of glory before His victory over sin and deliverance of His people from the thralldom of their sins. The triumph of His kingdom must come after His cross.

The Look Forward

Jerusalem to Jesus was a picture of sorrow. Matt. 23:38, 39. But it was not hopeless, "Your house is left unto you desolate. . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." This expression followed the triumphal entry a few days previously. He spoke of another coming.

A series of incidents Jesus described to His disciples in the interval of His waiting for His cross. They had shown Him the beauties of the Temple. He told them of its destruction, but they did not understand. There was awaiting the world a general disruption, even as the earthquake and rending of the tombs and Temple veil at His death suggested.

The first would be deceptions in religion—false Christs. Next would be international troubles, wars, famines, pestilences, and earthquakes. This would be followed by Christian persecutions and false brethren and prophets, with a falling away from the faith. Matt. 24:1-14. Here a separation in the text seems to come logically to introduce a special event, the destruction of Jerusalem. Matt. 24:15-22.

Another series of incidents was then related, not a repetition of the first: A new attack on the believers by false Christs; a new tribulation with new terrors of nature, out of which there will appear the Son of man coming in the clouds of heaven with power and great glory. His angels are with Him. They

gather together His elect from the four winds, from one end of heaven to the other. Matt. 24:23-51. The Lord's one suggestion to the disciples was, "Be ready" and "faithful."

A picture of conditions which will be found at His coming is given in the Parable of the Ten Virgins. Matt. 25. It was a time of waiting for the bridegroom. Five took lamps and vessels with oil. Five took lamps and no vessels with oil. All of the lamps burned until midnight. The wise ones replenished their lamps and went with the bridegroom. The foolish had made a wrong calculation, judging the bridegroom to come at least before midnight. These were the ancient "date-setters" for the return of the Lord. Watch. There were servants who were faithful and were rewarded. There was one who did not honor his Master. Render to God what is His.

Would it be unfair to call attention to the difference between the scene in Matt. 24:31 and that of Matt 25:31? Jesus must have had a purpose in separating these two accounts. The first tells of the gathering of the elect only. The second describes the gathering of the nations. The first says, "He shall send his angels," and the second says that the angels are with Him who sits upon the throne of His glory. The first has no separation of the elect; the second tells of a separation taking place. There are no awardings in the first, while there is reward in the second. Here we see the King in His authority and the nations of the earth under His judgment. The elect are gathered unto Him to be with Him.

The Jews rejected their Saviour and dishonored Him who would be the King. The church accepts the Lord Jesus Christ and waits for His glorious return. The world must abide its judgments when the King shall return for His kingdom. The Gentiles possess the vineyard from the Jews, but must be faithful in keeping it for Him. It is the business of the church to witness unto Christ in all the world until He comes. The marriage feast will be ready, and is now ready; the people of the world have the invitation to enjoy the fellowship of the King's Son, but the Son will return some day to take His kingdom. It is not yet, but it will come, for the kingdom of heaven in its spiritual aspects is now at hand.

The closing pictures of the Lord's coming as given in the Gospels do not present the resurrection, although Christ said He will call the dead to life. It does not show the picture of a new heaven and earth, although Christ will make all things new. There is a fire judgment for the wicked, but the scene does not depict its final aspects.

We must leave what Jesus did not say to the things which will be revealed by the spirit and by the Father Himself in His own manner and time. John 14-16.

"I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also."

Win the next world by the sacrifice of this, and thou shalt have both.—Anon.

EDUCATIONAL

God's Cure for Alcoholism

By Clarence Y. Fretz

Much is written these days in attempts to help alcoholics in their very real problems. Too often, we feel, not enough stress is laid on the direct Christian approach to the problem as given in this article by one of our active city missionaries.

It was the Apostle Paul whom God used to put on record some very telling statements about alcoholism. In I Corinthians 6:9, 10 he says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, . . . nor thieves, nor covetous, nor **drunkards**, . . . shall inherit the kingdom of God." Immediately after this warning Paul reminds his readers of the reality of deliverance from such vices: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." It is altogether clear from this passage that some of Paul's readers had experienced God's cure for alcoholism, and history records many others, deeply confirmed inebriates, who have experienced deliverance from alcoholism through the Spirit of God.

The above Bible passages make clear just what is God's cure for alcoholism. It is necessary, before one is able to obtain this cure, to recognize one's own helplessness. It is a common fault of alcoholics to think that somehow, somewhere, sometime they will be able to drink in a controlled manner. They think foolishly that somehow they can save themselves, but God's Word says that drunkards shall not inherit the kingdom of God—they simply cannot. There is no power within the human being that is able to deliver one's self. You cannot lift up yourself by your own boot straps. God's cure for alcoholism is by faith in His Son, the Lord Jesus. Those to whom Paul wrote had been washed, made holy and righteous, through His blessed name and through His mighty Spirit. Paul himself said, with reference to his own success in the Christian life, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The Scripture says, "Believe on the Lord Jesus Christ and thou shalt be saved." This does not merely mean being saved from hell but from the power of sin here and now. The angel told Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). That is just what Jesus is able to do. He Himself lived victoriously, overcoming every temptation, and then died as the innocent One in the place of us sinners. After that He rose again, again proving His supernatural power. And since He has ascended on high He has sent forth His own Spirit to work in the hearts and minds of defeated souls who are willing to allow Him to deliver them.

Perhaps these lines are being read by one who has become the victim of alcoholism. You may be wishing you knew just how to go about it to obtain God's sure cure for alcoholism. Here is the way, as it is set forth in the Word of God:

1. You must really want to be saved, not only from alcoholism, but from all your sinfulness. God says, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

2. You must be willing to cry to God for help. The Pharisee, who went up to the temple to pray, insisted on proclaiming his own cheap goodness. The publican realized his sinfulness and helplessness, and cried humbly, "Lord, be merciful to me a sinner" (Luke 18:13). Jesus said it was the publican who went away justified. Do you want to be made righteous? Pray to God in the name of Jesus, the Saviour. "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).

3. You must "repent and be converted." When once you are sorry for your sins, and sincerely desire to lead a different life, God can begin to work in your life. In fact, God's Word says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). What a promise! What a gift! The Holy Spirit of God Himself!

4. You must "believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). This bears repeating. It is not a set of rules that will save you, but a person, God's own Son, Jesus Christ. No church can do it, Jesus Himself said, "No man cometh unto the Father, but by **me**" (John 14:6). Your own righteousness is but as filthy rags in God's sight. Don't depend on yourself. Put all your trust in Christ. "He that believeth and is baptized shall be saved" (Mark 16:16).

5. You must confess Jesus as Lord before men. He is Lord—the Lord of heaven and earth. Own Him publicly as **your** Lord and Saviour. Not only will He then own you as His child, but it will soon separate you from all the Christ-mockers who keep dragging you down.

6. You must deliberately separate yourself from all degrading influences. Tell the old crowd that you are going to serve the Lord, invite them to join you, and then give up their companionship forever, if they are

not interested. Stay away from all places where strong drink is served. Don't even look at the old stuff. You know what it eventually does to a person. The Wise Man Solomon knew what he was talking about when he said, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:31, 32). "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

7. You must unite in an intimate, active fellowship with the most spiritual, faithful congregation of Christians that you can find. Notice Acts 2:41, 42: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Here is God's cure for the feeling of loneliness and insignificance which often drives a man to drink. Join the holy, happy company of some real Christians, and associate with them as much as possible, and in every good and noble activity possible. Help them always, and be humble enough to let them help you—spiritually, morally, or even financially if so led.

8. Find much delight in the Lord, His Word, His people, His work, His near return. Let His Spirit lead you, and His Word indwell you. Be as filled with the Spirit as you once were with strong drink, and express your joy in spiritual song. Never forget what the Lord has done for you. Tell the good news to everyone. Jesus saves—alcoholics—everybody!

9. Take special pains to help others who have become overcome with drink. You know just how you were delivered. If you stay true, you will be a great assurance to them that deliverance is possible.

10. Do everything you can to warn young people of the dangers of strong drink. Give them your personal testimony. Call attention to the teachings of God's Word, such as the following:

"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine" (Joel 1:5).

"For the drunkard and glutton shall come to poverty: and drowsiness shall clothe a man with rags" (Prov. 23:21).

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23:29, 30).

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Prov. 20:1).

Philadelphia, Pa.

What you dislike in another, take care to correct in yourself.—Sprat.

Public Bible Reading

By Laura Esther Haugh

Audiences may be delighted and inspired by those who purposefully select scripture and effectively interpret the same. They may be disappointed when the Book is disregarded by nonuse in the pulpit or ill-used by merely mouthing its words, reading with uncertain meaning, or misinterpreting. Proper public reading may be accomplished through sincere study.

Remember Paul's instruction to "study . . . handling aright the word of truth." That certainly would include proper reading! Ezra "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." When Jesus read "the eyes of all of them in the synagogue were fastened on him," He must have been clear, spirited and direct to have compelled such attention.

Good readers are not confined to old days. Last winter in a desert town we attended the community church of which Dr. J. R. Macartney was the pastor. . . . He selected the scripture purposefully, sensed its meaning, stirred our emotions, and read directly to us. Listeners' eyes were bright with interest and ears caught the significant tonal suggestions. He assumes the attitude that this is the first time the listeners have heard this Bible passage. He believes that in his Bible reading he is being used of God to speak to man, and his reading is colored by this belief.

Public readers are not all as diligent as this pastor. Through careless use of vocal inflections some surprising and distorted inferences occur. A careful study of the passage would avoid such blunders.

Sometimes readers differ in their interpretations of the same passage. Some read Psalm 121: 1: "I will lift up mine eyes unto the hills, from whence cometh my help." This suggests that strength comes from the hills. Another reads this passage in this manner: "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from Jehovah, who made heaven and earth." Surely the latter was the psalmist's conviction. One reads Phil 4:8—"If there be any virtue, and if there be any praise, think on these things"—with the accent on **things**; another accents **these**.

In a Bible interpretation class, Mary A. Blood, then president of Columbia College of Expression, Chicago, cautioned us to avoid **nots** in life and literature, for they center attention wrongly. Following are examples of some **nots** as found in the Bible. The word order is inverted; we keep the same vocal inflection as for the regular order. Practice on these will result in correct and easy handling of the **nots**. "Fear not" (Luke 2:10); "Let not your heart" (John 14:1); "I praise you not" (I Cor. 11:22); "Judge not" (Matt. 7:1); "Think not" (Matt. 5:17); "Ye know not" (Mark 13:33); "We shall reap if we faint not" (Gal 6:9); "A workman that needeth not to be ashamed" (I Tim. 2:15); "Forget not to show love" (Heb. 13:2, R. V.); "Marvel not, my brethren" (I John 3:13).

Discovery of the key word leads to the correct meaning of sentences, but the public reader dare not stop with word study. Words are but skeletons of ideas upon which flesh and blood must be hung. This is accomplished through the imagination—vivifying each scene and living the lives of the characters found there—and then creating those scenes and characters in the reading. It is not an easy task to read effectively but it is challenging to mind and spirit. The whole gamut of human emotions is found in the Bible. To make the Bible true to human experience and to interpret with a sympathetic touch and in a simple manner these various emotions are the goals of an effective reader.

To what soul depths we may be led through the effective reading of John 13:1-20, the passage used at the communion service! Often it sounds as if it were read only because it is the customary thing. Sometimes the reader seems to reflect the tonal forms he heard in childhood when this passage was read. Sometimes it is read without preparation. A painstaking interpreter will wish to prepare himself through prayer for a personal realization of its spirit and meaning.

Contemporary Religious Jurisprudence, I. H. Rubenstein; Waldain Press; P. O. Box 97, Chicago 90, Ill.; 1948; 120 pp.; \$2.50.

The purpose of this book, by I. H. Rubenstein of the Illinois Bar, is, according to the words of the author, "to clarify and state the civil and criminal legal aspects of the major polemical tenets of fortune telling, faith healing, and pacifism." Rubenstein feels that the conflict of "these tenets, particularly in their public expression in actual practice with respect to public morals, public health, public welfare, and national safety will always be one of the most important and pressing legal problems which prevail in any civilization."

Just what constituted the criterion for the unique combination on the widely, or at least apparently, divergent subjects of fortune telling, faith healing, and pacifism, can be answered only by the author's view that a large proportion of the adherents of these tenets are "religious zealots," creating matters "of grave public concern," especially "during times of war, epidemic, and national crisis." Fortune tellers "would abrogate the laws against speculation and false pretenses, and thrust the nation into a maelstrom of archaic superstitions and frenzied speculations." Faith healers "would repeal all medical and sanitary legislative safeguards, and expose the nation to the menace of infectious and contagious diseases." Pacifists "would strip the nation of its armed might, even in the face of invasion."

The book is well documented, evidencing the handiwork of a lawyer, and examines each subject first by the legal aspects, then by the criminal, and then by the civil aspects. The subjects of fortune telling and faith healing are of little concern to Mennonites. The thorough documentation of all cases involving judicial jurisprudence shows that the author intended to cover his discussions adequately. It is of interest to note the methods employed by some faith healers to evade, or to fulfill, law requirements in order to practice their specialty.

For further preparation S. S. Curry in his book, "Vocal and Literary Interpretation of the Bible," suggests that the reader ask himself these questions: "Do I realize this passage? Do I see every scene as if I were there myself? Are the characters really men and women? Do I simply and directly express the activity of my own thinking and my own heart in response to the truth?"

The interpreter will express his impression through striking pause, significant inflection, tone color, change of pitch and movement. His listeners should be awakened in mind and spirit. With Curry we ask, "Can negligence be forgiven in the preacher who is to paint by his voice the Biblical narrative, the characters and spirit? He ought to be ashamed to appear before his congregation with a Bible passage unstudied, haltingly delivered or misunderstood."

A didactic or teaching passage requires a warm, conversational manner; the reading should be directed to the many as though to one person. The reader who cannot look up from his book to do this or who rests his eyes on a favorite spot or on the ceiling is not in contact with his listeners.

The interesting and vital principles of good reading applied to the rendition of Scripture passages make the Bible new, fascinating and alive to the student and the audience.—Gospel Messenger.

Book Reviews

Among the suits discussed are those connected with the "I Am Movement," the "Blessed Handkerchief" espousal, and "Mental Healing." Eighteen pages deal with the civil aspects of Christian Science.

The chapter on pacifism covers such topics as the conflict of pacifism with national safety, the Federal Draft Acts of 1917 and 1940. Also defined are conscientious objectors, ministers, and divinity students under these acts. The right to conscript is traced to the Norman Conquest when the feudal law was introduced in England in 1181. This law was repealed by James I. Recruiting was again done in 1704 and has apparently been considered as the right of the English government since that date. United States has always regarded conscription as the privilege of the Federal government.

As early as 1777, Quakers and other conscientious objectors "have been exempted as an act of grace from military service by provisions of a number of state statutes and state constitutions." In many cases army substitutes or money was to be provided the government in lieu of service. During the Civil War, Congress permitted exemption for "the Society of Friends and the association of Dunkards, Nazarenes, and Mennonites," provided a substitute was furnished or a payment of \$500 was made. The Draft Act of World War II is gone into with detail and deals nearly exclusively with the problem of Jehovah's Witnesses in their suits against the government in which there were attempts to prove that their followers were ministers and therefore exempt under the law. Significantly, Mennonites are not discussed, indicating that Mennonites were not a problem for the Government. There is mention of the suit of the State v. Huterische Brüder Gemeinde in which South Dakota unsuccessfully attempted to dissolve the corporation of a colony of Hutterites. The ruling in the case was that a pacifist religious corporation is not unlawful.

Further discussion of pacifists include the State's right to bar a pacifist from a licensed profession, trade, public office or position, a

private employer's right to discharge a pacifist employee, alien pacifists, and soldier pacifists. None of the discussions are of particular significance to Mennonites in that they discuss Mennonite problems, but they are valuable for those who are interested in what the law says about conscientious objectors.

Here is a book first of all for lawyers who may want for their reference the opinions of courts in the nation regarding pacifism, fortune telling, and faith healing. The section on pacifists makes the book a handy tool for local draft board officials and ministers or counselors who work with conscientious objectors. It would be well to have a copy in each church library. Even though the book may seldom be used, it is one of those "musts" in the event conscription and its peculiar problems should again appear. The language used is not stilted and an average person can understand the points and the verdicts of the cases discussed.—Ford Berg.

Together We Worship, Gertrude Little; Warner Press, Anderson, Ind.; 1948; 86 pages; \$1.50. Attractively bound.

The author gives in this volume a compilation of services which she has planned for use in the church where she was responsible for the worship services. The purpose of the book is to give a leader, especially a minister, help in so planning the public worship service that it will be a means of leading the people to true worship of the living God. This work is the result of giving care and diligent thought to the public service.

Careful planning is essential for the success of any undertaking. Especially is this true of our worship services at the house of God. They should be inspiring, instructive, and helpful. As Mennonite ministers, we have very much to learn in this matter. Sunday-school superintendents can also learn much that will be helpful and practical.

This book contains two main parts: (1) Guiding Principles in Planning Worship Services, and (2) Thirty-six Suggested Worship Services. In the first part the author first of all defines worship as "man's realization and appreciation of God's infinite value to him. At the same time the individual becomes conscious that he is inadequate unless he is possessed and empowered by this Infinite Being." Then in this first part she answers these questions: Of what value is public worship? Can group worship just happen? How does a leader plan a worship service? What kind of leader does this require? In closing the chapter she says, "If you can, with God's guidance, make use of any small part of this book for leading any group to be a greater force for good in bringing Christ's way to your community or any part of the earth, I shall be well repaid."

In the second part of the book are fully outlined thirty-six suggested public worship services intended to fit all, or nearly all, of the special occasions that may arise in church administration, as well as a number of services that would fit an ordinary church service. Very few, if any, of us would carry out exactly to the letter every suggestion of the author for any service. Some suggestions would not fit well into our usual type of service. Instrumental music and choir singing are taken for granted, and these suggestions we could not use. Each minister or Christian leader who uses the book must use judgment and consideration as to the desirableness and profitableness of the various suggestions. There are very many thought-inspiring hints and ideas that we can use. Users of this book will be helped in finding suitable Scripture reading for special occasions in church work. The thoughts for meditation at the beginning of each suggested outline are valuable. The advice concerning suitable hymns for each occasion will be found helpful.

It is my belief that this book is valuable to any of our ministers and will aid them in leading the congregation in worship. We cannot use the suggestions regarding instrumental music and choir singing, but there are many good and useful helps in this book.—Leroy Gingerich.

Calling Youth to Christ, Billy Graham; Zondervan Pub. House; 1947; 131 pp.; \$1.50.

The author of this book is vice-president of Youth for Christ International and a graduate of Wheaton College. He has traveled in America and many foreign countries under the auspices of Youth for Christ, conducting city-wide campaigns and a world-wide evangelistic ministry among young people.

The book contains eight messages used by the author in his evangelistic work.

The author presents his messages in a forceful manner, has originality, and teaches the Scripture from the present-day popular, fundamentalist, Calvinist viewpoint.

In his first chapter on "America's Hope" he gives a vivid picture of the corruption of the nation and warns of coming judgment. He concludes that "our only hope is revival."

In the last chapter of the book he gives strong sound teaching on hell. A Bible description of the place is given and he states that "the Word is enough" and that among those Christians to whom hell means little, Calvary means less.

Between the first and the last chapters youth is encouraged to Christian growth, confession of sin, and faithfulness. Christ is held forth as youth's Hero, and salvation by the blood is clearly set forth.

The reviewer respects the author for his earnestness and feels to commend him for the strong appeal he makes for youth to serve Christ. He, however, feels it necessary to warn that while the book as a whole is the kind of literature that may lead some to a faith that can save (James 2:14) and inspire some to a more noble and holier obedience to the Word, a number of weaknesses make it the type of reading that may lead multitudes into a condition where they do as Christ said, say, "Lord, Lord, and do not the things which I say."

Concerning salvation the book has only a fractional Gospel ring. A simple belief in Christ apart from any effort or co-operation on our part is continually set forth as the only way to be saved. On page 66 in relating the conversion of the Philippian jailer he says, "Paul answered, 'Join the church and thou shalt be saved.' Oh, no!" "Get baptized and thou shalt be saved.' Oh, no!" thus ignoring part of Peter's equally inspired answer in Acts 2:33 "... Be baptized . . . for the remission of sins." And the part of Christ's commission in Mark 16:15, 16: "He that . . . is baptized shall be saved."

On page 60 he declares "... no religion . . . can save your soul You decide to follow the teachings of Christ, but if teachings could save, you could turn to Buddha or Confucius. Their teachings are among the most beautiful in the world. . . . Nor can the doctrines and precepts of Christ save." The Bible states otherwise. Paul teaches that we are saved by the Gospel. I Cor. 15:1, 2. Peter states that we are born again by the Word. I Pet. 1:23. James declares that justification is "not by faith only" (James 2:24). Furthermore, Paul tells Timothy that by continuing in the doctrine he would save himself. I Timothy 4:16.

On page 67 he gives good teaching on, "Are You An Obedient Servant?" but concludes very weakly that without obedience the Scripture indicates that you can put a big question mark on your salvation. Whereas the Scripture plainly teaches that keeping Gospel commands (I Cor. 7:19) and Gospel obedience are essential to eternal salvation. I Thess. 1:8; Heb. 5:9.

On his treatment of worldliness and separation the teaching is below New Testament standards and principles. On page 70 he says, "We call a person separated if he does not attend certain places of amusement. This is one of Satan's lies Worldliness . . . is in reality an inner attitude." Here he fails to recognize that inner attitudes result in outward expressions and that avoiding worldly amusements is certainly a part of Bible separation. I Pet. 4:3, 4.

At the bottom of page 70 an account is given of a woman who felt she missed a blessing in his meeting because she thought she detected

lipstick on his wife. Instead of giving some strong teaching against make-up and vain show as he could and should have, he brands the woman as being "poor deluded, Pharisaical and having religious pride." He follows then at the top of page 71 by bringing the standard of Christian living down to the custom of the people.

Concerning Christian attire the author almost makes sport of separation and modesty and encourages ornamentation and gaudy colors. On page 69, he says, "We are a peculiar people—not, however, in the sense that we dress strangely . . ." About a young fellow who was dressed too peculiarly to suit him, he says, "I was bowled over with amusement. . . . I bought him a red tie, white shirt, a red handkerchief and red socks. . . ." When he met him later he says (top of page 95), "He wore a big red bow-tie. . . . He asked 'How am I doing now?' I said, 'Boy, you are cooking with gas now. That's the stuff!'" He then follows by encouraging folks to "walk down the street with your shoulders back. Dress as attractively as you can." This is in striking contradiction and does violence to the Bible standard of I Tim. 2:9 where modest apparel with shamefacedness and sobriety is commanded, also I Pet. 3:3 where display in dress and jewelry and ornaments are strictly forbidden.

The book has a number of illustrations from military life with no teaching on the fundamental Christian principle of nonresistance and peace. On the contrary he says that "The church should be taking its proper place of leadership in the nation" (bottom of page 23). The Bible does not give the church's commission as leadership in the nation but as preaching the Gospel of salvation and peace to all nations.

As a whole the book could be said to be antagonistic to Bible principles as believed by the Mennonite Church. Due to the foregoing criticisms and others that might be mentioned, the book can be given only qualified approval. We would not recommend it for wide circulation among our people but believe it may be read with profit by those who have a keen sense to detect the "little foxes that spoil the vines."

—Aaron M. Shank.

He Will Abundantly Pardon, Dr. Walter A. Maier; Concordia; 1948; 373 pp.; \$2.75.

This is a book of radio sermons preached by Dr. Walter A. Maier during Lutheran Hour. The author is a professor at Concordia Seminary, St. Louis, Missouri; but he is best known for his radio ministry. In four years he preaches to more than the equivalent of all the people of the earth.

These sermons reveal the author's love for the Lord, and his passion for souls who are perishing in the darkness of sin. Repeatedly the Lord Jesus Christ is presented as the only answer to the world's great need, the only Saviour of men. He alone can save men from the terrible sinfulness of their own hearts, and from the impending ruin toward which a world without Christ is heading.

Almost anyone who is interested in the work of the Lord will find these sermons both inspirational and enjoyable, for the author uses an abundance of illustrations and has a wide understanding of world conditions.

The only objectionable feature of the book is the author's attitude toward military service. Though he repeatedly decries war and describes its horribleness, yet he does not urge young men to take a positive stand against becoming a part of the armed forces. He rather assumes that it is to be expected that they will serve their country in this way; therefore he blesses them and prays for them in this work.—Myra E. Hess.

"No man can be a disciple of Jesus Christ without bearing the cross. A great many people want to know why Jesus Christ has so few disciples, and Mohammed has so many. The reason is that Mohammed gives no cross to bear."

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y. P. B. M. Editor

The book of Romans which we are studying is a setting forth of the Gospel of Christ, the plan of salvation, in which we receive a justification before God through faith in the merits of Christ. This plan meets sinful man in his great need and, through the atonement, makes possible deliverance from the just penalty his sin deserves, and brings him into the heritage of power through the Spirit by which he is enabled to fulfill the righteousness of God as he minds the things of the Spirit.

This Gospel plan takes in both Jew and Gentile. The Jews, in a large part, have stumbled in thinking that their works in keeping the law have given them credit of righteousness before God superior to the Gentiles. The plan of God in the law was only to reveal man's inability to keep the law that he might become conscious of his sinfulness so that he would be ready to receive the gift of righteousness through faith in Christ the Redeemer. The Gentiles who have responded to the Gospel have received the blessing and have been adopted as the children of God.

God is working through providential leading to bring the Jew to understand his true place before God and to lead him to accept Jesus as the Christ and thus enable him to take his place in God's plan. As Paul is made to see God's wonderful wisdom in dealing with all the world, he breaks out in adoring praise concerning the depth of the riches both of the wisdom and knowledge of God, and of the unsearchableness of His judgments and ways past finding out.

This Gospel plan makes possible a practical life of righteousness in which the Christian meets with every class of people and lives out the principles of the Christian dispensation and bears witness to the power of the Gospel to meet every human need.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them" (Rom. 1:16-19).

This is a very rich study and will deepen the experience of all who seek to understand the writing, not only in an intellectual way, but in a way that makes its precious plan applicable to one's own experience. May each one use this as an opportunity to learn by personal study and by hearing what others have learned, and thus, yielding to all that is understood, give God the right of way.

THE NEW MAN IN CHRIST

Romans 6-8

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Topic for June 12

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MOTTO

More than conquerors.

MEDITATIONS ON THE TOPIC

I. The New Man.—When we become Christians the "old man," our inherent sinful nature, is crucified. Christ was crucified as our representative, and His sacrifice has been accepted of God in behalf of our sin and transgression. Thus, our "old man" is reckoned as dead. We are to give him no more sway in our affairs. The "new man" is given the right of way to direct all our living. These two men with whom we have an intimate acquaintance in our experience are opposite in nature. We will find by the law of God that the "old man" does not submit to it. If we struggle against the "old man" in our own power we find ourselves continually failing. But when we give the "old man" the place we should, we will deny his right to dictate for us any more. We will not only reckon that he has been crucified in the legal substitution of Jesus Christ in our behalf, but we will actually crucify his claims

in our own life. The "new man," who is "renewed in knowledge after the image of him that created him," gives enablement to our will so that we have the power to put off works of the flesh which characterize the "old man" in his corruption according to deceitful lusts. Eph. 4:22. When there is power to put off there is also power to put on the "new man" who expresses himself in such graces as are in opposition to the deceitful lusts which before had sway by the dictates of the sinful nature.

While it may yet be possible for us to deceive ourselves and allow the carnal nature to have a place in our life (I Cor. 3:1-4), it is not God's will for us; and when we do it, we do it at a distinct loss and to the destruction of happiness and spiritual power. Unless we awake to where our lusts and carnal thoughts are tending, we shall reap corruption and death to our soul in its relation to God. Cp. Rom. 8:6; Gal. 6:8. Life and peace and the fruits of righteousness are the heritage of those who walk in the Spirit and thus put down the works of the flesh.

II. The Text.—Rom. 8.—This chapter reveals the way of victory by the Spirit of God. Through the Spirit the deeds of the body are mortified (v. 13), and our lives are led in righteousness. The Holy Spirit in our lives marks us as the children of God and gives us an assurance of the inheritance of adopted children. He helps our infirmities and enables

us to receive from the Father the blessings we so much need because He makes intercession for us according to the will of God. Nothing is able to separate us from the love of Christ. We are more than conquerors through Him and may triumphantly endure in the face of every difficulty and the opposition of every powerful foe.

OUTLINE STUDY

IV. THE NEW MAN IN CHRIST (Chapters 6-8).

1. Identification with Christ (6:1-14).
 - a. In His death and resurrection (vv. 1-11).
 - b. Acting in the light of this new relationship (vv. 12-14).
2. The New Relationship Established (6:15-7:6).
 - a. The new Master (6:15-23).
 - b. The figure of a new marriage (7:1-6).
 - c. Two questions about the law (7:7-25).
 - (1) Is the law sin (7:7-12)?
 - (2) Is the law made death to me (7:13-25)?
3. The Victory of the Spirit-life (Chapter 8).
 - a. Victory through the Spirit (vv. 1-11).
 - b. Sons through the Spirit (vv. 12-17).
 - c. Hope through the Spirit (vv. 18-25).
 - d. Help through the Spirit (vv. 26-30).
 - e. Assurance through the Spirit (vv. 31-39).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Holy Spirit."
2. How the Spirit Helps Us.
 - a. He gives us victory over our evil nature.
 - b. He makes us children of God.
 - c. He gives us a hope for the future.
 - d. He helps us when we pray.
3. We Can Trust Christ Everywhere.

For Seniors

1. The Failure of the Law.
2. Meaning of Crucifixion with Christ.
3. Meaning of Resurrection with Christ.
4. Victory Through the Spirit.

PERSONAL THOUGHT

God has done all things needful for my salvation and victory. Have I met all conditions and appropriated all the blessings prepared for me?

SEED THOUGHTS

It is our privilege in the Spirit's power to get daily, hourly, constant victory over the flesh and over sin. But this victory is not in ourselves, not in any strength of our own. Left to ourselves, deserted of the Spirit of God, we would be as helpless as ever. It is still true that in us, that is, in our flesh, dwelleth no good thing. Rom. 7:18. It is all in the Spirit's power.—Torrey.

Settle it clearly and forever that the flesh can never bear this fruit (the fruit of the Spirit), that you can never attain these things by your own effort, that they are "the fruit of the Spirit." We hear a good deal in these days about "ethical culture," which usually means a cultivation of the flesh until it bears the fruit of the Spirit. It cannot be done until thorns can be made to bear figs, and a bramble bush grapes. Luke 6:44; Matt. 12:33.—T.

SALVATION IN CHRIST FOR ALL

Romans 9—11

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Topic for June 19

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MOTTO

Confess with thy mouth the Lord Jesus.

MEDITATIONS ON THE TOPIC

I. **Christ for All.**—God has only one plan of salvation for mankind. He has wrought through men in various ages to prepare the world for the Gospel. The Israelites had their high day as the instrument of God. But when they refused the fulfillment of God's promise in Christ, they cut themselves off from the position near to God. Only a remnant of the seed of Abraham, of Isaac, and of Jacob met the approval of God as chosen instruments for His purposes.

Those who sought to be righteous by the works of the law, failed of what they sought, because it was God's plan to bestow it upon those who believe. It is not possible for men to earn their salvation. Christ has become the Redeemer of all who accept His atonement by faith. Because of this, many of the children of Israel lost out, and the Gentile world who had been without a near place, were brought in to enjoy the blessing of the plan of atonement because they accepted the Gospel of the grace of God by faith.

Faith works in the heart of those who hear the Gospel. When men respond to that conviction which God implants into their hearts by the working of His grace, they give expression to what is in their heart by confessing with their mouth and taking their place in line with the conditions of salvation. The gift of salvation becomes theirs regardless of their ancestry or formal position in the works of the ordinances and practices of the law.

But God does not continue to cast off Israel if they meet the conditions and are thus brought into the fellowship of the Gospel. "God is able to graff them in again" into the tree, from which they were cut off from the favor of God, when they come and seek the Lord in faith. It seems that there will be a counteraction when the Gentiles have obtained mercy. The Israelites will behold the work of grace and be moved thereby to accept it also. "Through your mercy they also may obtain mercy" (11:31). He works in providence in a way that brings mercy upon both Jew and Gentile.

II. **The Text.**—Rom. 10:6-15.—This passage sets forth the way of "righteousness which is of faith." This faith that has been kindled in the heart by the message of the Gospel and has been confessed with the mouth as to the Lordship of Jesus the risen One, brings to the confessor salvation.

Rom. 11:33-36.—This passage is an expression of worship of the Lord who has revealed to men the great depth of the riches of both His wisdom and knowledge. This revelation shows that there are in God unsearchable judgments which men cannot fathom but which have been unveiled sufficiently to bring us to adore and worship and yield ourselves fully into His hands.

OUTLINE STUDY

V. SALVATION IN CHRIST FOR ALL (Chapters 9—11).

1. **God's Justice to All** (9:1-29).
 - a. Paul's concern for Israel (9:1-5).
 - b. God's promise assured by faith (6-13).
 - c. God's mercy received by faith (14-18).
 - d. God's redemption conditioned by faith (19-29).
2. **God's Reasons for Rejection** (9:30—10:11).
 - a. Lack of faith (9:30-33).
 - b. Preference for self-righteousness (10:1-7).
 - c. Refusal to accept Christ (10:8-11).

3. **God's Acceptance Through Christ** (10:12—13:32).

- a. Faith condition embraces all (10:12-21).
- b. The remnant saved by grace (11:1-10).
- c. The Gospel overflows back to Israel (11:11-22).
- d. Recovery of the Jews to Christ (11:23-32).

4. **The Doxology** (11:33-36).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Righteousness."
2. We Are Saved by Faith in Christ.
3. We Must Confess Christ with Our Mouths.
4. We Must Believe Sincerely.
5. Christ Saves Anyone Who Trusts Him.

For Seniors

1. The Importance of Mouth Confession.
2. The Necessity of Heart Belief.
3. The Extent of Christ's Salvation.
4. The Need for Witnessing.

PERSONAL THOUGHT

Have we tasted of the salvation which has been set forth for men and women of faith?

SEED THOUGHTS

We enter into rest by faith. From the beginning to the end, at every step, salvation is by faith. God freely offers to us in Jesus Christ a manifold salvation: forgiveness, justification, eternal life, the right to be sons, participation in His own nature, sanctification, heart-cleansing, an indwelling Christ, keeping unto a salvation ready to be revealed in the last time, power to stand, victory over the world and the evil one, rest. We appropriate to ourselves every item in this salvation by faith. By grace are ye saved through faith from first to last.—T.

I'm not ashamed to own my Lord,
Nor to defend His cause;
Maintain the honor of His Word,
The glory of His cross.

Jesus my God! I know His name;
His name is all my trust;
Nor will He put my soul to shame,
Nor let my hope be lost.

Firm as His throne His promise stands,
And He can well secure
What I've committed to His hands,
Till the decisive hour.—Sel.

THE LIFE IN CHRIST AMONG ALL

Romans 12—16

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Topic for June 26

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MOTTO

Be ye transformed

MEDITATIONS ON THE TOPIC

1. **Living the Christ Life Among People.**—Recognizing the worthiness of our God to receive our supreme devotion, we ought to fully consecrate to Him our whole being as a living sacrifice. Living apart from the fashion of thought and life which this present age practices, we should live unto the Lord as pleasing Him. We should take our place in the church with all humility and fulfill our mission among those of like faith with us. Love should be the ruling motive of our doings as we live in sympathetic devotion to the needs of those about us. We should not seek out the things that are great and high, but have a spirit that condescends to the lowly ones of earth. Vengeance should not be our purpose toward any one who does us evil. Peace toward all men should on our part be the rule of life and move us rather to return good for evil and leave all the execu-

tions of vengeance in the hands of God who alone knows how to judge righteously.

Our line in the world should be submissive toward the earthly rulers who have charge of affairs. They have a business which God has permitted them to execute in punishing evildoers and providing benefits to the well-doers. It is right to pay our taxes and to obey the laws of the government.

Our outlook should consider the time. The approach of the end of time should press us to a wide-awake life of virtue and a persistent avoidance of the evils about us.

We need to seek to support the weak and to bear their infirmities with patience and self-denial. We are not to judge our brother or to despise him, but we must see to it that we do not put any hindrance in his way that might cause him to stumble. Righteousness and peace and joy in the Spirit are chief values above food and drink. It is well to so live that we are not guilty of harming others in their spiritual relation to God. We should follow the example of Christ in seeking to please others for their good rather than seeking our own pleasure.

II. **The Text.**—Rom. 12:1-8.—This passage exhorts the believers of Rome to consecration to the Lord and separation from the world. They are to humbly seek to keep their place in the body of Christ and live a life of service toward each other and in faithfulness to God.

Rom. 13:1, 8-10.—These verses exhort to subjection to higher powers, also to obey the law of love of one another, which fulfills the whole law if faithfully carried out.

Rom. 14:13-23.—This shows the law of love in self-denial for the welfare of others rather than to despise their weakness.

OUTLINE STUDY

VI. THE LIFE IN CHRIST AMONG ALL (12:1—15:13).

1. **The Christian's Relation to Believers** (Chapter 12).
 - a. God's claim (vv. 1, 2).
 - b. Each filling his own place (vv. 3-8).
 - c. Serving one another in love (vv. 9-21).
2. **The Christian's Relation to the State** (Chapter 13).
 - a. As a matter of conscience (vv. 1-7).
 - b. As a matter of love (vv. 8-10).
 - c. As a matter of hope (vv. 11-14).
3. **The Christian's Relation to the Weak Brother** (14:1—15:13).
 - a. Do not judge others (14:1-12).
 - b. Do not hinder others (14:13-23).
 - c. Follow the example of Jesus (15:1-13).

VII. CONCLUSION (15:14—16:27).

1. **Paul's Reasons for Writing and Personal Plans** (15:14-33).
2. **Commendation and Greetings** (16:1-16).
3. **Warnings Against False Teachers** (16:17-20).
4. **Salutations from Paul's Companions** (16:21-24).
5. **Benediction and Doxology** (16:25-27).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Love."
2. A Christian Is to:
 - a. Love his fellow Christian.
 - b. Love his weak brother.
 - c. Obey his rulers.
 - d. Keep from judging others.
 - e. Follow Christ's example.

For Seniors

1. The Christian and His Fellow Believers.
2. The Christian's Duty to the State.
3. The Christian in Matters of Conscience.

PERSONAL THOUGHT

The new life of Christ in my heart is to move me to right relations toward those over me and toward those who are my equal and to those whom I esteem as weak.

SEED THOUGHTS

"Abhor that which is evil; cleave to that which is good." What a lofty tone of moral principle and feeling is here inculcated! It is not abstain from the one and do the other, nor turn away from the one and draw to the other; but abhor the one and cling with deepest sympathy to the other.—Sel.

Out in the highways and byways of life,
Many are weary and sad;
Carry the sunshine where darkness is rife,
Making the sorrowing glad.

Tell the sweet story of Christ and His love,
Tell of His pow'r to forgive;
Others will trust Him if only you prove
True ev'ry moment you live.

Give as 'twas given to you in your need,
Love as the Master loved you;
Be to the helpless a helper indeed,
Unto His mission be true.—I.B.W.

PEACEFUL ATTITUDES TOWARD
OUR GOVERNMENT (Peace Day)

Romans 13; I Timothy 2:1-4; I Peter 3:8-17

Topic for July 3

MOTTO

Ye are the light of the world.

MEDITATIONS ON THE TOPIC

I. "Live Peaceably with All Men."—The one who lives a true, peaceful Christian life is an asset unto the government. He does not speak evil of any man, thus stirring up strife. He does not speak evil of the rulers. In doing well he puts "to silence the ignorance of foolish men." His consistent and upright life brings praise rather than blame. He is submissive in everything that is required except what might be contrary to God's Word and command. He is inoffensive in that he pays taxes when he might legally be free from such a service. Matt. 17:27. He pays all required dues without complaint. Rom. 13:6, 7.

Even when he is required to stand for God's higher law against the demands of the rulers who have mistaken their sphere of rule, the servant of Christ is inoffensive, and suffers rather than resists the power. Acts 5:40, 41. Compromise with the power by disobedience to God is not entertained for a moment. Prayer is offered to God for grace. Acts 4:23-31. Prayer is offered for the blessing of God in making a peaceable and quiet life possible. I Tim. 2:1, 2. Like captive Israel, it is the Christian's duty to seek the peace of the country in which he is, along the lines of the Christian's sphere (Jer. 29:7), and not along lines of an unequal yoke. II Cor. 6:14; John 18:36. By yielding to government demands for military service or the ceasing of the preaching of the Gospel, we would bring disaster upon the government by removing the power of prayer which consistent Christians alone are unable to have before God. James 5:16; I John 3:22; 5:14. Christian faithfulness to God with firmness before rulers with true Christian courtesy will establish confidence of men of the world who have authority, and will by the blessing of God do more for peace than weakly compromising with the truth of the Word of God.

II. The Text.—Rom. 13.—Here we are instructed to recognize the sphere which God has assigned to governments and to respect them in their work by submission to the laws which they have enacted. We are duty bound to pay our taxes or whatever other dues may be assessed by the government to support the government in the performance of its work. We are not to resist the power but to do good and not evil.

I Tim. 2:1-4.—In this passage Christians are instructed to pray and intercede and to thank God for those "that are in authority" with a view to their salvation and coming to a knowledge of the truth, as well as that God's people "may lead a quiet and peaceable life in all godliness and honesty."

I Pet. 3:8-17.—This shows that the non-resistant Christian may have to suffer for his faith and as a result of his stand, but that there is blessing in suffering if it be the will of God. Jesus is our example in this. We should always be ready to give a testimony as to why we follow in the steps of our Master.

OUTLINE STUDY

I. The Christian Citizen.

1. What is a Christian?—Gal. 2:20; Rom. 8:14.
2. What is a citizen?—Acts 16:35-40; 22:3.
3. What is a Christian citizen?—Rom. 12, 13; Phil. 3:20; Heb. 11:15, 16.

II. Obedience to the State or Government.

1. Attitude of love to every government of all countries.—John 3:16; Rom. 13:10; Matt. 5:44-48.
2. Particular devotion to one's country.—I Pet. 2:14, 17; Acts 26:1-5; Matt. 17:24-27.
3. Expression of duties.
 - a. Subjection and obedience.—Rom. 13:1-4; Titus 3:1, 2; I Pet. 2:13, 14.
 - b. Pay taxes and customs.—Rom. 13:6, 7; Matt. 17:27.
 - c. Honor for rulers.—I Pet. 2:17.
 - d. Meditation by prayer.—I Tim. 2:1, 2.

III. Living in the World.

1. Contribution of godliness.—I Tim. 2:2.
2. Life of faith—Abraham, Moses, Joshua, Daniel, Isaiah, John the Baptist, Paul.
3. Heralding forth salvation for all.—Gal. 6:14.
4. Lives centered in coming King of kings.—II Pet. 3:9-14.
5. Pattern for all Christians.—Titus 2.
6. Way of peace.—Eph. 2:13-18.

SUGGESTIVE ASSIGNMENT

For Juniors

1. Text Word, "Love."

2. How God Expressed Love to Us.
 - a. In earthly blessings.
 - b. In giving His Son.
3. How Christians Express Love.
 - a. To other Christians.
 - b. To the world at large.
 - c. To enemies.
 - d. To our government and country.

For Seniors

1. What Is Meant by a Christian Citizen?
2. Obedience to the State.
3. Living the Life of Peace in the World.

PERSONAL THOUGHT

Do we possess a peaceable attitude that finds expression in our words and tone of voice as we testify before rulers, and which enables us to obey all laws gracefully whether pleasant or unpleasant, and which enables us to stand kindly and firmly for God's Word when suffering is imminent?

SEED THOUGHTS

Those who profess the nonresistant doctrine should be consistent in their professions. It is very inconsistent for such persons to assume the role of "calamity howler." It is sometimes the case that professed defenseless Christians stir up the minds of people by chronic grumbling, and ill-advised criticisms on government, corporations, etc. Such agitations have a tendency to create a feeling of discontent. A constant feeling of discontent in course of time breeds war. When war comes such persons put on a long sanctimonious face, and say, "Oh, no! I never fight. I believe in nonresistance." Vile hypocrites! They helped to create the sentiment that brought on the war, and now refuse to help those out whom they got into trouble. Let it be remembered that nonresistance is more far-reaching than a refusal to go to war.—Manual of Bible Doctrine.

Let it (nonresistance) be considered as a deep underlying principle that transforms us into meek, peaceable, unassuming followers of the meek and lowly Man of Nazareth.—Manual of Bible Doctrine.

Paul's Epistle to the Romans

By S. F. Coffman

The young people's Bible meetings from May 29 through June 26 are taken up with studies in the Book of Romans. Our Bible Study Editor, Bro. S. F. Coffman, gives a helpful discussion of the book for the benefit of our young people's Bible meeting workers.

There was a purpose in writing each epistle. Paul understood the circumstances of each group to whom he wrote, and made use of the occasion of writing to encourage the church and strengthen the faith of the believers. He had not been in Rome when he wrote his letter to the church in that city. He had no need of introducing himself to the brethren who were in Rome, because he was acquainted with many of them. He knew of the faith of the brethren there, since it was spoken of throughout the world. Rom. 1:8. The brethren in Rome knew the purpose of the Gospel that it was intended to be preached in all the world "for obedience to the faith among all nations." 1:5; 16:26.

The purpose of the apostle in writing seems to have been the one aim of his ministry to the Gentiles, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be

comforted together with you by the mutual faith both of you and me. That I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (1:11-16. Read also 15:20-24).

The Nature of the Epistle

As in all his epistles, Paul identifies himself as a servant of Christ or as an apostle of the Lord, and extends to the people his salutations of grace and peace from God and Christ. In nearly all of his epistles he commends the church for its faithfulness and endurance. Only to the Galatian Church does he fail in

this: "I marvel that ye have been so soon removed." But Paul does not neglect the mention of his prayers for all the churches. Paul's purpose to preach the Gospel is the inspiration of this epistle.

The Gospel which Paul Preached

It is a Gospel of righteousness. It reveals the righteousness of God. In this respect it does not put away the law of God. It reveals a better way of attaining to that righteousness: "From faith to faith," because "The just shall live by faith" (1:16, 17). The wrath of God is not lessened against sin. The attitude of God does not change toward the sinner, whether he be Jew or Gentile. The Gentile sinner is described in 1:18-32, and the Jewish sinner is described in 2:1-11.

All men are responsible for their sins. The Jew has the law and the Gentile has a law, that of conscience. The law was profitable to the Jew only when he kept it. The Gentile who could fulfill the law in righteousness was as acceptable as the Jew. See 2:25-29. Righteousness must be in the heart and in the spirit.

The Jew's advantage, and condemnation. 3:1-20. Having the oracles of God enabled the Jew to know what sin is, and also to know the means of forgiveness under the law. Possessing the law did not make them acceptable to God without righteousness. Their sins condemned them. **"There is none righteous, no, not one."** Every mouth was stopped and everyone was guilty before God. 3:19, 20.

The righteousness of Jesus Christ, and of the Prophets.—Righteousness is possible through faith in Him. 3:21-31. Righteousness does not come to some because they are different from others. All have sinned. v. 23. All that believe (v. 22) have the remission of sins (v. 25) because God has made Jesus Christ a propitiation through faith in His blood. v. 25.

The Gospel of Justification by Faith

How faith operates. Rom. 4. It is not of the flesh and does not depend on works. vv. 1-4. Faith which justifies men is that which believes God. vv. 3, 5. Illustrations are found in the Scriptures: forgiveness of sins, and imputed righteousness. vv. 6-8. Justifying flesh would require that there should be no sin. Faith believes God who forgives sin, and it is no longer imputed. **Abraham's faith, an illustration.** Faith for righteousness existed before the law. v. 10. His circumcision and works followed his faith as fruits of righteousness. vv. 9-11. Abraham is the father of all them that believe. vv. 11-13, 16. Because righteousness is of faith, it is also of grace, and not of works or deeds, and is made possible to those who are not under the law, as well as to those who have the law. vv. 14-18. Abraham believed when the work of the flesh was impossible and was accounted righteous. vv. 18-22.

Faith in Jesus Christ Justifies

"He was delivered for our offences, and was raised again for our justification." 4:22-25. Cf. 3:24-26. Our faith is in Him who was dead and is alive. Peace, access, and hope are the blessing of our faith in Jesus Christ. 5:1-11. The Holy Spirit is the witness who reveals

the love of God to us. v. 5. We are saved from the death of our Adamic inheritance: sin, and death. The sin and death in Adam is real, not imputed. vv. 12-21. Adam was not only the one in whom all died, but he was also the figure of the one that was to come. v. 14. In the **One, Christ**, we have in every instance that which is **much more and more abounding**, that which came from Adam. "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (5:21). The righteousness of faith brings the grace of God unto forgiveness and life.

Faith and Righteousness while in the Flesh

Dead. There are two deaths which must be taken into consideration. The first is that which is in Adam. Rom. 5:12; I Cor. 15:22. We have received from Adam the flesh with its sinful nature. The law, which followed Adam and Moses, was weak through the flesh. Death was the result of sin through the weak flesh inherited from Adam. "The body is dead because of sin" (Rom. 8:10). This is actual sinful flesh, with the motions of sin in the flesh, which brings the judgment of God upon it. Rom. 7:5, 23; 3:10-20; 5:14. Every soul in the flesh is subject to this death for sin.

The second phase of death is that which is attributed to us by faith in Him who died for us. This is the only death which we may assume by faith. The first death is what is described as being "dead in sin." The second is described as being "dead to sin." The first will be accomplished in the flesh, and the second is accomplished by faith in the Spirit. The following three chapters of Romans are based on this fact.

Dead to sin. Rom. 6. Faith appropriates the dead and risen Christ. Rom. 4:24, 25; 5:10. Faith makes real to us and to God the death of Christ for us. In His death we have become dead to sin. Sin does not have power to control a dead thing. **We live no longer in sin.** v. 2. We are baptized into the death of Christ, have appropriated His death in baptismal faith. We are buried by baptism into His death. What is buried remains buried; it is not resurrected. A new thing is resurrected—newness of life, or Christ living in us. The believer can be no more dead than the death which is reckoned to him by God in Jesus Christ.

The old man is crucified. 6:6. He is not dying continually, nor being crucified perpetually. **He is crucified with Christ.** 6:6. The old man was not until there was a new man. The old man is our relation in the flesh to the law. He, the old man, died under the law by the judgment of God in the crucified Christ. The new man is our relation by faith in the risen Christ. Righteousness is fulfilled by yielding our members servants to righteousness unto holiness in Christ, the new man within. 6:20.

Dead to the law, married to the resurrected Christ. Rom. 7. Living under the blessing of being dead with Christ and crucified with Him is a happy experience. The tyranny of the law's judgments and the threatenings of the law may continue, for the law is not dead. The believer becomes **dead to it** by the death of the body of Christ. v. 4. The death of

either husband or wife frees the partner from the law of that companionship. The wife has no husband after his death, and the husband has no wife after her death. The living are free from the law of the former relationship. The believer, being counted dead in the body of Christ, is no longer under the rule of the law, nor under its judgments. He is under the grace and in the fellowship of the resurrected Christ to bring forth fruit unto God. This fruit is in the Spirit and of faith, not of the works of the flesh which cannot please God, even though we remain in the flesh. Keep in mind that the believer is married to Christ in Romans 7, but is apt to be continually plagued by his memory of marriage to the law. The law of the flesh relationship with himself he must admit. But God analyzes this relationship, as "a law, that, when I would do good, evil is present with me" v. 21. "I delight in the law of God after the inward man." "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." But, remember, that there is no condemnation wrought by this action of the law, because we are already dead to it in the body of Him to whom we are married. "I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." The law of sin is broken by being in Christ. Rom. 8.

Married to and living in Christ is living in the Spirit. Rom. 8. It is essential that we live in the flesh, but this does not imply that we live after the flesh. The righteousness of God is fulfilled in us by walking after the Spirit. 8:1-5. Being in the flesh does not necessitate carnal mindedness. Any effort of the flesh to become righteous, is carnal. Being of the flesh cannot please God. 8:5-10.

The desire of the believer is that he may become entirely free from this bondage of the flesh. It will be accomplished in due time. "The Spirit of him that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." vv. 11-25. The Spirit dwells in us as the Comforter of Christ to whom we are married.

The three helpers. Because we are in the body or flesh, the Spirit helps our infirmities, groans for us and "makes intercession for us according to the will of God" vv. 26, 27. **"And we know that all things work together for good to them that love God"** (v. 28). **"For"** God purposes to fulfill His own plan for the believers. "What shall we then say to these things? If God be for us, who can be against us?" "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (vv. 32-39). The threefold power of the Godhead is operative in fulfilling the hope of believers who are justified by faith, while living in the infirmities of the flesh and in a world of iniquity. Nothing shall separate us from the love of God which is in Christ Jesus our Lord.

Israel's Failure Because of the Failure of Faith

Israel continued to live under the law without the acceptance of the redemption that
(Continued on page 191)

SUNDAY SCHOOL

Nuggets of Truth Found in Our Sunday School Lessons

By John F. Bressler

JESUS' DEATH AND BURIAL

Matthew 27:57-61; Mark 15:15-47; Luke 23:26-47; 24:1-6; John 19:23-37

Lesson for June 12, 1949

Golden Text.—I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10:11.

Matthew 27:57-61. It was not the custom among the Jews to give criminals a decent burial. Instead their carcasses were thrown on the garbage dump in the Valley of the son of Hinnom. From that term we get the word Gehenna which, in the New Testament, is a figure of the place of everlasting burnings. But the prophet had declared that He would make His grave with the wicked and with the rich in His death. This was now fulfilled. In their hatred of Jesus, the Jews had crucified Him amid two criminals as though He were the worst of them all; so He died with the wicked. But Joseph of Arimathea and Nicodemus, both members of the Sanhedrin who had refused to consent to His death, came to Pilate and begged the body of Jesus. Being men of wealth, they interred Him in Joseph's sepulcher with honors equal to that of the great of the earth. Thus was a prophetic paradox completely fulfilled.

Mark 15:15-47. A Jew once belittled Jesus for crying, "Eloi, eloi, lama sabachthani." It is only after such incidents have passed that you think of the proper answer. If Jesus was craven for crying so when on the cross, then David was more so, for he said the same words (Psa. 22:1) under much less trouble and anguish. And where is the Jew who would disrespectfully speak of their great king? David, no doubt, underwent experiences in which he felt forsaken of his God, but in Psalm 22:1 he was prophesying concerning the Messiah. Did the Father forsake the Son in that dread hour when the iniquities of us all had been laid upon the only sacrifice for sin that could be accepted by a just God? All the powers of heaven were either withdrawn or held in abeyance as He trod the winepress alone. Although God did hide His face, how could it be otherwise with a God who is too holy to look upon sin? Yet the love of the Son for the Father never wavered, and we next hear Him saying, "Into thy hands I commend my spirit." Centuries before, one of the noblest of men

reached almost the same pinnacle of faith when he said, "Though he slay me, yet will I trust in him." God does not withdraw Himself from His favored ones because He hates them, but because He trusts them. He suffers no one to be tempted above what he is able to bear, and that included His own Son. It includes you and me too. Though we may at times be apparently forsaken, yet the watchful eye of the Father sees to it that nothing can befall us except those things that are for His glory and our good.

Luke 23:26-47. It was customary for the condemned to be compelled to carry his own cross. The fact that Simon, the Cyrenian, was compelled to carry the cross would indicate that the sufferings, both physical and spiritual which He had undergone, had so wasted His strength that He was no longer able to carry the cross. But, what an honor! How could anyone show his love and serve Him better!

There were three groups in Jerusalem that day. One group was composed of the friends of Jesus, and they were not a few. But they were helpless to avert the blow that fell that day upon the Blessed One. The other group were those who hated Him. This was their hour and the power of darkness. And then there was the rabble that always yell what those who hold the reins bid them yell. In that fell hour the Jewish hierarchy filled their cup of iniquity to the full. Within a few years they were not only forsaken of God, but He poured out His wrath to their destruction as a nation. Will such have remorse in hell, or will they by then have become so much like the archfiend that they can have nothing but wrath against God through their being?

The life of the professional soldier does not build up the passions of love and mercy. It is said of the French Zouaves that they used to eat gunpowder to make themselves savage. The soldiers who crucified the Lord only did their duty as soldiers. The soldier is expected to obey orders. But these went farther. They must have some fun at the expense of the One they were crucifying. They did not seem to have it in for the criminals, but the Son of God became the butt of their mockery and abuse. It is ever thus. In times of religious persecutions, the true Christians are made to suffer far more than the worst criminals.

But the words, "Father, forgive them for they know not what they do," have fallen from the lips of many a saint who has been privileged to become a partaker of His sufferings. He set the example; they follow after.

It is possible to change very late in life. The penitent thief is an example. But at best he could give only one testimony for his Lord. And his daily life had never given a witness in favor of the good.

By life and lips it is your privilege to witness for Him. But perhaps you have only enough courage to do so in your dying hour, as seems to be the case with so many professors. Better start now; you may not have opportunity then.

JESUS RISES FROM THE DEAD

Mark 16:1-8; John 21:1-17; I Corinthians 15:12-19

Lesson for June 19, 1949

Golden Text.—But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

Mark 16:1-8. It is hard to understand anything that is contrary to what you want it to be. Jesus had been telling the disciples for some time that He would suffer death in Jerusalem, but that He would rise again the third day. But such a thing had never happened, and they just could not understand the words of Jesus, so much so that as far as is definitely known none of the followers of Jesus had any hope left after the cruel events of Calvary. I personally believe that Mary of Bethany, and probably Mary His mother, understood. You will notice that neither of them are named as coming to the grave on the morning after the Sabbath. Mary of Bethany had anointed Him for burial before His death. Mary, the wife of Cleophas, sister or perhaps cousin to Mary the mother of Jesus, and some others came to the sepulcher. Why didn't the mother come? Did she expect the resurrection, or was she completely prostrated with grief? But we know that among the disciples there was nothing left but the blackness of despair.

The women that came to the sepulcher were not expecting the resurrection; they came to anoint the body of the best friend that they had ever known. We cross many a bridge before we come to it. The women were wondering as to who would roll away the stone from the door of the sepulcher. Didn't they know that there was a guard stationed there, or would they have worried more if they had known? But they went on hoping that something would happen, and something had happened. In the service of God there are no blind alleys; there is always a way to keep on going forward. The way opens through the sea as though it were a thoroughfare.

What were the angels doing in the empty tomb? Were they meditating on the marvelous grace of God in bringing salvation to man? I Peter 1:12. Or were they just staying there to tell the glad story to the women when they came? Perhaps it was both.

The various statements concerning the appearances on the first day and His subsequent appearances before He ascended are not contradictory, but they are the statements of the several writers without any collusion on the testimony. Independent witnesses do not say the same thing in the same way, but it is evident that it took **proof** to convince the disciples that the Lord had risen indeed. So strong was the proof that their testimony convinced the world. Only recently have some of His professed friends been questioning a fact that the bitterest enemies of the cross did not deny in the first generation.

John 21:1-17. The disciples did not disobey orders when they went to Galilee, as some writers state. They were told that they were to go to Galilee and that He would meet them there. I have no doubt that they were there with the intent of keeping tryst with Him. They did not know how to spend the time, as there was nothing definite as to the time and place of meeting, so they went fishing. And that was as the Lord would have them do, for He wanted them to have a fruitless night that He might fill their net in the morning. Then He could again renew the charge that He gave them under similar circumstances when He first called them to His ministry.

Did they ever go fishing again? Probably, but who cares! They became the greatest group of soul-fishers the world has ever known. If they wanted an occasional day off to go fishing that was their privilege and recreation. On the first day of the resurrection, Peter was restored into the fellowship of the Master and the apostolic band. But as he had publicly denied his Lord and cursed, so now the Lord demanded a public acknowledgment that would counteract that grievous error. Public sin needs public confession.

Peter was not grieved because the Master asked this public confession, but he was grieved that the Master acted as though He could not fully believe him. Every time you fail to keep your vows, people will lose faith in you. Can you blame them? Be grieved if people have lost faith in you, not at the people but at yourself for being the cause of their lack of confidence. According to Leon Henderson, everybody is allowed to make three mistakes in a lifetime. Have you reached your limit? God does not say so, but may I say that it is not kind of you to condemn Peter for **one** when you have been guilty of —. Fill the number in for yourself.

I Cor. 15:12-19. After Christ had appeared to above five hundred brethren at once (probably in Galilee), the disciples returned to Jerusalem. There the Lord appeared to them again and gave to them the charge to evangelize all nations, beginning at Jerusalem. It was **at that time** that He told them to tarry at Jerusalem until they received the power that only God can give to become messengers

in Christ's stead to a lost world. Without that power, the preaching of men is powerless to convict and save men.

The Sadducees, and later some heretics in the church, denied the resurrection of Jesus. Paul rightly claims that the teaching of the resurrection is the keystone of the faith. Without that, preaching and faith are alike vain. Only the power that raised Christ from the dead can raise you and me from a life dead in sin to a life abundant in heavenly graces. That resurrection power working in us now is a foretoken of the mighty power that will be made known at His coming and our gathering unto Him.

JESUS' CONTINUING MINISTRY Matthew 23:16-20; Mark 16:14-20; Luke 24:45-53; Acts 1:1-14; Hebrews 7:25 Lesson for June 26, 1949

Golden Text.—Lo, I am with you always, even to the end of the world.—Matthew 28:20.

Matthew 28:16-20. A favorite quotation of Bro. J. S. Shoemaker was, "Every moment of our lives we are treading upon chords which will vibrate through all eternity, either through all the vales and hills of heaven, or through the dark caverns of hell." Shakespeare was a pessimist when he said, "The evil that men do lives after them; the good we often bury with their bones." Of one thing I am sure, that life is a failure whose influence for God and right does not continue beyond the time of his earthly demise. It is probable that he had no such influence when he lived. The good we do now lives after we are dead and gone.

But in the work of our Lord we have another factor that compels us to believe that the work He started is continuing. He is not dead. While here in the flesh He said, "My Father worketh hitherto, and I work." That work did not come to a stop at Calvary. After His resurrection, He spent forty days teaching and instructing the disciples concerning many things that they could not have received before that event. But during His last conversation that He had with them, He told that He had many more things to tell them but that they were not able to bear them then. So after His ascension to glory He sent the Spirit, and through the Spirit He has continued to teach and direct His servants as they go into all the world to tell the story of the redemption that is in Christ Jesus. His work is still going on. That meeting in the mountain in Galilee was by appointment. It may have been the same as the one where He was seen of above five hundred brethren at once. Surely the eleven were no longer doubters after His appearances among them at Jerusalem and by the Sea of Galilee. Those doubters must have been others who had joined with them for this occasion. And I can easily understand why the meeting was held on one of the beautiful Galilean hills. It was there that most of His active ministry was accomplished. It was there where they had learned to know Him in the flesh, and the place of all places to reveal Himself as the risen Lord was in that setting where He and they were most at home. I do not think there were any doubters left when they descended from that mountain, **no more than**

the three were doubters when they came down from the Mount of Transfiguration. Could it have been the same mount, or may it have been the mount where He had preached the greatest message that human ears ever heard?

The great commission was probably not given at this time. If it was, it was repeated at the time of the Ascension. But it was a command for all believers in every generation of the church until He returns for His bride. But do not get the idea that because He is now in heaven sitting at the right hand of the Father, among other things being our Advocate at the throne, that He has forsaken us. He told the disciples plainly, "I will not leave you orphans, I will come to you." He has returned, never to leave nor to forsake His saints until He has accomplished all things through them and for them that He has planned. His work is going on.

Mark 16:14-20. If Moses feared to lead the people of Israel towards Canaan unless the Lord accompanied him and them, surely we also need His continuous presence and guidance. But are the signs of His presence still among us? They accompanied the messengers of the apostolic church. Has He now forsaken us? If so, why? May the church of today be as it was in the days of Ezekiel, that the Lord could no longer dwell in His temple, but had to stand on the threshold without as one who had been driven from his own house and kingdom? Were those signs and manifestations of power only for the apostolic age? Then the messengers of today have truly fallen upon evil times. The work is more difficult today than at any time in the history of the world. How can we do His work without His help now if they could not do His work without His help then? But I believe He is still here and willing to work through any man who consecrates himself fully to God. Human strength and human wisdom are utterly inadequate to do the work that God wants done.

Luke 24:45-51. No man can understand the Scriptures unless God opens his understanding. The Lord repeatedly urges upon us the fact that His Gospel is for all nations, and, if I am not mistaken, those who refuse to carry it to those who have it not are in grave danger of losing it themselves.

The place of abode for the eleven was in the upper room, but the place of prayer for the hundred and twenty was in the Temple. They were in the Temple continually until the power fell. He who had been driven out in the days of Ezekiel now returned and glorified the latter house with a greater glory than the first. But the real Temple since Pentecost is not a building made with hands but the body of the believers, the church of the living God.

Acts 1:1-14. It is not enough that we have the promises of God that He will enable us to do the work of the Lord; we must meet the conditions under which those promises can be appropriated. The apostolic band met those conditions, and a stream of grace flowed from the throne that brought life to the sea of the dead. We too must meet those conditions if the work of God is to continue in power in this generation.

THE SONGBOOK OF THE BIBLE

Psalms 1; 33:12-15; 67; 100

Lesson for July 3, 1949

Golden Text.—Come before his presence with singing.—Psalm 100:2.

Psalm 1. During this period we are studying the world's best songs. For about a thousand years, saintly men under the inspiration of the Spirit wrote hymns of praise to the Creator. These were sorted out from others less worthy, and, having gained the approval of the church of the O.T., were compiled into a volume called the Psalms.

David was the composer of many of them, so much so that the entire book is sometimes ascribed to him. But seventy-three or slightly more than half of the collection are definitely declared to be his.

Our old family Bibles used to have the Psalms set to meter, and the Covenanters will not sing anything but that in their public worship. I personally feel that our worship would be more acceptable if we would use them instead of the doggerel that is constantly being foisted upon us as religious songs. The tune may tickle my tympanum and cause my feet to get into rhythmic motion, but if its popularity is as ephemeral as that of most of the popular hits, it should never have been sung in the church. I would that we had a new hymnbook containing nothing but old hymns, hymns that have brought us solace, cheer, and hope for at least a hundred years.

Psalm 1. The writer of this psalm is not named, but it is very fitting that it should have first place in the songbook that is approved of God. Blessedness is more than happiness. It brings happiness because the individual has consecrated his life unto God. Its primitive meaning is to "consecrate with blood." Bro. J. A. Ressler told me once that missionaries as a group are the happiest people in the world. And there is a reason. They have consecrated themselves more fully to God than most others. And happiness is the direct result of living in God and walking with God. Sinful men seek happiness; the saints have it.

The proof of consecration is the evident withdrawal from all that is displeasing to God, and a delight in all the words and works of God. That not only makes for blessedness, but also for endurance and continuous fruitfulness. Such are God's noblest creation upon this world.

The ungodly are not so. Sift them thoroughly and you will find nothing but chaff. And if any seed is found in it, it is not the seed of good grain but of the noxious weeds of the earth. If the righteous shall scarcely be saved, where shall the sinner and the ungodly appear?

Psalm 33:12-15. With this read Psalm 144. The whole is no better than its component parts. When there are enough men and women consecrated to God in a land, God accepts and blesses that people as His own. As the individual is blessed, so is the group to which he belongs.

Psalm 67. The author of Ecclesiastes was a sad and disillusioned old man. All his life he had all the things that the world considers necessary concomitants in the enjoyment of

happiness. He had not found it, but the nameless author of this song had found it. He was happy.

To rejoice in the Lord is to be so happy that you cannot keep the secret to yourself. All mankind needs God's mercy; the saint craves it. Man, like most things of earth, gives light only by reflection. If God's face shines upon us our faces will shine with the reflected glory. Otherwise there is no shining. Your face may not shine like the face of Moses, but does it shine?

The ways of the Lord and His saving health are made known to the nations when His people begin to praise Him.

The Temple was God's throne where He dwelt and reigned in the midst of His people Israel. But they did not yield to His sovereignty. Occasionally they did. At such times the earth yielded her increase, the enemy was kept afar off and great peace and happiness was their lot. Then they forsook Him and rebelled against Him, and always to their sorrow and discomfiture. God is just the same today.

Psalm 100. God not only made the individual man; but He also makes the nations. When we recognize the fact that it is He that hath made us and not we ourselves, and that He hath made us for Himself, and when we take our place for which He hath made us, then happiness shall flow like a river, and His blessings as an unfailing stream.

An eternal God has eternal attributes. He changes not. His goodness, His mercy, His truth, His love, etc., endure to all generations. Let us not forsake the assembling of ourselves together as the manner of many is, but let us often gather in His courts to magnify and bless His name. Whom have I in heaven but Thee? And there is none on earth that I desire besides Thee.

VERMONT

(Continued from page 166)

Bible school that Quintus Leatherman had here. "Last year my children attended, but this year we did not come up in time. All of us were over to the church last Sunday night and heard Quintus speak. We hope he will come back again. The school meant so much to this community." When I questioned him about further work he referred me to Miss Moore, who has charge here, but felt she would be glad to aid.

Leaving here we were soon at Taftsville. We snapped the schoolhouse and chatted with the storekeeper. He said moving here nine years ago he could never get accustomed to the nonchurchgoing practices of the New Englander. The closest churches to Taftsville are at Woodstock (three of them) and Quechee (one), both eight miles away. They enjoyed the summer Bible school work of Quintus Leatherman and Hiram Hershey and knew both intimately. They are looking for their return—and more.

Having gleaned the appreciation of this new venture into the Green Mountain country, we would say a real field has opened. Some of the churches were saturated with modernism before they closed. The people as a whole are not accustomed to churchgoing,

are now an intellectual folk, and with the spirit of Ethan Allen, are decidedly patriotic. But they do need the Gospel. May we see that they get it. We went on to see the Great Stone Face over Franconia Notch, while we look at the face of the great God over another Franconia, who will yet use them much in transforming the face of Vermont. Yes, Vermont will again be green for God, beholding the Rock of Ages.

¹ *History of Vermont, Natural, Civil, and Statistical*, 1842, by Zadock Thompson, p. 4, footnote. Further statistics and facts gleaned herein, *Vermont Life*, Autumn '48, a marvelous pictorial magazine advertising their state, atlases, encyclopedias, World Almanac, etc.

² Cf. Thompson, II: 175ff., for this paragraph.

³ Cf. Vrest Orton, *Vermont Life* (above), p. 18ff. This land flowing with milk and honey has 433,000 cattle (*Ibid.*). If you ask a Vermonter, "Why more cattle than people?" he will reply, "Because we prefer 'em."

⁴ Claude M. Fuess, *Ibid.*, p. 3.

⁵ Thompson, II, p. 30.

⁶ Supplied by Winfield Ruth. Cf. *Christian Monitor*, Nov. '38, p. 343, when Vermont had 20 per cent on Protestant church rolls, 12.8 in Sunday school. Rank 45 population, 41 Protestant, and 36 in Sunday school, among U.S.A.

⁷ This issue of *Vermont Life* is twenty-fifth anniversary of inauguration. Cf. especially "Presidential Oath," by Joe H. Fountain, the only newspaperman to witness it and why, p. 4ff.

⁸ *Ibid.*, p. 9.

⁹ Given at Bennington, Sept. 21, 1928, by President Coolidge, on an engraving placed in the church.

Lititz, Pa.

EVENING TIME OF LIFE

(Continued from page 172)

(Ps. 92:14). Therefore, the exit from the evening to the fuller and richer life on the other side of the veiled partition, at present marked by a brittle cord, should be as joyful as the Psalmist intimates.

Standing alone one midwinter evening, on a cliff overlooking the farreaching Pacific ocean, as the evening sun was sinking behind the western horizon, the writer was spellbound, and his spirit overwhelmed by the entrancing beauty of the scene. It was indescribable. The rolling water, the floating clouds, and even the sky above turned to a rich golden hue, and the rays from the setting sun seemed to create and set in motion millions of sparkling golden diamonds dancing across the heavens, and reflecting on the waters. The rolling waves appeared to be golden swells on the pathway of life. Immediately thoughts turned towards another sunset—the sunset period of the Christian pilgrimage. Thoughts of the beautiful heavenly glow seen on the faces of aging Christians as they faced the sunset of life to discover the glow came from facing the eternal city of God. To be sure the aging Christian is walking toward the sunset, fast making the way down the western slope; but after all, the sunset is also a sunrise. The edge of the horizon is, so to speak, the line of demarcation where with one single step the Christian leaves the present world in a blaze of glory, and enters into the sparkling rays of eternal sunrise. "Let me die the death of the righteous, and let my last end be like his."

—Pentecostal Holiness Advocate.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

CHILDREN NOT WANTED

And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.—Jesus Christ.

The above terrible indictment fell from the lips of the meek, loving, and gracious Son of God. These burning words which fell from His warm heart allow us to feel the pulse beat of the heart of our Lord, and deeply reveal His love for His children. He follows these burning invectives with a solemn, "Woe to that man by whom the offence cometh!" This brings us to the subject, "Children—not Wanted," which is one of the many signs found in front of buildings for rent. Frequently, they read, "Adults only. No dogs or children." The kind reader can easily understand why dogs are a nuisance in some homes and apartments, but not so children. There are children whose parents still need raising. These children present a social problem. But why lump all children in one group and bar them from suitable housing? Such discrimination is heartless. It breaks the hearts of parents. It is a cruel offence to the children themselves.

Such greed, ignorance, and shortsightedness of altogether too many landlords has brought heartache, misery, and despair to tens of thousands of parents. Reports which come to this office declare the heart-rending fact that there are about five million families in desperate need of places to live. Instead, two-family houses are often rented to childless adults while families with children are packed into rooming houses or scattered among in-laws.

Some landlords have the audacity to be willing to rent to the parents if they "board out their children." In one American city, of over forty classified ads, more than twenty barred children. This ratio of more than half is practically universal. Occasionally, if landlords are offered a juicy bonus of hundreds of dollars, they soften. In a city of the Midwest one renter softened when offered \$1,000, for the two children. Perhaps the most cruel thrust at babes and children was the threatened eviction of couples who have dared to have babies after moving in.

Dr. Bryn J. Hovde, chairman of the U.S. National Public Housing Conference, estimated: "Twenty-five per cent of all rented housing space in the United States—especially in larger cities—is underoccupied due to discrimination against children."

The vacancy files of the New York City Housing Authority reveal that more than three quarters of the listings have a ban against children. There are fathers and mothers who cannot get their babes out of the hospital to a home. This fact was advertised and there was still no answer at the latest reports. There are large families today in homes which will be demolished, many of them condemned houses, who do not know where to go. All this is more than pathetic—it is criminal, indeed.

Why bar children? The answers are the usual stock in trade. Children are destructive, mark up the walls, are noisy, ill-mannered and what not. Lately the U. S. Public Housing Authority took a damage survey in 173,000 housing units. They found that only two common types of damage could be attributed to the children—the marring of doorways

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

and baseboards by bicycles, scooters, and carriages, and the detacing of walls by scribbling and smearing. Adults were found to be responsible for eight major types of damage. They concluded that the grown-ups are the apartment house wreckers, not children.

The question arises, "Is there no way out of this ugly situation?" Some states have passed laws. The U. S. Congress wrote some protection into the National Housing Act. But all this is no solution to the wide discrimination against children today. You never can legislate decency. To solve the problem requires character. This leads to a change of public opinion. Education, which sets forth the stabilizing value of homes with children, and leads to a better community life, is what is required.

The New York Herald Tribune and some other dailies are to be congratulated on the fact that they have refused to accept classified ads which bar children. This is a long step toward a better day. But the New York Times, and some others, went a step further. They offered to print free of charge all "For Rent" ads that would permit children.

The best attempt at a settlement of this difficult problem in our social setup, was that of a Kitchener apartment landlord. This was the way the ad read: "No families without children need apply." This ad went the rounds of the daily press. He was widely congratulated.

The solution is one of character, conscience, and human decency. This is why our Lord used such drastic language. The offender of little children lacks character. His conscience is seared and he fails to be decent. To be hanged with "a millstone about his neck" shows the enormity of the crime. "To be cast into the depth of the sea," would remove such an one from more such grave offenses. To refuse decent quarters for parents with children is a grave crime against God, who commanded married couples to "multiply and replenish the earth." It is a crime against parenthood which is ordained of the Creator. It is a crime against the human race, a sad commentary on a civilization which throttles its offspring. It is a crime against helpless babes and little children—children that are "an heritage of the Lord."

MENNONITE BENEFIT ASSOCIATION

"I do not mean to be easy upon others and hard upon you, but to equalize the burden, and in the present situation to have your plenty make up for what they need, so that some day their plenty may make up for what you need." II Cor. 8:13-14, Goodspeed.

The first Mennonite "Mutual Aid Association," organized under the direction of a conference, was the "Mennonite Benefit Association" under the direction of the Mennonite Conference of Ontario. The objective of this association is to provide for her membership a systematic method of sharing in a Christian way, the financial burden of sickness, disabil-

ity, and death. The text quoted above is printed on their Constitution and By-Laws, the purpose being to "equalize the burden," so that mutually the "plenty" of the one may meet the "needs" of the other. It is their sincere desire and earnest hope that beyond the effective working out of this program the organization will make its own contribution to that historic Mennonite way of life which is so well known for its mutual helpfulness.

The Association is incorporated by special letters patent under the Ontario Companies Act, and is authorized to promote its objectives without the purpose of gain for its members. It is proposed to operate on the mutual plan which has proved itself satisfactory to a great many Mennonite Aid Organizations over a period of years. Mutual Aid among Mennonites has, in fact, become so traditional that its Biblical basis and economic soundness are quite generally taken for granted.

The first annual meeting of this organization was held, April 19, 1949, at First Mennonite Church, Kitchener, Ontario. The guest speaker was Bro. C. L. Graber, Goshen, Indiana. He has recently relinquished his duties as Business Manager of Goshen College in order to devote his full time to Mennonite Mutual Aid, Inc. The session was largely attended. The reports showed satisfactory progress. There was expressed evident appreciation of the way in which the association was conducted. This appreciation was evident in the return to office of the same Executive Committee. They are: M. R. Good, President; Alvin Culp, Vice-President; Wilson Hunsberger, Secretary; D. S. Jantzi, Treasurer; Ananias Martin, Fifth Member. There is an Advisory Conference Committee of seven ministers and deacons to assist for the first year of the association. Besides, there are twenty-five directors appointed by the same number of congregations.

It is the fond hope that the fine spirit of brotherhood may be exemplified which is so strikingly penned in the poem by an unknown author. This poem is printed on the rear cover of the pamphlet put out by the association.

BROTHERHOOD

In Nature and Human Nature

In every patch of timber you
Will always find a tree or two
That would have fallen long ago
Borne down by wind or age or snow,
Had not another neighbor tree
Held out its arms in sympathy.
Shall trees be nobler to their kind
Than men, who boast the noble mind?
Shall there exist within the wood
This great eternal brotherhood
Of oak and pine, of hill and fen,
And not within the hearts of men?
God grant that men are like to these
And brothers brotherly as trees.

NEARLY FIVE THOUSAND CONSCIENTIOUS OBJECTORS CLASSIFIED IV-E

Blessed are the peacemakers: for they shall be called the children of God.—Jesus Christ.

The traits presented in the first seven Beatitudes should be blended into the Christian character, and are essential to the image of Christ. The peacemakers are those who are at peace with God. They have accepted

the peace which has been wrought for them by the Lord Jesus Christ in His atoning death. Because of this work on their behalf and the acceptance of the same by faith, the Spirit of God has produced in their hearts peace. This fruit of the Spirit not only has to do with relationship between God and man, but between man and man. They are called the children of God, and are recognized as the sons of God. They are the bearers of His image and are dear to Him.

Conscientious objectors in the United States have been granted favorable consideration, for which we thank God. Recently John Tsoukaris, a conscientious objector, was executed by the Greek government because he refused to take military service. A military tribunal ordered him shot. This is a wide study in contrast. The Word of God, the influence of Jesus Christ, and the work of the Spirit of God has produced in America a more tolerant attitude than informal churchianity in Greece.

Conscientious Objector Wins Citizenship

Jacob A. Wiebe, 31, Mennonite and conscientious objector of Beatrice was Thursday granted citizenship by Federal Judge John W. Delehant. The citizenship was denied him nearly seven years ago.

According to F. W. Carsten, Beatrice attorney representing the applicant, this was the first admission in Nebraska of a conscientious objector where the government had resisted.

"I am very happy to finally make the grade," said Wiebe. "I have been willing always to serve my country in civilian capacity."

Charles A. Rain, Omaha, naturalization examiner, who, in May, 1942, recommended that citizenship be denied Wiebe, was again present Thursday.

As to certain court decisions cited by counsel for applicants, Rain said that, generally speaking, they did not go so far as to include refusal to wear the uniform along with refusal to bear arms.

Although the law remains the same, Judge Delehant said the Supreme Court had modified its construction.

Registrants

A total of 4,903 registrants in the United States and territories were classified IV-E (deferred C.O.) as of January 31, 1949, according to National Headquarters of Selective Service.

By states, Kansas had 797 IV-E classifications, Ohio 734, Indiana 592, Pennsylvania 585, California 296, Virginia 177.

In some states, reclassification to V-A (overage) and other classifications lowered the number of IV-E's from the previous month's total.

These figures show only the net increase or decrease of IV-E's. They do not reflect the total changes occurring from both new IV-E classifications and reclassifications from IV-E. The total number of IV-E classifications made under this draft is therefore higher than the current figures indicate.

(Selective Service estimates that under the 1940 draft, 52,000 persons were at one time or another classified IV-E, but as a result of reclassifications to II-C (farmer), I-A-O, I-A, IV-F, etc., only about 12,000 IV-E's were assigned to Civilian Public Service. From a Program for National Security, report of the President's Advisory Commission on Universal Training, May 29, 1947, p. 256).

The number of IV-E classifications for the three months for which reports have been made is:

November	3,629
December	4,502
January	4,903

The number of IV-E classifications by states and territories is as follows:

Alabama	13	Kentucky	6
Arizona	16	Louisiana	12
Arkansas	13	Maine	3
California	296	Maryland	72
Colorado	18	Massachusetts	8
Connecticut	7	Michigan	130
Delaware	11	Minnesota	82
District of Columbia	4	Mississippi	10
Florida	24	Missouri	66
Georgia	16	Montana	74
Idaho	62	Nebraska	122
Illinois	132	Nevada	2
Indiana	592	New Hampshire	2
Iowa	88	New Jersey	21
Kansas	797	New Mexico	17
		New York City	6

New York (ex. N.Y.C.)	51	Texas	94
N. Carolina	113	Utah	1
N. Dakota	38	Vermont	1
Ohio	734	Virginia	177
Oklahoma	58	Washington	33
Oregon	97	West Virginia	27
Pennsylvania	585	Wisconsin	40
Rhode Island	2	Wyoming	2
S. Carolina	6	Alaska	2
S. Dakota	41	Hawaii	3
Tennessee	69	Puerto Rico	8
		Virgin Islands	—

PAUL'S EPISTLE TO THE ROMANS

(Continued from page 186)

is in Christ by faith. Rom. 9. It was not people whom God desired to honor, but faith, and righteousness by faith. Esau was a good vessel at the hands of the potter, but Jacob was a vessel who contained faith. vv. 1-16. Pharoah was a king, who resisted God, and God delivered a people who did His will. vv. 17-23. God called to the Jew but had to reject those who did not respond in faith, and accepted the gentiles whose faith honored His covenants. vv. 24-33.

God honors the faith of those who call upon Him. Rom. 10. The gentiles fulfilled the purpose of God for righteousness by accepting Christ, who is the end of the law for righteousness to every one that believeth. v. 4. "The word of faith is nigh thee." vv. 8, 9. Faith cometh by hearing, and hearing by the Word of God." (v. 17). This word the Jews rejected, so they were set aside. It was not because the gentiles were better than the Jews, but because the gentiles accepted what the Jews rejected.

A hope for Israel through faith. Rom. 11. There were those "elect" through all the ages. Seven thousand had not bowed the knee to Baal. v. 4. David's prophecy told of their own downfall because they established their own laws and turned aside from God and His righteousness. vv. 9, 10. This was for a season. The hope of Israel lies in their return to their faith, which is to be provoked by the acceptance of the gentiles. The gentiles will be broken off for unbelief as were the Jews, for it is not the nations that God desires, but a people who have faith. vv. 11-32. They are called "children of promise" (9:6-9), a "remnant" (9:27; 11:5), and also "the elect," or "election" 11:5, 7; 9:11; 8:33.

The restoration of Israel to the olive tree is to be on the condition of faith. They were broken off because of unbelief, except a remnant of faith. They were the tame olive branches. The gentiles were wild olive branches grafted into the tame olive tree of Christ, by faith. Their unbelief will be like that of the Jews (11:18-22), and they will be broken off. v. 25. The Jews will be grafted in again as tame olive branches when they return to the Lord by faith. 11:26-32. See Rev. 7:3-8. Note that these are with the Lamb. Rev. 14:1-5. These are a "remnant," because of their number, and because of the tribes, for the tribe of Dan is omitted.

A Peace Offering or Thank Offering

This offering is based upon the appreciation of the great mercy of God toward those that believe. It is an appreciation of His great wisdom and knowledge and judgments. It is an offering of praise to Him. Rom. 11:33-36.

The peace offering. It is in appreciation of God's mercy. Rom. 12:1. It is an offering **presented to, not on the altar.** v. 1. It is composed of the **living body** of the believer. It is holy; it is acceptable to God, and it is in service. v. 1. It is not like the world, fleshly and selfish. It is the service of a renewed mind, born again, and **of faith.** The peace offering **is not burned on the altar.** It is **shared** in a feast for others. Only the blood and the fat—inward parts—were burned on the altar. Lev. 3. The breast of the peace offering was the portion for the high priest, and the right shoulder was the portion of the priest who offered the blood. Lev. 7:28-34. The remaining flesh of the peace offering was consumed by the person who brought it. Peace offerings were the food of the feasts of the Lord. See the peace offerings at the dedication of the altar and of the temple. Num. 7; I Kings 8:62-66.

The whole of the burnt offering was consumed. The whole of the flesh part of the peace offering was shared between the high priest, the priest, and the persons who presented it. I Sam. 1:4-10. The **happy experience** of this offering is realized in sharing in service. **"Prove** what is that good, and acceptable, and perfect, will of God." **Faith** serves. v. 3 **Gifts** serve. v. 6. Even enemies share in the ministry of the peace offering. v. 20.

The peace offering of love honors all men, even magistrates. Rom. 13. It fulfills the law of love and good will and honesty toward all men. 13:8-13. It is not conformed to the world in providing for the flesh. 13:14.

The peace offering service respects the interests of all the brethren. Rom. 14. Self-sacrifice for the sake of others is its characteristic. vv. 13-23.

The strong Jews should bear the infirmities of the gentiles, to whom Paul was sent of the Lord. Rom. 15. See vv. 8, 9. The gentiles, even in Rome, are a part of the program of Paul. vv. 20-33.

Christian Commendation and Salutations

Phoebe commended. 16:1. Priscilla and Aquila and Mary to be greeted. v. 3, 6. Salutations for those in Rome. vv. 7-15. Warnings concerning divisions and errors in doctrine. vv. 1-2. Salutations from Paul's companions. vv. 21-24. The final grand benediction. 16:25-27.

Vineland, Ont.

STANDING TRUE

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide. It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer with his life for believing and teaching contrary to the Roman world.

Daniel stood alone, but God stood with him and brought him through his trial of faith more than a conqueror.—Selected.

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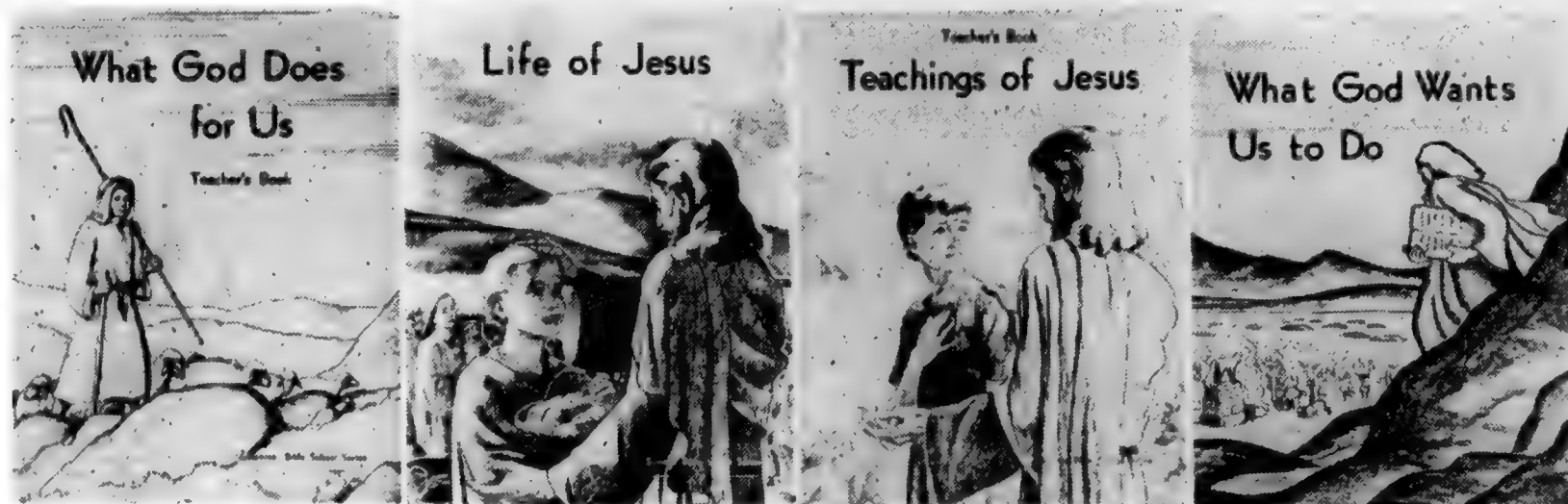
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A LESSON IN A FLOWER

In a sick room there was a little rosebush in a pot in a window. There was only one rose on the bush, and its face was turned full toward the light. This fact was noticed and spoken of, when one said that the rose would look no other way but toward the light. Experiments had been made with it; it had been turned away from the window, its face toward the shadow of the interior, but in a little time it would resume its old position. With wonderful persistence, it refused to face the darkness, and insisted on ever looking toward the light.

The flower has this lesson for us. We

should never allow ourselves to face toward life's gloom; we should never sit down in the shadows of any sorrow and let the night darken over us into the gloom of despair. We should turn our face away toward the light and quicken every energy for braver duty and truer, holier service. Grief should always make us better and give us new skill and power; it should make our hearts softer, our spirits kindlier, our touch more gentle; it should teach us its holy lessons, and we should learn them, and then go on, with sorrow's sacred ordination upon us, to new love and better service.—J. R. Miller, D. D.

Christian Monitor, June, 1949

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July 1949

CHRISTIAN MONITOR



Threshing the Golden Grain of the Harvest

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Feathers in the Wind

By Arline Yoder



HERE HE WAS again, staggering and stumbling up the sidewalk. It was the same picture that was too often seen in late months. Man who has had his sense of honor and honesty trampled in the dust by lack of a chance to assume his responsibilities, so often plunges into a lake of despair, attempting in some wild way to drown out that dreadful grieving at his conscience with that accursed thing called **drink**.

Morty Lydick uttered a little groan under a long-drawn breath, and walked away from the doorway where she had been waiting—waiting for someone who didn't come. The person who was staggering up the street was not the one for whom she was waiting. He was but a degraded shadow of the someone she had known for some twenty-odd years. The sight but deepened more the bitterness that was eating out her very soul. She hurried back into the shadows of the room, not so much to shade her eyes from the sight of him, but from the sight of the eyes of those who peered out from behind lace curtains in surrounding homes. Oh, the humiliation of it! Those were the eyes that mocked, that scorned. Tongues unkindly wagged in ridicule of such good-for-nothing neighbors. Had she known her Bible, she might have cried like David that she might be given the wings of a dove to fly away.

Carter had, like so many men these days, lost his job. He had walked the streets looking for work. Work! Work! There was no work! The word would scream out at him in his sleep. Night after night he would dream that he had obtained work at one of the lowest odd jobs, but morning would arouse him to the sharp sense of the realization that it was but a feather in the wind. He needed something to banish the turmoil in his soul, to give him a feeling of happiness and security, if only temporary. His answer was **drink**.

Morty had finally lost her respect for Carter, after a hard struggle to help him maintain his self-respect. As a young girl, she had known nothing but hard work and drudgery, having come from a very large and poor family. Carter had secretly pledged himself to save her from that kind of life, henceforth, following their marriage. Carter had loved Morty as his own soul. He wanted her to be happy, carefree, to have the best that life had to offer. When Morty insisted on doing the drudgeries of day work for wealthy ladies every work day of the week to keep the family of four clothed, housed, and fed until he could secure work, Carter had lost his first count on his secret pledge.

Thus the conflict began—Carter trying to save Morty from the life she once knew, and Morty vainly working at odds to help Carter maintain his self-respect. What a gap of misunderstanding! Friction continued, and soon their love for each other grew cold and distant. Twelve-year-old Carolyn and ten-year-

old Judy felt keenly the strain of the home atmosphere.

As night after night their mother came home utterly exhausted from a hard day's work, the girls began to feel sorry for her and resentful towards the drunken father who constantly demanded money to buy his liquor. They not only became resentful, but also afraid, for he was reaching the stage of showing his anger when things did not go his way.

Morty was tired. The day had been extremely hot and the work hard. Carolyn and Judy had chased their mother out of the warm kitchen and were trying so hard to prepare a good dinner. They wanted to do something to make their mother happy. It had been a long time since they had seen her smile.

As Morty sat in a large chair, her head reclining against its back, she heard uneven

A PRAYER

**I would not be as mist of moisture born
To wraith-like fade away at look of sun.
But stand at midnight, even, noon or morn,
As does the mountain o'er which seasons
run.**

**I would not be as driftwood on the tide,
Uncharted derelict upon the wave,
But as a rock swift waters to divide,
O'er which the billows impotently rave.**

**I would not subject be to every whim
Begotten of the world's uncertain mood,
But loyal at all times be found to him,
Lord of the Stable, Workshop and the
Rood.**

—W. B. Hinson.

footsteps dragging on the porch. She closed her eyes, pretending to be asleep. She did not wish to behold the sight of him as he came in.

"Wake up!" he bellowed, shaking her very rudely. "Why aren't you out cookin' dinner fer me? Ain't you got nothin' to do but act lazy?" For a moment he stared at her; then he spied the girls in the kitchen. He staggered into that part of the house.

"You kids expect me to eat stuff you throw together? Get out of this kitchen! I'll cook it myself if your mother is too lazy. I'm hungry and I want food. Food, I tell you, **food!**"

At this they dodged him, and ran into the room where mother still sat with closed eyes. They threw their arms around her neck and kissed her.

It was Judy who whispered, "We tried awfully hard, Mother. I guess we just can't please him."

"Yes, dear, I know. Thanks for trying," she whispered back in a weary tone. She opened her eyes—they were hard and set. Then she spoke again, aloud.

"Go out and play a while, girls. I'll call you when I need you."

"What do you mean, go out and play!" came a shrill voice from the kitchen. He answered his own question by a loud oath and the slamming of a pan against an opposite wall.

After the girls had disappeared into the out-of-doors, Morty arose and went to face the angry man. She stood watching as he roughly tried to finish up what the girls had started, mumbling to himself all the while.

Morty's heart was bleeding as she watched the spectacle, but outwardly she seemed defiantly calm.

Suddenly he turned on her. "What you standin' there for? Get out here and get to work!"

The time had come. It was Morty's turn to talk.

"Carter Lydick, there is always an end to a beginning in this world. We've come to that end. The end of your remaining in this home. I've done the very best I know how to keep our home together—to make life pleasant for our sweet children. Now it's time to eradicate the barrier that prevents a happy home. You've had your chance. Now get out before I have to call assistance.

Carter glared at her. This wasn't like Morty—ordering him out of his own home.

Morty remained quiet, her eyes fixed coldly upon him waiting for him to leave. The shock of her words sobered him a bit. He went out the front door faster and more steady than he had come in.

He sought out the city park as a place of refuge, and sat down on a bench to think.

Life was hopeless. He had no job, and now no home. He was a vagabond in the world. He had no means of earning money—not even for his supper. He had no longer support from his wife whom he had pledged himself to esteem as a queen. Life was so cruel; the world was cruel; people were cruel. There was no use in going on any longer. He was of no use to anyone. No one was of any use to him. He was better off dead. Dead! the word scared him. But the longer he pondered it, the more he felt that death would be sweet—sweeter far than to be a cast-away. When it was all over his wife would be sorry she ordered him away. She would suffer for it. "Finally," he laughed, "what front-page news it would make."

Yes, he had it all planned. It would be the Burbank Bridge. That was higher and more certain of a sudden end. He arose, stretched, and yawned. "Well, Carter," he said audibly, "say farewell to yourself—there is no one else to say it to."

He walked languidly down Bailey Street in the direction of Burbank Bridge. Occasionally an acquaintance passed him and joked a bit, but Carter failed to notice. He seemed preoccupied with his own thoughts.

He stopped suddenly in his tracks. That music—it was beautiful! He wandered across the street from where the sound came. There a bright neon sign read "Mission." That song had ended, but another had begun. He stood on the outside and looked in. It was growing dusk. How happy the people looked who were sitting in the chapel! Two

(Continued on page 198)

CHRISTIAN MONITOR

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SCOTSDALE, PA., JULY, 1949

No. 7

The Story of a D. P.

By Pavils Vasarinsh

Our readers will appreciate this graphic portrayal of the experiences of a D.P. who has run the whole gamut of human emotions from fear and despair to hope and peace.



In a lovely, sunny morning our ship docked in the port of Halifax, where a large sign brought forth the greeting: "CANADA WELCOMES YOU." "Canada," I whispered, "Canada, my new home."

Eight months have passed now, and I feel so much at home in Canada, particularly on the southwest Ontario farm where I have been working, that it sometimes seems to me that those past years of misery have been just a dream, and yet I think I will never forget the day when I became a D.P., the years that I spent as a D.P.

It was back in January, 1944, in Riga, the then Nazi-occupied capital of Latvia, my native country, where we high-school boys had formed an underground group, trying to do our share in resisting the occupation. One night my assignment was to tear down several Nazi posters, calling the population to assist the police in their search for a man who had killed a high-ranking officer of the military government. It was fairly late when I started on the way; all the streets were dark and almost deserted, which filled me with a feeling of uneasiness. A dismal quietness reigned in the streets; just once in a while the steps of a late pedestrian were echoed by the dark facades of the multiple-storied houses, and a car with dimmed, blue lights buzzed by. I had made myself acquainted with the particular billboards earlier in the day. I waited for a moment when nobody was in sight and tore down the first poster.

Then I went to the next billboard a couple of blocks farther on. Just when I reached up to the poster and tore off a strip, somebody yelled behind me in German. I started running, but the sidewalk was slippery and I stumbled and fell. After a few minutes I was marching in the midst of two German military policemen to the near-by Central Prison. There other Germans questioned me, but without very much success. I just told them that I wanted to have some fun, to fool around a little bit. I thought I would get away with that, but, alas, through long cor-

ridors and many guarded doors I was brought to a cell, where I spent the night, together with some fifteen other men, sitting on the bench or walking restlessly around. It was a restless night for me too; my mother was probably worrying about my unexpected absence. The next morning a few guards appeared with a list of names and called out most of us. We were brought down to the yard and loaded into a covered truck. It started moving soon, and when it came to a halt again, and we got out, I saw that we were at the port, alongside a shabby little freighter. Then finally I grasped what was happening; they were going to take me to Germany, away from home, mother, friends. And I even did not have a chance to go home, to take leave from my beloved, to take a few things along. I glanced around, but there was no escape. Guards were everywhere.

The day passed on the ship, where we were locked up in a freight room. I heard the stories of some of the other men; one of them did not have his windows blacked out well enough and was dragged to prison in his dressing gown, and bedroom slippers as he went to answer the bell. Another one did not manage to reach his home before the curfew hour, and was caught on the street by a police patrol.

A few days in a large camp in Gotenhafen, a day in a guarded cattle train going south-eastwards, and then a group of us—Poles, Ukrainians, Russians (I was the only Latvian among them)—were ordered to get out at a small station. A few hours marching on snowed-in country roads, and finally we ap-

proached a camp of several shabby wood barracks, surrounded by a barbed-wire fence. This was to be my new home.

I was assigned to join a group of some fifteen men, going to work on a large farm, about a mile from the camp. Thus started my life as an "Ostarbeiter," "worker from the East," as we were called. It was the ordinary farm work that we had to do, but the conditions of our work and life were very discouraging, not to say, unbearable. We were always guarded, and the supervisor was always yelling at us as if we were no human beings, but contemptible slaves. "Diese verdammte auslaendische Lumpen," he used to repeat, apparently being proud of belonging to a "master race." The food was so poor that I always felt hungry. We had our meals on the farm, but very often our dinner consisted of a pint or so of watery soup with a potato floating in. Sometimes we were happy to have cooked turnips or some cabbage. Breakfast and supper were always the same—a cup of a bitter fluid they called coffee (I don't know how they colored it, practically it was water anyway), and a thin slice of sticky black bread. Soon I become so weak that I could hardly drag my legs, when tramping back to the camp again after the day's work. It was a long day, and so often it seemed to me to be lasting into eternity. At that time there were only two things I was thinking about: to fill up my stomach and to rest. I was happy when the night came and I was back in the camp again, where I could climb into my second-story bed and fall asleep, forgetting the gnawing pains of an empty stomach, forgetting the sharp edges of the boards I was sleeping on. Sometimes I dreamed I was in my room back at home, poring over my school books on the desk. But when I happened to awake, I stared into the darkness confounded, until the rasping breaths and snoring of fifty-nine men, interrupted once in a while by a suppressed groan, brought me back to reality—I was a sixteen-year-old forced laborer, tired to death and hungry, and this was my home, in a wood barrack behind the barbed wire. The night seemed so short; soon came the guard shouting, "Alles aufstehen!" and I tied my set of rags around my feet, and another gray, hopeless day was started.

More than a year passed this way. I thought I would not be able to stand it much longer, I would just drop dead one day, when finally the day of liberation came. Came the American army, came American food, came the rest. Came also the question, What will happen with us? Oh, I longed to be at home again. But I knew that my native country had not



been liberated, it had only been reoccupied. And none of us had any illusions about Soviet occupation. We had experienced it ourselves.

* * *

No Latvian will ever forget June 17, 1940, the day on which the tanks of the Red Army started rolling over our border, commencing the period of occupation and misery, after the twenty-two years of prosperity and peaceful life in the independent Latvia. Of course, the Soviets were smart enough to cover everything up. A puppet government was set up, and "free elections" were held after a few months of occupation and terror, the people being brought to the polls by force, and Communists being the only party permitted to run its candidates. All candidates and organizers of other parties were immediately arrested and deported, without a trial, of course. Another feature of the Soviet-styled "elections"—each voter's identity card was stamped, and the failure to vote and receive this stamp earmarked the holder for persecution as an enemy of the state. The mock parliament elected in this way then petitioned the Soviet government to kindly admit Latvia to the happy family of the Soviet republics, which request was mercifully granted.

It is hard to find words that would adequately describe this terrible servitude, when we, the Baltic peoples, lost everything that was dear to us. We lost our freedom: freedom of speech—since everybody, who dared to utter a word or phrase criticizing the Soviet regime, disappeared, was arrested and deported to Russia; freedom of religion—since religion had been condemned by Lenin as being the dope of the people, and clergymen were persecuted, just as they are now in the Balkan states; freedom from fear—since the secret police were everywhere, spies covered Latvia as a shroud of death; freedom from want—even food became scarce, farmers being ordered to deliver their produce to the government for the purpose of supporting the "prosperous" older Soviet republics. Industrial commodities and consumer foods were shipped to Russia potluck from the assembly line.

One of the first jobs of the invaders was to round up the leading men of the former independent Latvian state. Nothing in the world will extinguish from my memory the night of July 3, 1940, when, at about four o'clock, I was awakened by the doorbell's ringing incessantly, and the noise that resembled several men shuffling their feet on the doorsteps. My room was downstairs, so I went to answer the bell, and in came three Russians with an interpreter, holding their rifles ready, and asked for my father. After a few minutes they left, and I never saw my father any more, nor heard anything of him. He had been the president of a large import business. In this capacity he had traveled abroad much, but his contacts were merely commercial or social, without any political shade. And yet he was a victim of the Communists, who hate everybody who exceeds the gray, dull masses that can be subjugated and kept in servitude. Just another example of the Soviet administration of "justice": there was no trial, no conviction of any crime; the dis-

cretionary will of a N.K.V.D. official was decisive.

The dreadful tentacles of the Soviet octopus soon strangled the economic life by killing the individual initiative. The artisan, who was fond of his small workshop, the equipment of which he had procured and improved in long years of work, enjoying each new tool he bought and each article he turned out; the farmer, who had tilled his fields in the sweat of his face; the businessman, who started once as a messenger boy and had worked up his way until he was able to set up his own undertaking;—all of them were deprived of the fruits of their work, since every undertaking, be it a small workshop or a factory, or a business firm, was appropriated by the state. Farms were cut down to approximately 75 acres and compulsorily collectivized before long. Even houses having more than four or five rooms were seized.

The Soviet grip became firmer and firmer, as the time went by. And yet the Communists could not feel secure in a country where they had formerly constituted a negligible fraction. They knew that the spirit of resistance was oppressed but not dead, that it was still smoldering under the ashes of our lost independence and freedom. But they were determined to kill it, the more so because of the impending war with Germany.

One morning—it happened to be June 14, 1941—I took my usual walk. Strolling past a near-by railroad station, I saw several freight cars standing on a sidetrack. My attention was attracted by a group of men wearing strange uniforms, who guarded this train, holding their rifles in a ready-to-shoot position. Then I noticed that the window openings were barred with heavy iron lattice work, and behind them there showed a few faces. Some prisoners, probably, I thought. Later on I whistled at my friend's house, but he did not come out as usual. I saw that the shutters were closed. "Isn't that funny?" I was wondering. They could not possibly be sleeping yet. Then I thought of the strange train. It also occurred to me that I was awakened during the night by the noise of several trucks passing our quiet suburban street. In the course of the day a few of our acquaintances phoned, just to say: "Oh, I am

THE CAPTAIN OF OUR SOUL

Arlean Leibert

**God stands at the helm of the ship,
As it sails o'er life's great sea;
So why should we fear the storms
That are raging eternally?**

**God stands at the helm of the ship,
And His hand is steady and true;
At His word, the treacherous waves
Become calm as the sky of blue.**

**Yes, He stands at the helm of the ship,
For all who would Him obey,
Who will follow wherever He leads,
He's standing, yes, standing, for aye.**

**So take courage, all ye who are fearful,
For fear hath great torment;
Know ye that God has complete control
Over all of the elements.**

Nampa, Idaho.

glad to know you are there yet. So long." Soon the tragic news of what had happened in this and the following two nights was spread all over the country, passed from mouth to mouth in a whispering voice. Thousands of Latvians—teachers, ministers, former officials, well-known writers as well as technicians, engineers, artisans and skilled laborers—had been dragged from their homes in the dead of night, loaded into trucks and brought to cattle trains for deportation. Families had been ruthlessly torn apart, children being taken away from their mothers, husbands separated from their wives.

In July, 1941, the war broke out, and the Soviets were driven away by the German armies, thus seemingly terminating a period that had seemed to us to have been a nightmare, a terrible nightmare, but for our missing relatives and friends, many of whom were found mutilated and executed in prison yards and mass graves, but for our lost independence and the basic human rights that we were deprived of. It turned out soon, however, that our liberators were conquerors only, using the same methods as their predecessors. Prisons and concentration camps filled up again. Our economy, already seriously affected by the Soviet occupation, was again mercilessly exploited, undermined, ruined. Wide districts of forests were felled. Whole factories were dismantled and shipped to Germany, all skilled laborers, technicians, engineers being forced to go along. Disobedience would make their lives impossible under the police regime that reigned in the occupied countries. Everybody had to be registered with the police and draw his ration cards from there. A person could not feel safe in the streets either; raids occurred very often. Deportation or concentration camp awaited everybody who did not have his identity card stamped by the police every month. Many D.P.'s were brought to Germany this way. Furthermore, thousands of Baltic people were deported under a general "evacuation" scheme shortly before the Red Army returned. This was in line with Nazi scorched-earth policy. Several thousands attempted to cross the Baltic sea in small fishing boats and to reach Sweden, but many of them perished on the way, detected and shot by German or Russian planes. One thing was fairly clear to all the inhabitants of the Baltic countries: there cannot be anything worse than to again be imprisoned under the Soviet dictatorship, to again become slaves bearing the Communist yoke. The other alternative was clear enough, too, there was a chance to go west, nearer to our prewar Western allies. Germany was losing the war, that was evident. Thus deportation meant a gleam of hope for freedom, whereas the other alternative was: doom under the most cruel of all dictatorships.

Fortunately the annexation of the Baltic states by the Soviet Union was not recognized de jure by Great Britain and the United States, and we were not delivered to the Soviets, but placed in the care of U.N.R.R.A. Thus a new period was started for me and many others, who were made homeless by the aggressive policies of totalitarian regimes.

I believe the D.P.'s will never forget those years spent in the camps maintained by the

U.N.R.R.A. and later the International Refugee Organization. From the beginning it seemed to be very nice to have fairly good meals, to have plenty of rest, even if we were living in overcrowded barracks, very often fifteen to twenty persons in a room. But everybody realized, of course, that this was no solution of the problem. It was depressing to know that we were a burden on the shoulders of taxpayers in the countries to which we were so grateful for our liberation. We, who had experienced the "benefits" of Communism and Nazism, cherished the hope to again live in a free country, where you would not need to fear that the doorbell might start ringing incessantly in the dead of night, and you would be dragged away, not knowing why and where. We cherished the hope to again live in a country where you could feel sure that the fruits of your work would be yours, and would not be seized by the almighty state.

Various activities were initiated in the camps, most of them with a view to future migration. Foreign languages were studied assiduously, English being very popular. Vocational schools were set up, where teachers, lawyers, clerks, ministers, physicians could train practical skills, so as to enable people to make a living in a country where their original profession could not be exercised. High-school courses were organized in our camp; thus I had a chance to continue the work I had begun back home. Working to the best of my ability, I made the last three years' course in two years. After graduation from high school, I tried to enroll in a German university in the Faculty of Medicine, since I had always felt that as a physician I would be able to render my greatest service to mankind. However, I was not admitted to medicine, as I was rather young at that time, and a foreigner, the latter being the decisive factor. Most Germans of today regard all foreigners as undesirable aliens. But I managed (with a couple packs of cigarettes) to obtain admission to biology. At the same time I attended a German-English interpreter school, since I wanted to acquire a thorough knowledge of English. This was a busy time for me; the forenoon was spent at the college, the afternoon in the interpreter school. At night there were just a few hours to review the day's work, to read a few pages of an English book or newspaper, and the letters started to blur before my eyes, and I fell asleep. But even in sleep my brain kept on working: chemical formulas clicked, intermingled with Latin names out of botany and zoology, and long, intricate sentences. I fell asleep to find that the time to get up was there again. A scanty breakfast, and I was hurrying up, to be in time for the first lecture.

The life in camps became gradually harder. Food being scarce all over Europe, our rations were greatly reduced. So often we had to stand in line before the camp kitchen to receive our pint or so of watery soup or oatmeal porridge for dinner, which we carried to our barracks in old tin cans, and ate as slowly as possible, trying to protract the dinner time and cheat ourselves into being full this way. Once in a week we got a

tiny piece of meat, or skin, or bone. Workers received somewhat more, however, and everybody who could was working, either in the camp workshops, or for the I.R.O., or the U.S. Army. I had to quit my studies, too, because I could not learn very much, being hungry, anyway. I got an interesting job as a translator and interpreter in a U.N. branch agency.

Whenever two D.P.'s met, the first question was not about the weather, but invariably, "Well, what's new about emigration?" Various countries, Great Britain leading among them, had opened their doors to immigrants from the midst of displaced persons. The notice boards of our 5,000-D.P. camp often carried announcements like the following: "ATTENTION. 7 experienced textile workers, aged 21 to 35, single, required for emigration to Canada. Apply Emigration Officer. Vocational test at . . ."; or "CANADA. 1 shepherd required. Vocational test at . . ."; or "AUSTRALIA. 40 men, 21 to 30, for sugar cane plantations. Dependents will follow after six months."

Canada was the country of my choice from the very beginning, but I was not tall enough to pass as a lumberman, nor old enough to qualify as a miner. Nor had I any experience in textile or construction work. And yet, one day my chance came. The announcement read: "CANADA. 8 experienced farmworkers, single, aged 18 to 40. . . ." We were about 150 applicants, but only those having priority were admitted to the testing commissions. Being a former inmate of a Nazi forced labor camp and a present employee of a U.N. agency, I was among them. We were transferred to the Area Resettlement Center, a special camp for prospective emigrants, and the emigration procedures began. First came the vocational test, which was not a difficult one for me, since I had spent all my summers on my uncle's farm back in Latvia, and was more or less familiar with farming. Secondly, we underwent a series of medical examinations, in which everybody with the slightest physical defects (e.g., if the appendix had been removed, no matter how many years ago) was eliminated. The third was a political screening, where the applicant was cross-examined, and his documents were scrutinized. If he was not able to prove his occupation and whereabouts for the last ten years, the applicant was eliminated. Then came the final medical examination by a Canadian doctor, and, about two months after I had filed my application, I was standing before the Consul of Canada, who had to make the final decision. He was very kind to me, the more so when he learned that I could speak English and knew something about farming. With a smile, he asked: "Are you well aware of the fact that farm work is nowhere as hard as in Canada? And do you know that nowhere in the world people have as good meals as in Canada?"

"Yes, sir," I said, "I am well informed about your country, and I will do my best to become a good Canadian."

"All right, my boy, we will give you the visa," was his reply.

On a dull, rainy day—it was July 8, 1948—several hundred D.P.'s boarded a ship at

the port of Bremerhaven, many of them feeling the same way as I did, when I repeatedly asked myself: "Have my dreams really come true? Am I really going to Canada, the country of freedom and a thousand opportunities?"

Eight days sliding over the infinite ocean, and then, on a lovely sunny morning I saw the coasts of Canada. Our ship docked in the port of Halifax, where a large sign brought forth the greeting: "Canada Welcomes You!" "Canada," I whispered, "Canada, my new home." And my heart was overflowing with gratitude to the Father, who had led me to the promised land, and the Son, whom I had accepted as my personal Saviour, and who gave me strength to carry my burdens during all these long years of misery.

Eight months have passed now, and in this time I have constantly been in close touch with Canadians—farmers, as well as city people, laborers, ministers, civil servants, teachers. Thus I have been well in the position to form my opinion of them. Indeed, not in one respect did I need to be disappointed.

We newcomers were given a warm welcome by all the people we came in contact with. Thus it was not hard for us to find our way in the communities and congregations.

I have been particularly impressed by the freedom of religion that people enjoy here. Under the Communists we were forced to suffer a constant stream of blasphemy and antireligious propaganda, and most of the churches were closed. Religious literature was outlawed, too. The Nazis tried to revive the ancient Germanic heathen religion. Christianity was incompatible with their ideology.

It is not hard to imagine how much I can appreciate living in a country where everybody has the inalienable right to worship according to the dictates of his conscience. And, what is even more important, my impression is, that the overwhelming majority of people in this country are truly inspired with Christian ideals. They are sincerely desirous of living up to the great Christian teachings, to exemplify Christianity in their own lives—not lip devotions and charitable activities only, but a true desire to live in submission to the Lord, and, by faith and repentance, to become God's children.

I am happy to live in this country, because it is Christianity that determines its ways and life.

HOW THEN?

Very seldom are we judged exactly right. Our acts are appraised somewhat by the nationality to which we belong, by how much money we have, by whether we are friends or enemies, by whether we are nice-looking, by our denominational connections.

But God looks at the heart. The outer things which recommend you to certain people, yea, the outer things of which you boast and which do help you to "get by" here and now, affect God not at all. Not at all.

How will your conduct appear in the sight of Him who knows the motives, your opportunities, your light, but cares not about the rest? How then?—The Free Methodist.

WOULD CHRIST GO TO THE THEATER?

By Arletta Roth

The Apostle John tells us in I John 2:15 if we love the things of the world the love of the Father is not in our heart.

The theater is one of the many worldly amusements. It is a place where many evil things may be seen. Christians should not read unclean books, but, above all not see unclean pictures. When a child is just beginning to read, the books always have bright colored pictures to help the child remember what he is reading. Pictures have more power than print does; people are able to remember more of what they see than what they read. The movies show things that are unscriptural.

People imitate what they see the actors doing. Children imitate what they see people doing sooner than adults do. When they play, they try to play games that will include the acts they have seen other people doing. The actors are their heroes, so naturally they want to be just like them. For instance, one game I have seen the boys in grade school playing is "Cop and Robbers." When you listen to them talk, they will say they saw "so-and-so" do it this way, and this is the right way.

People say, "If you cannot see the bad shows why not see the good ones." There are not many pictures which are good and the ones that are considered good practically always contain some evil or are shows along with evil pictures. Christians will start going to the best shows, as they call them, until they will go often and to all kinds of shows. The Christians who are weaker spiritually say, "If that person can go, I can go also."

Many times when a person becomes a Christian he will continue to go to the movies, not because he wants to but because he is afraid his friends will make fun of him. When one becomes a Christian he should be glad to give up worldly pleasures and do something that will glorify God. "What can I do?" is a question asked by many young Christian people. There are missionary projects, good books to read, young people's literatures, and a number of other things one can do. Whatever we do we should always remember I Corinthians 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

A person who has the true love of God deep down in his heart will not go to the theater because the light of Christ is not there. There may be lights that light it but that is not the light we want. Even if you do go in you cannot feel right. You cannot go to the theater and glorify God.

If Christ were here on earth would He go to a show? If we are true Christians, we should always desire to do the things Christ would have us do.

The young people who are in school are the ones who will have to watch themselves more closely than those out of school. Many times the classes will have parties and go to a show afterwards. Before we go we can always ask ourselves these questions: Is this the right kind of entertainment for me? If I go will I be doing it to the glory of God? If I go to this party, what kind of influence will it have upon other people? Would I like to

be at this party if the Lord should come? Could I make this party a matter of prayer? Even if the movie does not harm me, will it harm someone else? Could I take Christ to the theater? If He would go, would He feel at home?

One time four girls were going to go through a coal mine. All of them wore dark dresses but one; she had on a white one. When they arrived at the mine the guide told her she should have a black dress on. He explained to her that her white dress would not be white when she came out of the mine. She just laughed at him and said, "I can wear a white one if I wish."

This is an example of what the theater can do to us. We can go in with good intentions, but we will come out a different person.

Whenever we are tempted to go to the theater, we can ask ourselves this question, "What would Christ do if He were in my place?"

Deer Creek, Ill.

REVIVAL—WHEN DO WE NEED IT?

It is very evident that we need a revival: When it is easier to stay at home from church than to go.

When it is easier to go to our place of work than to the house of God.

When it is easier to be critical than kind.

When it is easier to be late to church than on time.

When it is easier to read fiction than the Bible.

When it is easier to shirk God-given responsibility than to do it.

When it is easier to support the club than the church.

When it is easier to sleep in church than to stay awake.

When it is easier to grumble than to praise.

When it is easier to gossip than to witness.

When it is easier to condemn souls than to pray for their salvation.

When it is easier to sit in the back seats of the church than in the front ones.

When it is easier to hold grudges than to forgive.

When it is easier to be worldly than holy.

When it is easier to withhold our tithes and offerings than to pay them.—C. J. G.

SECOND BEST

**The Lord spoke to my heart one day
Saying, "Child, you need to pray—
There's special work for you to do,
Fields are white and laborers few."**

**At first I did not heed the call;
The work, to me, looked very small.
So God gave another man my work
And blessed him in the task I shirked.**

**I saw the thing that God had done,
The precious souls another won;
So penitent I went to Him
To plead forgiveness of my sin.**

**He hearkened to my pleading voice,
But gave to me His second choice;
And now His will I do obey,
But oft remember yesterday.**

—E. L. Burges.

FEATHERS IN THE WIND

(Continued from page 194)

little girls, so nearly like his own, were singing with beautiful voices.

"A sinner was wandering at eventide;
The tempter was watching, close by at his side. . . ."

Those words rang out distinctly, right into his ears and heart. Then more softly and even more sweetly came the words:

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

And then—

"Safe into the haven guide,
Oh, receive my soul at last."

The hard heart softened. He had heard of heaven. Was this what heaven was like? His soul was thirsty for more. He slipped into a back seat. The Burbank Bridge was forgotten.

A kindly looking gentleman stood behind the sacred desk. His voice was clear, kind, and appealing. He announced his sermon subject, "Feathers in the Wind."

Carter drank in every word. Feathers—soft things, with scarcely any weight, are easily blown away, lost and forgotten. All of life without Christ carries no weight in the scales of eternity's heaven. Everything that is done apart from Christ is of no value and is lost in the winds of worthlessness. It is awful to be weighed in the balances of God and found wanting at death's brink. Oh, the awfulness of going out into the vast abyss of eternity's hell, banished from God and the loving Saviour, time without end!

The truth struck home. All the ambitions and aims he had ever had in life were but feathers in the wind. They had all blown away. There was nothing stable, nothing lasting, because God was left out. All is lost and forever lost, without the guiding hand of God.

Before he realized it, he was kneeling before the old mission altar where hundreds before him had had their sins washed away in the precious blood of God's Lamb. When he arose, the light of heaven was in his soul. The soul and its Saviour had met—and what a meeting!

The kindly minister asked if he would have a word of testimony. Carter turned and faced the large audience. His joyfulness suddenly changed to something akin to solemnity.

"Friends in Christ," he hesitated. It sounded very queer. "If it hadn't been for the beautiful singing I heard as I passed by, the headlines in tomorrow's paper would have recorded another tragedy. I was about to commit suicide. Instead of hell-bound, I am now heaven-bound. I have a family at home. Them also I must bring. I expect to trust the Lord to find a job for me. First of all, I want to thank God for a wonderful Saviour and also for this mission that saved me from a suicide's grave. No longer will my future plans be feathers in the wind, for they will not be my own plans, but God's plans for me. God bless you, and remember me in your prayers. Pray that my family too will find the Lord."

Barberton, Ohio.

Editorials

Harvest Time Is Here

When we attended the annual Mission Board meeting at Hesston, Kansas, June 12 to 14, we realized that the above statement was true as we saw the ripening fields of wheat and the combines being tuned up for their task of harvesting the grain. The same conditions now prevail in our eastern states. The grain is ripe for the harvest.

But the main concern of the people attending the Mission Board meeting was not the natural harvest, important as that is. From the time the meeting began until it closed there was constantly held before us the fact that the spiritual harvest is ripe throughout the great reaches of our present-day world. The home field was held before us through the emphasis placed upon our rural and city work and the report of the army of Voluntary Service workers going out into many areas of the United States and Canada. Then came the continued calls for workers in our older foreign fields, and the challenge of new fields, such as China, Japan, Belgium, England, Sicily, and Alaska.

Everywhere there seem to be open doors for the preaching of the Gospel, even though along with these are the everpresent adversaries, as in the days of Paul. I Cor. 16:9. Nowhere is the work easy, but in all fields there is spiritual need, and that in itself is a call for help, as it was in the famous case when Paul was called to come to Macedonia.

Impressive indeed was the consecration service when the workers in our home missions and charitable institutions and the missionaries and relief workers to foreign fields were called to the platform and charged with their tasks and dedicated to the service to which they were called by the Lord and the Church.

Especially notable was the appointment of four workers to Japan, an entirely new field and one in which the door is now open. May the Lord very definitely bless and direct Bro. and Sister Ralph Buckwalter and Bro. and Sister Carl Beck as they go forth in this area of work that is entirely new to us as a church. Some of the other new fields will be occupied as soon as qualified workers are found. The harvest time is here, the fields are ripe for the sickle, but the reaping must in some instances wait until laborers are found. In this connection it is well to remember that means are needed to support the workers who go to the fields. The challenge was thrown out at the meeting also that if our work is to continue and expand we must not only continue but enlarge our giving in support of missions and charities. Here is where all of us need to feel the burden of the work and consecrate ourselves also to do our part. The workers under our Mission Board are helpless if they do not have a strong home base to sustain them by prayer, by moral support, and by finances.

When Jesus was here He made the significant statement: "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." The statement is just as fitting now as it was then. Let us rise to its challenge.

"Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest time pass by."

Psalms of Ancient Israel

This is the title of the Sunday-school lessons for the present quarter, beginning in July. It is a unique series of lessons in this that probably for the first time in the memory of any one attending our Sunday schools we have a whole quarter devoted

to the study of the Psalms. Both teachers and pupils will find the lessons new and different, and we should enter into them with a spirit of expectancy, hoping to learn many new and inspiring truths. The lessons also may have their teaching difficulties, for we are not used to studying at great length the poetical portions of the Bible. They will be different also in this that there will be little of story material and history to hold the interest of pupils. The lesson must be built around the actual words of the Scripture, and since these are poetical rather than ethical or practical, the lessons may not be particularly easy.

The Book of Psalms was originally a book of songs or hymns, and the different chapters or passages were sung by the Israelites. We will really be studying a hymnbook this quarter. But let us not be discouraged because of seeming teaching difficulties for there is much of beauty and inspiration and worship in the Psalms, and even children will learn to love them if they are properly taught.

As I visited a class in summer Bible school today I found a group of children reporting on their memorization of the Twenty-third Psalm. They seemed to enjoy the exercise, especially since it was motivated by putting the names of the successful participants on an honor roll on the blackboard. And this brings us to the matter of memory work for the quarter. The Psalms are among the easiest Scriptures to memorize. Also, since they are devotional and worshipful, they are among the most profitable to store in the mind. The use of a Psalm is always appropriate in public worship, and it is much more effective if given by memory. In private devotions such Scriptures can be very helpfully used in our meditations and praise and worship of God. It is very profitable for children to memorize favorite portions of the Psalms in order that they may hide these precious truths in their hearts early in life for use as long as they live.

In line with these ideas the Curriculum Committee of the Commission for Christian Education and Young People's Work has selected and designated certain Psalms or parts of Psalms to be memorized by children, young people, and adults. The list includes entirely or selections from Psalms 1, 19, 23, 24, 37, 46, 51, 67, 86, 91, 92, 95, 100, 103, 105, 119, 121, 122. Folders have been prepared, giving the passages to be memorized by the different age groups from the primaries to the adults. These have been distributed to the Sunday schools of our church, and each member of the different classes should have a copy. The leaflet also gives suggestions for memorizing.

Let us make the most of the study of this great Old Testament songbook and of memorizing some of its precious passages.

Maintaining Peaceful Attitudes

This is the general title for the young people's Bible meetings for the month of July. The subjects for the four evenings in the month have to do with peaceful attitudes toward our government, our enemies, our neighbors, and our brethren—quite a comprehensive scope of human relationships. It is quite fitting that in this time of the year, centering around Independence Day, when considerable emphasis is placed on martial glory and the achievements of war, we as a peace-loving people should emphasize the glories and values of peaceful attitudes in all our relationships.

But it is not enough to preach peace only at certain times and seasons. The peaceful attitude must be indelibly stamped on the heart and life so that it is ready to give its testimony at all times and to live that which it professes under all circumstances.

We are known as one of the historic peace churches. People recognize us as such, and we claim to stand upon the principles of peace as taught by Christ and the apostles. How well we live up to what we profess and what others expect of us depends to a large degree upon the teaching program which we maintain in our homes and in the various services of the church. We believe the young people's Bible meetings for the present month, if taken advantage of, can make a valuable contribution toward teaching principles of peace, toward maintaining peaceful attitudes, and toward living peaceful lives in a world that is caught in the grip of attitudes of suspicion, hate, strife, and war.

CHRISTIAN MONITOR PULPIT

The Work of the Church

By Howard J. Zehr

This is the third of a series of messages given by Bro. Zehr to his congregation at Freeport, Illinois.

TEXT: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians 4:11, 12.

In our study of the first part of the Book of Ephesians, we noted the unity of the church. As members of the body of Christ, we are one family. We are one because we have a common Father, a common Lord, and a common faith. We have all become members of this body through a common experience. But in order that this unity may be maintained, it requires conscious effort on our part. We are different personalities; no two of us are alike. Sometimes the difference in our gifts causes friction, which leads to disunity. Therefore, we must endeavor to keep this unity by a conscious effort on the part of each individual member. We must exercise patience and forbearance in our relations with one another. With this in mind, we want to note the church at work.

First of all, let us define clearly what the work of the church is, or rather, what is our work and what is our purpose in the world? A man doesn't simply work to be doing something; he doesn't work for the sake of activity, but he works to accomplish something. To accomplish a thing, we must understand fully what is to be accomplished. Sometimes, I fear that we church members don't know what we are to do.

Even before defining the work, I wish to impress upon our minds the importance of the work of the church. It is an all-important work which has been given to us of God. It is not to be handled carelessly, nor is it to be done according to the desires of men. The church is the body of Christ; not simply an organization or a certain organized group. It is that group of people who have been redeemed by the precious blood of Jesus Christ. If you have been redeemed, you are a part of that church and you have a work to do, a task to perform. In the twentieth chapter of Acts, verses twenty-eight and twenty-nine, the Apostle Paul exhorts to "feed the church of God which he hath purchased with his own blood." The church is God's property, not man's. It does not belong to a group of chartered members, but He has purchased it for Himself, with His own blood, the blood of His only begotten Son. The value of this church is above everything else in the world. It is the priceless possession in the sight of God. He paid a tremendous price for it.

The work to which we are called as a church is a spiritual task. It is not to help

people get started in business. It is not simply to help secure homes for our young people. It is not a social Gospel to help people to a better way of life in a material way. Our business is not a matter of entertaining people or to make them more contented.

The work of the church is fourfold. First, it is a work of glorifying our Lord. He called us out as a people for Himself that we might be to the praise of His glory. The purpose of God in His creative work was His own glory. In order that a sin-cursed soul might fulfill that purpose, he had to be redeemed. So God redeemed us that we might be able to fulfill His eternal purpose for us. The angels and the four and twenty elders, as seen and heard by the Apostle John in his glorious vision, were bringing glory to their Maker in the words, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." In Ephesians 3:10, Paul states our purpose is to make known to the principalities and powers in heavenly places the manifold wisdom of God. In the twenty-first verse of the same chapter he gives that benediction, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." The church must glorify her Lord. In every public gathering of the church, she is to bring glory to Him. In every area of our living as Christians, members of that body, we are to glorify Him whose we are. If I preach the Gospel of God, holding high the standards of God for every life, it is because God commands it for His eternal glory.

In the second place, the church is to provide fellowship and Christian nurture for believers. We must have the fellowship of one another. Our blessed Lord Himself realized the need of that fellowship, and He sought it among His disciples. We are brought together in fellowship because we have something so very much in common. This fellowship is essential to our spiritual growth. Realizing this need in our own lives, we should be willing to share it with others that we may help to build up one another in the faith. In Hebrews, we are urged to assemble ourselves together, and to exhort one another. This sharing of fellowship and exhortation is essential in the life of every Christian. Therefore, the church must meet this need of pro-

viding fellowship and Christian nurture for every member of the body.

In the third place, we are to spread this glorious Gospel of Jesus Christ to all corners of the earth. We have a definite command from our Lord to go into all the world to preach the Gospel to every creature. The first commission that Jesus gave to the first member of this body, the church, was to go spread this news. It is our business to go and preach this Gospel. It must be given to the lost world. Too many of us as members of the church will gladly give of our funds, but will not go ourselves. Everyone of us must be willing to go, if it is to our next door neighbor or to the farthest corner of the earth. To have no interest, no concern, no passion for lost souls is not to be a part of this invisible body of Christ.

I am amazed to find within our home community men and women in the latter years of their lives who are without the knowledge of the saving grace of Jesus. Telling them about the Gospel of Christ for their salvation is like telling them something for the first time. They have only learned of the problems of the church and of church quarrels and family feuds among the membership. They haven't been made to realize that we are engaged in the most important business in all the world. We have something in our lives which we must share with the world, something which is more precious than anything else. Have we impressed the people of our community with the fact that we have something that is more important than even our homes, our family, or anything in the world? As Christians, we have something in our lives which cannot be destroyed by the storms of life; it cannot be burned with fire; it stands secure through every experience of life. It is a living faith in our living Lord. Until we have convinced our neighbors and friends of this fact, we have not fulfilled our obligation as a member of the body of Christ.

In the fourth place, our purpose as a church is to promote righteousness among men. We are to set up a standard of life before the world. We are to hold before them the demands of God, the way that God intends for man to live. Our lives must bear witness of the truth to them. Jesus said, "Ye are the light of the world"; "Ye are the salt of the earth." Isaiah was called upon to ask Israel to lift up a standard before the people. Israel was to be a conscience to the world. We are to be that to the world today, setting forth by our lives the holy demands of God. Too many of us think of copying whatever standard the world may have instead of taking God's standard and impressing it upon the world. We have no apology to make for the demands of God. When we have failed to impress our community that we are living according to the standard that God has set for His people, we might as well "fold up our tents" and move to

another area, for we have failed in our mission in that community. Our lives are a constant witness to our relation with our Lord. Our lives ought to be such that they will command the respect of men of the world. Often have I known cases where men of the world refrained from doing certain things or from the use of certain language because of the presence of a man of God. Is this the case in your life? If we uphold the standard of righteousness, the world will be made to realize the holy demands of God. A man of our community told me recently that he was raised in a Mennonite community during his boyhood days. He often heard a certain Mennonite man converse with his father. They related many things to each other. He said he always found every account related by this Mennonite to be absolutely accurate. This man has just recently moved to our community. He has been away from Mennonites for some time, but this is one thing that has stayed with him. But I was impressed that this was a testimony of Mennonites of some years ago. Can the same thing be said of us of this generation? Are we so honest and so true that we are always above reproach?

God gave various gifts for the work of the church. The resources of the church are all found in God. God supplies these resources as needed. Christ ascended to heaven that He might be Head of the Church and that He might supply the church with various gifts for her work. He is concerned about the needs of the church, and He will supply those needs. Some people are always afraid that we can't supply the church with leadership. We don't supply it; Christ does. It is our business to yield ourselves to the Lord that He may be able to direct His work. When the church lacks leadership and workers, it is quite a safe indication that members of the church are not fully yielded to Him. He supplies the needs for His own church. He ascended on high that He might fill all things. To certain men He gives gifts that they may be able to supervise and direct His work. But to all He gives gifts for the work of the church. Paul clearly states in Ephesians four that He gave some as leaders to perfect the saints for their work of serving.

The only way that we can get hold of these resources of God is by prayer. When we grow lax in our prayer life, workers are hard to find. The resources of God are tapped by nothing but by prayer. We are doing God's work, and to do His work we must have His help. No church can fulfill her task unless her members are strong in prayer. Unless people are willing to get upon their knees before God, organized Christendom of today is doomed for the rocks. The world is making its impact upon us; it is calling for the talents of our youth; and it is snatching away many of them. We stand and gaze with our hands surrendered as though there were nothing to do. The prophet had to come to King Jehoshaphat and his trembling army as they faced the enemy and say, "Set yourselves, stand ye still, and see the salvation of the Lord with you." Sometimes in place of so much activity, and even so much talking about condi-

tions, we ought to be before God in prayer, waiting for His direction. The prophet also had said to Jehoshaphat, "The battle is not yours, but God's." The work of the church is God's work, and it will not be defeated if we allow Him to do His work through us.

Let us use the gifts that God has given us. He hasn't gifted us all alike. Some He gifted one way and some another. But God will honor the use of every gift, and we will be blessed and rewarded according to our faithfulness in their use rather than by our accomplishments. We must keep ourselves in the background, regardless of what our gift may be, and allow ourselves to be given for the glory of God.

In order to fulfill this work of the church, we must work, and we must work together. One of the pleasant recollections of my childhood days is when we were together as a group of children and played church. Children like to play church, and most of us did so at some time in our childhood. But the pathetic thing about it is that some of us have never grown beyond the point of playing. We still play church when we become adult members. We little realize that the work of the church requires work the same as any other of our tasks. The path of the church has always been paved at the price of blood and tears. To too many members of the church, church is just a Sunday morning affair. Church is a seven-day-a-week work. It is the most important work that

YOU CAN PRAY!

**If you cannot preach a sermon,
You can pray!
Anglo-Saxon, French or German,
You can pray!
Men of every tribe and nation
Are in need in all creation;
'Tis no time for self-inflation—
You can pray!**

**If you cannot be a teacher,
You can pray!
You can stand behind your preacher,
You can pray!
You can bear him up each hour
At the throne of grace and power;
You can keep from getting sour—
You can pray!**

**If you cannot cross the ocean,
You can pray!
You can show your heart's devotion,
You can pray!
Multitudes for Christ are crying,
Myriads of hearts are sighing,
And the heathen world is dying—
You can pray!**

**If you cannot die for Jesus,
You can pray!
From our sins His power frees us;
You can pray!
God designs that His salvation,
Good for men of every station,
Shall be preached to tribe and nation—
You can pray!**

**If you cannot give like others,
You can pray!
You can love your needy brothers,
You can pray!
If you pray, you'll give! I'm laying
Down a plan that leads to paying!
If you pray you'll give, I'm saying—
Let us pray!**

—J. Narver Gortner.

we have to do, and yet we will brush aside its responsibilities until everything else has been fulfilled in our line of duties.

It is my personal conviction that the work of our local congregations is one of the most important tasks in the church. That is why I became a pastor. Unless we wake up to the conditions, some of our local congregations are at stake. The enemy is entering and seeking to destroy the flock. In Paul's farewell message to the elders of Ephesus he said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Those wolves have been entering, and they have been snatching away sheep and lambs from the flock. Have we been realizing the inroads of the enemy, and have we been laying hold of the resources of God to check the power of that enemy? Paul exhorted these Ephesian brethren to preach the Word. That is our primary task as a church. That Word which is the sword of the Spirit, and that Word which is quick and powerful, is the dynamic in all of our work in the church. Let us keep that preaching of the Word as our primary task. Let us labor together that we may fulfill that often-repeated command of Scripture, "Preach the Word."

Freeport, Ill.

DAME GOSSIP

A sociable body is Dame Gossip. She pays us frequent visits, never in pursuance of her own concerns, but always and forever bent upon broadcasting personals about others.

"Have you heard?" she begins confidentially, laying aside her hat and gloves; "Did you know?" she whispers, drawing her chair closer as we sit on the comfortable cool veranda; "And they do say"—she takes a parting shot in rising to bid us adieu.

At last we find ourselves alone again, but with confidence in the integrity of our fellow men well-nigh shattered. Who would ever have dreamed that Brother and Sister B would do thus and so!

Never mind. Ten chances to one they did not. Madame Gossip prefers to believe the worst of everyone, and what is more, she enjoys telling the sordid tale with abundant variations and embellishments of her own invention. Remember this, and do not let her idle and oftentimes cruel words dim your outlook or shadow your uplook.

This is one of the most despicable of the seven deadly sins—the one which causes more heartache and sorrow and trouble than all the rest put together. When tempted to repeat something you have heard about a friend, an acquaintance, or even a stranger, see that it passes muster before these three sentries: First, "Is it true?" Second, "Is it necessary?" Third, "Is it kind?" If not, it would better, far better, be left unsaid.

A wise man once observed that we should have an eleventh commandment, reading, "Mind your own business." Really, this is not a bad suggestion, is it? Let's trim the sails of our conversation carefully, very carefully, in the days to come.—The Prospector Evangelist.

CHRISTIAN LIFE

How Man Is Like God

By Ruby P. Zook

The most interesting study for man is man. Created in the image of his Maker, he is, like his Creator, incomprehensible. When one learns how far from God man has fallen, when he was created so much like Him, surely one feels like crying out with the Psalmist, "What is man, that thou art mindful of him?"

The human race had its beginning when God created Adam in His own image and likeness. Man is the crowning object of all God's creation. "And God said, Let us make man in our image, after our likeness So God created man in his own image, in the image of God created he him, male and female created he them." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Man is surely in a class all by himself in the creation. His is a twofold being. His body is material and resembles the lower animals in his structural make-up. But his spirit is the breath of God. That makes him a living soul—immortal. He will live forever. "If man was heaven-born, he must be heaven-tending." The divine image means likeness to his Maker. When you look into a mirror, you see an image of yourself. When you look at a photograph of yourself, you are looking at your image. No one will probably go so far as to say that man's body is formed in the divine image. But, are we not justified in saying that his body is so much like God's being that it was not unnatural to have Jesus take upon Himself a human body while He was here among men and then to take it to the right hand of God to be glorified? However, we believe it was the mind of man that was created in the divine image.

Intellect, emotion, and will are the three great powers of the human mind. It can know. It feels. It determines. And it moves itself. Here man is like God. He knows, feels, and wills. As God is holy, so man was created holy. This great attribute of man as he came originally from God might be called the moral and spiritual image. There is no other created being that walks erect and holds its body upright. Man is the only creature that looks up naturally and without effort. His posture seems to reveal that there is in him something divine that directs his eyes to things above.

God's purpose in creating a being with mind and intelligence seems to have been twofold. First, this being was to be more like God than anything He had made before.

Man was made in the image and likeness of his Creator. God seems to have desired some being with whom to communicate. He wanted someone with whom He could have personal fellowship. He wanted to have some being to render Him homage and worship. And, He wanted someone over whom He could exercise His love and care and who would in return be appreciative of that which was provided for his happiness and welfare. Second, he made man so that there might be an intelligent being on the earth, one capable of having power over the material earth and over the animal creation in general.

Man is by no means, in bodily size, the largest of God's living creatures, but because he possesses mind, he has been able gradually to gain control over the resources of the earth, including the brute creation.

Man's likeness to his Creator appears to consist in his power of reason and thought, in his power to choose right or wrong, in his ability to form moral character, either good or bad and in his being an immortal soul that must have fellowship with its Maker to be happy.

Man is immortal because God breathed into him the breath of life so that he became a living soul. He can never die in the sense of becoming nonexistent. Either in heaven where he will be in fellowship with his Maker, or in misery, in darkness and away from God, his spirit will live on forever. The

LEAVE IT TO GOD

Does the path seem rough and steep?

Leave it to God.

Do you sow, but fail to reap?

Leave it to God.

Yield to Him your human will,

Listen childlike and be still,

Know that love your mind can fill,

Leave it to God.

Is your life an up-hill fight?

Leave it to God.

Do you struggle for the right?

Leave it to God.

Though the way be drear and long,

Sorrow will give place to song,

Good must triumph over wrong,

Leave it to God.

If in doubt just what to do,

Leave it to God.

He will make it plain to you,

Leave it to God.

Serve Him faithfully today,

He will guide you all the way,

Simply trust Him, watch and pray,

Leave it to God.

Grenville Kleiser.

call comes to every soul, "Remember now thy Creator in the days of thy youth" (Eccl. 12:1).

By creation, all men are children of God. Man is the only created earthly being who bears the image of God in intelligence. Man is finite. God is infinite. Morally, as well as intellectually, man bears the image of his Maker. Man has reasoning faculties which cause him to look at questions from the standpoint of right and wrong. A conscience has been placed within man to prompt him to do right at all times. So long as man is true to the purpose of his creation he continues to shine in the moral image of God. As such, he is upright, truthful, honest, pure, clean, sympathetic, reverent, pious, devoted, worshipful, hopeful, and loving.

Inasmuch as "God is a Spirit" (John 4:24), and "we are the offspring of God" (Acts 17:29), there is no question as to man's bearing the image of God in spirituality. Quickened by the Spirit, the soul lives, and in this condition is alive with God forever and ever. The Bible is clear in its teaching that man has an immortal soul to be saved or to be lost, to spend eternity either in heaven or in hell. God has planned that man should shine in His image here on earth and throughout eternity.

Man is a compound being. He is a free agent because he has the liberty to choose whatever course he will. His freedom of choice fixes upon him the responsibility for the choice he makes. He also has many qualities in common with the lower animals. At the same time he has intellectual, moral, and spiritual qualities in common with his Maker. Walking after the Spirit, he is upright, holy, godlike. He was made perfect, unmarred by sin, and in full dominion over all the earth. He was intelligent. He was industrious. He had an ideal home life. He was free from death. He was subject to temptation. He was perfectly happy and was created to have full communion with God. Such were the conditions in the ideal life of our first parents.

The world has since been spoiled by sin. All men have become affected by sin. Oh, that the sweet communion and fellowship with God had never been marred! But, so far as lies within man's power, he can look to this perfect model and, by the aid of the Holy Spirit, strive to reach it.

Latour, Mo.

THE QUIETNESS HE GIVES

There is what is called "the cushion of the sea." Down beneath the surface that is agitated by storms, and driven about with winds, there is a part of the sea that is never stirred. When we dredge the bottom and bring up the remains of animal and vegetable life we find that they give evidence of not having been disturbed in the least, for hundreds and thousands of years.

The peace of God is that eternal calm which, like the cushion of the sea, lies far too deep down to be reached by any external trouble and disturbance; and he who enters into the presence of God becomes partaker of that undisturbed and undisturbable calm.—Dr. A. T. Pierson.

What about Demon Possession?

By Gerald C. Studer

A helpful discussion of a subject which is seldom considered in detail, and on which all of us, no doubt, will appreciate more light. Whether or not we agree with all the conclusions presented in the article, we believe it will stimulate further study of a matter frequently mentioned in the Bible, the Gospels in particular.

During my last four years of academic study, I have been on the lookout at all times for a satisfactory, scholarly, and above all, reverential analysis and discussion of demon possession in the New Testament and its counterpart, if any, in the present day. I had certain qualifications in mind which this treatise I was in search for must have. I could have saved myself this thought, for on this subject you take what you can find and that is very little. With the exception of the usual commentators of both past and present I could find nothing at all, whether satisfactory or otherwise. The Biblical commentators consulted usually either offered some theory which ignored parts of the original simple Gospel narrative or else passed over the incident with some purely spiritual or vague statements. I wanted some one to discuss demon possession who believed the Bible to be the Word of God, inspired and true in every way, in addition to being qualified from a medical-physical standpoint.

Finally, I heard of a certain Chinese missionary by the name of Nevius who had written a book on this subject from his own experience. I searched high and low for a copy of the book: secondhand stores, large libraries, the original publisher, all to no avail. I would still appreciate securing this book if any one can inform me where to get a copy.

Then, months later, in looking over a newly released book list from a secondhand bookstore in Chicago I found listed, Alexander, Wm. Menzies, *Demonic Possession in the New Testament, Its Relations Historical, Medical, and Theological*, scarce, \$2.50. I rushed my order in and got it. When reading the subtitle I doubted that any one person could be qualified to speak authoritatively on all those aspects of the subject. But, upon opening to the title page of the book, to my pleasant surprise I found that the author had a Master of Arts, a Bachelor of Science, a Bachelor of Divinity, and a Medical Doctor degree. Perhaps this was the end of my quest.

Before I had found time to read this book carefully I happened across a chapter in one of Increase Mather's books called "That There are Daemons and Possessed Persons." I made notes on this and slipped the sheet inside the cover of the book.

Later I finished reading the book and would like to share with you a fraction of my findings. I found Mr. Alexander a thoroughgoing believer in the inspiration of the Scriptures and a keen and intelligent observer both in spiritual and physical matters. He draws unsatisfactory conclusions only a very few times.

Perhaps I do well to define what I consider an unsatisfactory conclusion. It is for me one which denies or ignores some part of the

simple Biblical account. In the accounts of the various miracles of Christ I take each word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate otherwise. Where the conclusion veers from this standard unnecessarily, I cannot accept it. I might add too that the author has taken great pains to analyze and summarize the explanations and conclusions of the great Biblical commentators and in general he finds their work unsatisfactory.

One of the first of the author's conclusions is that genuine demonic possession, as set forth in the New Testament, contains an element that is natural, another that is supernatural. The former belongs to the category of mental disease, and still continues; the latter belongs to the category of Satanic opposition, and was summarily suppressed by the life, work, death, and resurrection of Christ. In this department the words of our Lord have a valid application: "Now is the crisis of this world: now shall the prince of this world be cast out."

Physically speaking, the Capernaum demoniac of Mark 1 is a case of epileptic insanity. The demoniac of Gerasa, in Matt. 8, the author concludes to be a case of acute mania. The boy of Matt. 17, still speaking only physically, is a case of epileptic idiocy. Upon this and other similar considerations, another conclusion is then reached that the physical basis of the demoniac state is lunacy or idiocy, with all the concomitants physically, mentally, and morally. In each case of demonic possession there seems to have run through all these concomitants a strain of religious fervor. The terms "evil" and "unclean" describe the external appearance and not their inward condition. Being mentally below par, they can hardly be held responsible for their behavior. In all the recorded incidents of possession and expulsion, Christ never once hints that the possessed are monsters of iniquity who were receiving the due reward of their deeds. He evidently regarded them as beyond the common rule.

The existence of genuine demonic possession and the historicity of the Gospel narrative describing such are beyond question or excuse. The correlation of so many diverse elements in the three cases already mentioned above, in a manner which satisfies the highest scientific requirements, spontaneously produces the impression that we are here on the impregnable rock of solid fact. This is one of the most delicate tests of historicity which can be applied to any records under consideration.

Concretely and specifically then, What distinguishes genuine demon possession from mere mental disturbance? The author an-

swers concisely: The confession of Jesus as the Messiah or Son of God is . . . the classical criterion of genuine demonic possession. The Accident theory, the Clairvoyance theory of Lange, the Verbal Information suggestion, and the Genuine Discrimination theory of Bruce, all fall short at one or more points of an intelligent answer that includes all the relevant considerations. The Demonic Inspiration admission is the only explanation which admits frankly the supernatural elements that are evident in each case of possession recorded. The agency behind these ostentatious confessions of the Messianic dignity of Jesus, was evidently hostile. That is implied in their vehement rejection on the part of Christ. Confessions of Jesus as Messiah which failed to do justice to His ethical claims upon humanity might create excitement, but not faith. Such testimonies were not more embarrassing than mischievous. Their intent was malicious; their source tainted.

The absence of a confession logically then would exclude any case of presumed possession from the category of genuine demonic possession. Yet we find both Christ and Paul "going along" with the prevalent belief of the people in demon possession and casting them out at times when there is no confession of Christ as Messiah recorded. This would seem a dilemma until we remember that rabbinic custom permitted a certain amount of personification in the nomenclature of disease. They may have used a pagan formula without endorsing a pagan doctrine even as the kingdom of Christ was not at all the kingdom of which the Pharisees and Sadducees spoke. In this whole connection, it should be said that the case of the woman "whom Satan hath bound, lo, these eighteen years," for example, does not at all necessarily refer to any kind of possession. The only case of Satan possession we have is that of Judas. There is no evidence whatever for the belief that this woman's spinal complaint concurred with mental derangement. The woman is a quiet member of the synagogue, approaching Jesus without confession or adjuration. There is a very real sense in which any or all affliction testifies to the presence of Satan and the fact of a sin-ridden race.

We might call the genuine cases of demon possession cases that are self-attested since there the "evilly supernatural" is condemned by Christ in addition to the healing of the person's body and mind. There come to our attention two facts of immense importance concerning the self-attested cases: (a) the remarkable scarcity of self-attested cases, and (b) the restriction of them to the earlier portion of Christ's ministry. Here then is proof that the demons did obey the injunction of Jesus that they should cease to "make Him manifest." They were already "muzzled." The strong man has been bound by the Stronger. This enables us to understand why certain cures of the demonized are put on a level with the healing of the nondemonic ailments. Luke 7:21, 8:2, etc. The historical imagination can form but the feeblest conception of the powerful impression which demonic confessions were fitted to produce

on the minds of the contemporaries of our Lord.

Entire and individual chapters are given by Mr. Alexander to the Beelzebul Controversy and to the Gerasene swine affair. Only in this latter chapter did he arrive at a conclusion which I question. His analysis and explanation are too lengthy and involved to permit satisfactory summarizing. Suffice it to say that the unsatisfactory portion of his interpretation is that he doubts that the swine were drowned since they are excellent swimmers by nature. Matthew explicitly say they perished.

The final statement is: The incarnation

initiated the establishment of the kingdom of heaven upon earth. That determined a counter-movement among the powers of darkness. Genuine demonic possession was one of its manifestations.

The clarity and thoroughness of this paper have been hampered at times by its necessary brevity. I have shared conclusions without sharing the reasoning and consideration which brought them about. But it is to be hoped that some suggestions have been given which will facilitate a more intelligent and profitable personal study on the part of all interested in taking up such an endeavor. Orrville, Ohio.

The Common Salvation

By G. H. Clement

(Jude 3)

There is one subject that should engage the earnest attention of every living person, and that is God's salvation. No topic in all the world is so vitally important as this, for one's eternal destiny is determined by one's heart attitude toward the provision God has made for his soul through His Son, Jesus Christ. Yet, it is a topic that is rarely considered by the greater number of the world's needy creatures. Satan has blinded the hearts and minds of his victims so that the light of the glorious Gospel may not shine into their darkened hearts, that they might be saved.

Folks will gladly discuss with you anything that pertains to their physical welfare, such as vitamins and calories. But, when one mentions their spiritual welfare, their eternal souls; they immediately try to change the subject. Suggest to your neighbors how they might save money, and they prick up their ears; but try to inform them how they might save their souls, and they quickly disperse. Converse about governmental blunders, and they will heartily enter into the conversation with you, even though they may know no more than you do about it; but start to tell them of the perfect government of the kingdom of God, and of the King of kings and Lord of lords, and they remember something that needs their immediate attention.

But it still remains true, that the greatest subject that can engage men or angels is this great salvation that God has provided for all mankind through His Son Jesus Christ. The aspect which we are interested in particularly is its accessibility to every creature in the universe. It is a common salvation. This fact is revealed inasmuch as it is provided for all. Provision was made on Calvary's cross for all the whosoever the world over. Whosoever will may come to the cross of Christ and find forgiveness of sin and that peace with God that passeth all understanding. The blood of the infinite Son of God, shed upon that tree, suffices for that world for whom Christ died.

Not only is there universal provision made in this common salvation (depending of course, upon the individual's receiving of this gratuitous provision), but it is a salvation which is adapted to all. Whether one is poor or rich, learned or ignorant, black or white, weak or strong, this salvation perfectly meets his need. Having been designed by the very same One who created us, it is only natural that it is perfectly adapted to each of us. The watchmaker, who skillfully put all of the fine intricate parts together, is certainly qualified thereby to repair the watch when it needs it. No one knows more about its inner complexities than he. Our great Creator on Calvary's cross became our Saviour, and we can be sure the salvation He procured there meets every need of these complex lives of ours.

Finally, this great salvation is offered to all. When Jesus was talking to Nicodemus He declared something that must have startled that Jewish mind. He said to this teacher of the Jews: "For God so loved the WORLD, that he gave his only begotten Son." Christ declared that God's loving provision in His Son extended far beyond the borders of Israel; in fact, it was a universal provision. There are no racial barriers, no

WORKERS WANTED

**"The cattle on a thousand hills"
Are His—who'll drive them in?
The fields are ripe with golden grain—
Who'll put it in the bin?**

**The silver and the gold are His—
Who'll dig and give a share?
And if it must be very small,
Increase it by much prayer.**

**The sea is full of fish uncaught—
Who'll be the first to get
Another draft miraculous
Where He bids cast the net?**

**Salvation free awaits for all—
Who'll give it out as free?
How many answer to the call,
"Lord, here I am, send me?"**

—Sadie Mantei.

preferences in this great salvation; for, as Paul says, "There is no difference: for all have sinned." And all sinners need the Savior. Jesus is for all. When we think of Washington we are reminded of the United States of America. The name Wellington reminds us of England. Napoleon brings to mind France; and Garibaldi makes us think of Italy. Mention Bismarck, and we associate Germany with that name. But when we think of the name of Jesus, we must think in terms not of this or that nation, but of the great universe itself. Jesus is for all nations, equally. And no partiality is shown individuals, either. The most righteous person or the most outrageous sinner will find in Christ his Redeemer; for all need this salvation. In Adam ALL die, and it is only as one is in Christ by faith that he shall live eternally.

Truly Jude was inspired of the Holy Spirit, as all the writers of all the Bible were, when he called the provision God has made for all, a COMMON salvation. But it is uncommonly strange how this great salvation is neglected! In connection with this common neglect we must remember the solemn words found in Hebrews: "How shall we escape, if we neglect so great salvation?" This is a question that God Himself cannot answer, for there is no escape for those who refuse to accept the Saviour.

Hamilton, Ont.

FOOD FOR THOUGHT

Would you like to know what an ex-Michigan farm boy has to say about the difference between a boss and a leader?

This boy is now the proprietor of the famous Selfridge's in London.

One day he called the department heads of his store together to discuss the qualities of leadership. He gave them a leaflet he had written on the subject. This leaflet is so succinct, so to the point, that it has been copied a thousand times. Men have carried it in their pockets until it has become wrinkled, torn and ragged—for it contains the very hub of successful leadership.

The boss drives his men—the leader coaches them.

The boss depends on authority—the leader on good will.

The boss inspires fear—the leader inspires enthusiasm.

The boss says "I"—the leader says "we."

The boss says, "Get here on time"—the leader gets there ahead of time.

The boss fixes the blame for the breakdown—the leader fixes the breakdown.

The boss knows how it is done—the leader shows how.

The boss makes work a drudgery—the leader makes work a game.

The boss says, "Go!"—the leader says "Let's go!"—Publisher Unknown.

Evil is in antagonism with the entire creation.—Selected.

A Triumphant Faith

Daniel Webster, the celebrated American lawyer, statesman, and orator, is quoted as having said that his favorite verses of Old Testament Scriptures were verses 17-19 of the third chapter of Habakkuk, which are quoted in a different version: "Though the fig tree may not blossom, though no fruit is on the vine, though the olive crop has failed, though the fields yield no food, though the folds have lost their flocks, and in the stalls no cattle lie. Yet I will rejoice in Jehovah, I will joy in the God of my salvation. Jehovah, the Lord, is my strength; and he maketh my feet like hind's feet, and will make me to walk upon my high places." Here is the secret of walking by a triumphant faith. "He maketh my feet like hind's feet." A safe footing assured in the upward climb, and sure retreats to the mountain tops of glorious victory. The hind descends to the lower slopes of the mountain to feed upon the green grasses and herbage. But at the slightest alarm of approaching danger, he bounds away, with fleetness of foot, up to the mountain's steeps, with unfailing, never-slipping, sure foot, to safety in the heights above.

A sublime faith in God, heroic, and divine, is beautifully expressed by the prophet, in this poetic allusion. Though the hero of faith must appropriate and utilize the material things of the world, yet he does not trust in them implicitly. His confidence, faith, and trust, are in God, who creates, prepares, and provides the necessities of life. He looks to the Lord for his provisions of life. Energetic, active, and busy, he may well improve the time, engaging in manual labor, sowing and reaping, planting and building, like other men, but he doesn't tie to them: depending wholly upon them. He trusts in the Lord, and joys in the God of his salvation. He loves and serves God for His own dear sake, and not for the sake of those things that He may provide; material benefits, temporal blessings, and earthly rewards.

The prophet did not depend upon the crops of his fields, the vintage of his grapes, the oil of his olive orchards, the lambs of his flocks, nor the cattle of his herds. These may all fail him, in part or altogether, yet his unfailing devotion and loyalty is still unto God.

Like the grand old patriarch from the land of Uz, "Though he slay me, yet will I trust him." Wonderful trust! How rare! No matter how distressing and trying his hard experience, he is still triumphant in his faith. Moreover, in his avowals of loyalty, he is exultant in his praises, rejoicing in God. "I will rejoice in the God of my salvation," that is real, genuine joy, uncammouflaged. Whatever may befall him, his affirmation is ever the same, his triumph of faith still prevails. He ascribes his strength and agility to ascend the terraced heights of glorious victory, to God whom he loves dearly, and trusts fully. No longer enthralled by the gain of earthly rewards, he aspires to the loyalty of God in triumphant faith. Shut out,

or shut in, or shut up, to all earthly prosperity and worldly gain, his faith still triumphs—a practical faith that needs no defense, impervious to criticism, and invulnerable to all the attacks of the trinity of evil—the world, the flesh, and the devil.

This great and salient feature of faith is echoed by the voice of Isaiah, "They that wait upon the Lord shall renew their strength, they shall mount upon wings like eagles."

Such faith and loyalty to God are to be desired more than all the insurance offered by the world. It costs less, and is more reliable. Its adherent never has to appeal to the law to defend his rights, and obtain his reimbursements. It's better than barns, cribs, and granaries, filled with grain and livestock. The faith market never fluctuates. It excels bank reserves, stocks, and bonds. They may fail, but faith abides. No wonder the prophet exclaimed, exultantly, "I will rejoice in the God of my salvation." Consummation of joy, peace, and contentment may be realized in such a triumphant faith. Good Lord, increase our faith in Thee until it can scale the mountains of glorious victory, transporting us beyond the beggarly elements of worry, anguish, and anxiety.—Gospel Banner.

LOSING SIGHT OF SELF

Nell Pugh

Have you ever thought of it—all strife, envy, misunderstandings, and hard feelings are caused by the love of "self" or because you thought some one had not treated you just right? This being so, then how much more pleasant life would be if we could crucify or lose sight of "self," as the little child in the following incident.

It was another cold and dreary winter in the Northern states. Almost everyone was suffering from the effects of the weather. Employment was scarce and it was very difficult to obtain the necessities of life.

Little Tim stood at the threshold of his rude home, and gave one bewildering sigh as he viewed the rising mountains of snow in the distance. How he detested this kind of weather—maybe it wasn't so much the weather but just the hardships that went with it. There was very little to eat in the kitchen and his clothes were becoming threadbare. The little ragged shoes which could no longer be worn had been cast aside and little Tim's feet stayed numb with cold. Mother's shoes were also worn and very much in the same condition. Mother was too old to get out and work like Tim. Oh, if the snow would only stop long enough for him to earn a few more pennies to add to his precious little savings account!

Though Tim was very small, he labored faithfully each day, shoveling snow from the front doors of the rich homes in the city. It was only a few more days now until he could receive his weekly earnings and how

happy he would be. Why he could hardly believe that he would be owner of what he thought was so much money. He had carefully planned how he could spend it so that it would bring the most profit or help to himself and his mother. There were so many things they needed and it was quite a problem to figure out just what they needed most; poor Tim realized that they could buy only one thing at a time.

The long dreary days passed very slowly and finally the day came when Tim should receive his pay. He hummed a gay little tune as he skipped up the sidewalk to the store that evening. Though his little body shivered underneath his thinly clad raiment, and his little bare feet felt like lumps of ice as they left their small imprints in the snow—all this was forgotten and his heart beat very lightly as he walked up to the clerk and asked for a pair of ladies' shoes. The clerk looked down at the shivering little form and his bare feet.

"Sonny, I think you're a bit excited. You mean that you want a pair of boy's shoes, don't you?" he asked as his heart swelled with sympathy for the little lad.

"No, sir, I want them for Mother, she is old; her health is broken and she can't stand the cold like me" . . .

Thus little Tim, with his humble, unselfish, childlike spirit had lost sight of himself and his own welfare and was now looking out for the welfare and comforts of others. What a beautiful picture and example this little child has left for us! Oh, that we, as unworthy children of the Most High God could lose sight of self—selfish desires for the many comforts of this world which so often make us to become carnal minded. May the dear Lord help us to gain a more perfect vision of Him and to be so entranced that we will lose sight of self and the alluring things of this old world, striving to please Him, that our lives may be a blessing to others.—Golden Moments.

MEDITATION FOR THE QUIET HOUR

Elisha said, Lord, I pray thee, open his eyes, that he may see. II Kings 6:17.

This is the prayer we need to pray for ourselves and for one another, "Lord, open our eyes that we may see"; for the world all around us, as well as around the prophet, is full of God's horses and chariots, waiting to carry us to places of glorious victory. And when our eyes are thus opened, we shall see in all the events of life, whether great or small, whether joyful or sad, a "chariot" for our souls. Everything that comes to us becomes a chariot the moment we treat it as such; and on the other hand, even the smallest trial may be a Juggernaut car to crush us into misery or despair if we so consider them. It lies with each of us to choose which they shall be. It all depends, not upon what these events are, but upon how we take them. If we lie down under them, and let them roll over us and crush us, they become Juggernaut cars, but if we climb up into them, as into a car of victory, and make them carry us triumphantly onward and upward, they become the chariots of God.—Smith.

OUR HOME CIRCLE

Vital Needs and Family Altars

By Norman V. Williams

This article is reprinted from the "Evangelical Christian," by permission. It points up a truth that is much needed today that "the home has always been the basic institution of God's order." The author is Acting Director of the Family Altar League of America, 52 W. Washington St., Chicago.

Family altars will provide the spiritual background for a mighty spiritual awakening. Spiritual revivals, like anything else, require background. Revivals do not come out of an empty void, but always in relationship to basic spiritual processes already in existence. There must be instructed minds before there is the ground for the Holy Spirit to do His blessed office work. It may well take a generation of family worship and Bible instruction in our homes before the Holy Spirit can give us the awakening we are so earnestly praying for today.

We believe there are many little power-charged groups of intercessors who are praying the prayer of faith for spiritual awakening. But let us never forget that true faith has works. Works are not the condition of faith, but works are its blessed fruit. His precious shed blood is, under grace, the only condition of faith. Faith rooted in such a precious source as Calvary and the Lamb's shed blood is vital, dynamic, and sure in the production of works. And the first work of revival faith is daily prayer, worship, and instruction by way of the old-fashioned family altar. Without this revivals may be "put on," but they will lack depth and the results will not be lasting. This fact is grievous and sad, but, oh, so true nonetheless!

Converts, in all too many instances, just don't have that depth and sense of divine reality in their experience which will enable them to pass victoriously through the heat and fever of trials, obstacles, and the cares of this life. The trial of their faith does not seem to be precious as is true of real Scripture-founded and Spirit-given faith. Rather the results of trial seem to be destructive and tragic. And again we say the answer is at hand. There are few Scripture-filled hearts and minds for the Holy Spirit to work with. The ground is hard, fallow, and rocky with unbelief because of the past three generations of unfaithfulness to the Lord Jesus Christ in Christian homes. Oh! the bitter harvest! A lost, almost untouchable, generation not knowing its right from its left hand spiritually. In our bewildered generation, we are getting down to the bitter dregs of that cup of cruel neglect of the old-fashioned family altar.

The home has always been the basic institution in God's divine order. All the other functions and institutions of life rest back

upon the home in such intimate relationship that as goes the home—so goes the church, school, nation, and world. When the home was strong, all the other institutions were strong in like measure.

In order to remedy our present condition of the world-wide frustration, confusion and bewilderment, men have attempted a remedy, approaching the problem from the school, church, national, or international perspectives. This is like treating the symptoms rather than the disease. The most basic unit of all has largely been overlooked. The disease is the broken home. The result of this basic disease is the broken personality, church, and nation. And because the home is the basic and fundamental unit according to God's divine order—the whole confused problem of life must be approached from that center. And if the home is the divinely ordered center of every other institution and expression of life—then a vital question is—what is the center or the heart of the home? What is the vital center of unity, coherence, harmony and integration for the home? This is the most important question of all. For here, in answer to this question, we shall have found the perspective for understanding

WHY HAVE A FAMILY ALTAR?

It will sweeten home life and enrich home relationships as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the church school, and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing.

—Christian Digest.

our whole confused situation, and we shall have found both the explanation and the remedy for the larger part of our present plight.

I.

We answer without hesitation that the center of the home is the family altar. What is the deeper meaning of the altar? The answer is not far to find. Jesus Christ is the divinely ordered Head of every home. Jesus Christ is in the midst or in a position of centrality in every life situation "that in all things he might have the preeminence" (Colossians 1:18). Trace through the Scriptures and see how God the Father has set forth and emphasized the centrality of His Son.

1. Luke 2:46 informs us He was in the midst of the doctors hearing and asking.

2. Mark 15:27 tells us He was in the midst of the thieves on the cross.

3. Revelation 1:13 shows that He is in the midst of the candlesticks.

4. Revelation 5:6 reveals He is in the midst of His Father's throne.

5. He is in the midst of the Old Testament. Luke 24:27.

6. He is in the midst of the church. Hebrews 2:12.

7. He is central to all the promises of God. II Corinthians 1:20.

8. He is in the midst of our lives. Galatians 4:6.

9. And in Matthew 18:20, we have Jesus in the midst where two or three are gathered in His name. Here is a special family altar promise—or a promise especially adaptable to the family and its altar. When Jesus spoke of two and three, wasn't He thinking of your little family and that time when you should gather together each day to worship Him in prayer and His Word. Christ is central. And God desires that His centrality be visibly expressed, recognized, and honored in the home.

The altar is the visible expression, manifestation, and recognition of this divinely ordered fact of HIS centrality. The altar is more. The altar is our daily participation in the truth of His Headship. And through the daily altar the Lord Jesus Christ exercises His office as Head of the home—giving those instructions, illuminations, blessings, and worshipful experiences which create, build, and sustain family love, harmony, integration, and coherence.

There are two movements in the altar. There is a movement of life and expression from Him to, through, in, and with us. What we have just said about Christ exercising His offices as Head sets this phase of the altar movement forth. But there is another movement—the movement of worship from us to Him through His blessed Word and prayer. This movement is the saint in the exercise of his office as a member of the body of Christ. So the vital functions and movements in the daily family altar are an expression and manifestation of His offices as Head and the office of the saved members of the family as His body. As His body, we worship Him through His Word and prayer. As Head, He blesses, instructs, and leads us. The altar is the visible recognition and

manifestation of all this. The altar thus is the creative source through which God in Christ aims and does feed the whole continuing life of the family even as the fountain feeds the stream.

Every home was meant to have a head and a body. Most homes today have neither head nor body, for salvation has never come within their doors. By accepting the blessed Lord Jesus as our Saviour through God's provision at Calvary in the shed blood, we are born again and become members of His body of which He is the Head. Thus by His shed blood, the saved family comes into a provisional realization of God's plan and desire for every home—Christ as Head and the family as members of His body. We say a provisional realization because there are so many blessings and privileges which we Christians have provisionally, but do not possess experimentally. The blessing and smile of God comes in the translation of the "provisional" into the "experimental." So many Christian families having the provisional blessing of being members of His body of which He is the Head—or of having a home which is in truth His body and of which He is the Head—never come into the experimental blessing of this basic fact because of unfaithfulness to the altar. The altar, we say again, is the visible recognition, manifestation, expression, and thus the hallowed place where provision is translated into the living and continuing stream of the family life.

Indeed, God's plan is that Christ shall be the head of the home and that the home in its members should be a part of His body. The unsaved families have neither body nor head—in God's eyes. No wonder utter chaos reigns. No wonder their home life is like a crazy quilt of broken and disintegrated functions. No wonder each member is a law unto himself. The saved families have both body and head. But these two facts remain provisional and do not make much difference in the individual and family life unless they are translated by the family altar—and all that it implies. No wonder so much chaos reigns in Christian families who are ignoring God's order. No wonder our spiritual lives are dry, barren and frequently utterly frustrated when we so flagrantly ignore God's divine order. The altar is always the place where provisional blessing becomes experienced blessing—where divinely appointed fact becomes a humanly recognized fact. In homes where some are Christian and the others are not, this divine order of God must be faithfully recognized and affirmed by those who are Christians. In this way, there will be a center of divine influence, blessing, and heavenly fragrance which will permeate through the whole family life—even unto the salvation of the unsaved members in due time.

Thus it is not difficult to see how the neglect of such a vital function as the family altar is the source of so much untold suffering. The family altar is the first line of defense against spiritual backsliding. This is the predominant problem of this Laodicean Church age. Jesus described it well when He said: "Thou art neither cold nor hot"

(Revelation 3:15). The plight of the backslider is tragic and heart-rending indeed. He has lost the sense of God's smile—God's blessing and overruling providence. He is out of fellowship and a thousand times a day his heart cries of loneliness and despair remind him of this fact. Yes, the words of Jesus have been fulfilled in him. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:16).

But we are not left there alone and without hope in our spiritual desolation, for He says: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And then the promise to the restored one: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:20-21). Then God's passionate plea: "He that hath an ear, let him hear what the Spirit saith unto the churches."

The Family Altar League of America believes that the condition of Revelation 3:15 will never be remedied nor the fullness of the promise in Revelation 3:20, 21 will ever be realized until the family altar is restored in believers' homes. Our blessed Lord Jesus is almighty, for all power has been given Him. But there is one impossibility even He cannot surmount. That impossibility is THIS: A man cannot live and work in this intensely satanically charged world atmosphere six days a week and expect to go to church next Sunday spiritual. Like cause—like effect. Live and work in the world all week and when Sunday comes we are so in the grip of the world and its spirit that we don't go to church at all, or if we do, we are

not in the frame of mind to worship.

Family altar during the week is the preparation for real, vital, dynamic and Scriptural worship on Sunday. In olden days, most Christians had a family altar. Consequently, when these spiritual, power-charged saints came together in church, it was adding power to power, with the result that revivals broke out, souls were saved, and the Holy Spirit was mightily present to bless and do His office work. Today the church is like a hospital. Then it was like an arsenal. The difference—family altars!

In all forms of religious training the primary problem—so deeply sensed by all in religious work—is what we term "the follow up." The pastor, Sunday-school teacher, or child evangelist is seeking "a follow up" to their labors. The only adequate "follow up" is the family altar. If daily home worship, prayer, and Bible instruction are not faithfully practiced and honored, there is no adequate and sufficient "follow up" for the good work of the church. Without this daily "follow up" the good seed of the Word is quickly lost in the pleasures, cares, and frustrations of this life. Without the divinely ordered "follow up" of the daily altar in the home, results will be surfaced, not lasting, and compromised by the ever-increasing pressure of this world.

Yes, before the world can be awakened—the church must be revived. But before the church can be revived the home must be revived. And the home will never be revived until the family altar is restored. O ye Christians, our hearts are open unto you. Will you not join us in this crusade to bring the homes of America back to God's order, back to the family altar?—The Evangelical Christian.

Over the River

The afternoon sun lay bright and warm on the weather-beaten old house. Under the trees and under the fence by the gate a number of horses were hitched. Their owners, in decorous black and with serious faces, were gathered in little groups about the yard, talking in subdued tones of their friend and neighbor, the old man who lay, with such a peaceful look on his face, in the front room.

"The last of the whole family," said one, meditatively. "Two sons—fine boys they were, too—Mary, the daughter, then their mother, and now the father. Death is always sad, but somehow this seems sadder than usual."

"The very thought that was in my own mind," replied his neighbor. "The town won't seem natural without a Moulton in it. I hate to think of the old house being closed—the last member of the family gone out of the door for good. It is uncommonly sad."

Perhaps the same thought had come to all of the old friends and neighbors. Something of it must have been in the heart of the old pastor when he rose to say the words expected of him.

"Friends, neighbors," he began, "it was my privilege years ago to know a family of five

who lived on the banks of a beautiful river—father, mother, daughter, and two sons. They loved each other with more than ordinary affection, and their home life was happiness itself. But by and by, as was inevitable, there came a break in the family circle.

"The daughter married. She moved away to a home of her own, but it was in the town which stood just across the river—a larger, finer place than the little village where the old people lived, and the new house stood upon a hill in sight of the old one. The rays of the setting sun were reflected from the windows at evening like a personal message, and after dark the lights shone across. So the nearness made the separation easier to bear.

"Then, in time, the elder son went out to make a home for himself, and he, also, found it in the town across the river. The father and mother missed his strong presence and helpful ways; but they heard constantly of his growing prosperity and his happiness; they had but to look out across that little stretch of water to the other town to feel how near he was; and they gave thanks that the distance was so short.

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The Bible in China Today

By Paul A. Collyer

Reprinted from the "Bible Society Record" by permission. The Scriptures are deeply rooted in China. Her hunger for them is increasing. The need is tremendous. The time and opportunity are strategic. This is a critical hour for America and China. It is significant that our representatives, in both mission and relief fields want to keep on helping to meet China's needs, in spite of great difficulties.

The American ambassador to China, Dr. J. Leighton Stuart, cabled the American Bible Society on January 15 as follows: "Now that thinking Chinese are coming under the influence of dynamic new ideologies rather than that of their ancient religions, the wide circulation of the Christian Scriptures in whole or part can have incalculable value. In view of impoverishment resulting from years of devastating war, the supply of these should be on the most generous terms possible. From personal knowledge of the activities of China Bible House, I can testify to the energy and efficiency with which it is attempting to serve this cause."

Now from China, as recently from Gen. MacArthur in Japan, comes the word that, in the ferment of a new national development, the Bible must be made available in large supply to put into the hands of literate Chinese. The American Bible Society in co-operation with the British and Foreign Bible Society and the National Bible Society of Scotland, through the China Bible House and its branch agencies, is rising to the challenge. In 1948, 2,932,682 copies of the Scriptures were distributed. The circulation of Bibles was the third largest in the history of the China Bible House. Circulation of New Testaments also climbed to its third highest level.

Few persons are daring enough to suggest what may happen next in China. The only safe prediction is that the future is unpredictable. The Bible Societies and the China staff have tried to prepare for any and every eventuality. Steps have been taken to assure a supply of Scriptures for China, should the work of the Bible House be stopped.

After the first excitement of Communist advance and American evacuation had died down, it was discovered that about 90 per cent of the missionaries were staying in China. There was uncertainty about the future of their work, but they were glad to remain and seek for a way to carry on Christian work and keep Christian institutions open in occupied or threatened areas. Dr. Ralph Mortensen, China Secretary of the American Bible Society, has remained at his post with his wife and daughter. Secretary David McGavin, of the National Bible Society of Scotland, and his family are also still in China. The men in the subagencies from Mukden to Canton are at their posts. These men and their families

are deserving of our continued support and prayers.

The presses in China have been turning out Scriptures as fast as paper supplies and money will permit.

Aware of an even greater need of Scriptures in areas captured by the Communists and anticipating that lines of transportation may be cut, supplies of Scriptures have been flown in the Lutheran plane "St. Paul" to Lanchow, Peiping, Tientsin, Sian, and Chengtu. A shipment of six tons has gone (probably by river boat) to Chungking. Another three-ton load was sent by truck to Sian in northwest China. In all, 500,000 copies of Scriptures had been sent to these outlying areas by the end of January. Even if the



A Sunday School in Peiping, China. Courtesy Bible Society Record.

curtain drops and Scriptures cannot be sent to occupied areas, we can be sure that a reasonable supply will be on hand for use in those areas for a considerable time. Should missionaries have to stop their work, and should churches be driven underground, the Word of God will be in the hands and hearts of the people to do its own work of redemption.

The China Bible House has obtained permission to import 100 tons of paper during the year. As fast as the paper is obtained, it is converted into Bibles, Testaments, and Gospels. As the books are printed and bound they will be sent to strategic points for further distribution.

There is a possibility that the printing of Scriptures may be ordered stopped by an

anti-Christian régime. We hope not. But to insure the continued printing of Scriptures, should such an order be given, matrices and printed copies of all books published have been sent to safe places outside and near China. Thus if publishing should stop in Shanghai, it will be possible to continue printing elsewhere. Then means of getting the Scriptures into China will have to be found.

In 1948 the first New Testaments in the Nasu dialect were printed. For the first time the Nasu-speaking Chinese on the Tibetan-Mongolian border have the whole New Testament in their own language; 5,000 copies were printed in the first edition and 900 were sold in a few days. An evangelist having the New Testament in his own language for the first time sat on the missionary's porch and read steadily for three days and nights until he had finished the whole book. Only a few short hours were taken for naps. Such is the desire of many Chinese for the life-giving Word of God.

A Chinese Bible Society is in process of organization. Efforts are being made to obtain the services of a well-qualified Chinese to serve as its first Secretary. If nothing hinders, the new Society should be established within a few months. The Chinese will then have their own Society and they may be able to accomplish much that cannot be done by a foreign organization. The new Society will, however, have to look to its parent Societies for many years for most of its financial support and for the help of our missionaries.

Though many of the promises of the Communists seem very alluring to multitudes of China's hungry, poor, fearful, dispossessed people, the Communists can never satisfy China's greatest need. China needs Christ more than it needs food, clothing, medicine, schools, or anything else. Communism will not bring Christ to China. Communism cannot give spirit-hungry people the Bread of Life. It cannot change fear into faith and hope. It cannot heal the wounds of men's hearts and minds. It cannot bring forgiveness and inward peace to men warring with sin and burdened with guilt. But Christ can do what Communism fails to do—and more.

So long as missionaries can stay at work in China, they will continue to bring men to the redeeming Christ. But they are handicapped in their work if they do not have Bibles in sufficient supply to distribute to all who can read. The missionaries must have more and more Scriptures in order to do the work so urgently needed in China today.

On the other hand, if the missionaries are withdrawn, the need for Scriptures will be greater than ever. The spread of Christian faith will then have to depend in large measure upon the availability and distribution of God's Word on the printed page. The Bible can and will do its own redemptive work even though there be no missionaries on the field. In countless instances the Bible

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Visiting Success

By Sara Jane Johnson

A city mission worker in Portland, Oregon, gives us another intimate glimpse into one phase of the work there.

"One soweth, and another reapeth," is found true many times over in city mission work. Just now I am thinking of a woman who was visited by a number of different workers over a period of years, all of whom were deprived of the fruit of their sowing.

One day as one of our workers was waiting at a bus stop she was approached by a woman who was concerned for the spiritual welfare of her mother, Mrs. Gunderson. Our worker was invited to visit Mrs. Gunderson and went a number of times, though she was received coolly at first. As time rolled on our workers were more welcome in the home of Mr. and Mrs. Gunderson, until they were welcomed heartily in the year before her death. Last summer we found the Gundersons living near the Mission and we went often to visit them. During those visits we learned that Mrs. Gunderson was born in Sweden and had been a faithful member of the ——— Church until she backslid. Because of her backslidden condition she didn't care to talk with Christian workers, but as she was visited and shown kindness and Christian love she gradually opened her home and her heart to His children who sought to win her again to the Lord.

This past summer she would ask us to sing for her each time we visited her and we had opportunity of giving the Gospel in song, and that opened the way for a testimony which oftentimes was cut short. Soon she asked that we also read Scripture to her, and finally prayer was added. And so we worked with her, trying to draw her again to the Lord.

Many times our opportunities for visiting came by her request that we do her laundry. She and her husband were both old, she was sick much of the time, and for the main part lived alone. We felt practical Christianity brought results so wash we did! Stretching curtains, fixing food for her while she was ill, and caring for her in other ways, were services rendered, but all seemed to no avail.

One of our last visits to the Gunderson home was climaxed by the announcement that their house was sold and that they had to vacate. Since they had tried many times and places and could find nowhere to move, it was decided that she should go to California to one of her daughters while he went to one of the other children.

Some weeks later the mission telephone rang, and we learned that Mrs. Gunderson had passed away. We attended her funeral and from her daughter, who is a Christian, learned that Mrs. Gunderson had been gloriously saved. How our hearts rejoiced that the sowing had finally borne fruit! We are still praying for Mr. Gunderson. We know not God's ways of dealing with men, but we do know that His Word will not return without

bearing fruit, and so we continue to sow the seed even though many times we do not see any results.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

Portland, Oregon.

"I CARRIED WITH ME A PICTURE"

Several years ago, five young men left their homes in Western Pennsylvania and went out into the great Northwest. They found things quite different from what they were in the old home town, and the temptations were many. Some time later they all had returned to their former homes. Four of the five showed that they were much the worse because of their experiences in a strange country. But the other young man came back seemingly all the stronger and better because of the experiences through which he had passed.

When asked why he, too, had not gone the way of the other four, he calmly replied, "Because I carried with me a picture." "Oh, yes, the picture of some young maiden back home, I presume?" remarked a friend. "Oh, no! Not that kind of picture," said the young man. "It was a picture of quite a different kind. It was my last morning at home. We all sat down to breakfast as usual; Father at

one end of the table and my precious mother at the other. Realizing that there was to be a breaking of home ties in a few hours, conversation was not very brisk that morning. After breakfast, as was my father's custom, he took down the old Bible and started to read the morning lesson. But he didn't get very far. A lump kept coming up in his throat, and he was so blinded by tears that he could not read, and handed the Book over to my mother, motioning to her to finish the reading.

"After she had finished the chapter we all knelt to pray. Father started his prayer as was his custom, but he didn't get far until that same lump came up in his throat and choked back further expression. Then Mother reached over and put her hand on my shoulder and began to pray, saying, 'O God, we thank Thee for our son. We thank Thee for our son. We thank Thee that Thou hast kept him true and faithful, and that we are able to send him out from our home chaste and clean. Keep him pure and clean and may his feet never stray from the paths of virtue, purity and the truth in which we have tried to bring him up. Bring him back to us as pure and true as he is going out from us.' It was the vision of my last morning in the atmosphere of a godly home and the remembrance of my precious mother's prayer. I could not bear the thought of breaking the heart of my father and mother and dishonoring my Lord and Saviour Jesus Christ whom they taught me to love."—Extract from "A Virtuous Woman," by Oscar Lowry.

OVER THE RIVER

(Continued from page 207)

"Then the call came for the younger son. The elder brother wished him to take a place in his business and share his home, and the parents could not say no.

"For a few years the father and mother lived on in the old home alone, but it grew more and more lonely. The sight of the three empty chairs at the table and the three vacant places around the evening fire became unbearable. And they were getting old, too, and unable to work as they had done. So finally the day came when it was decided that they, too, should give up their home and move across to the town on the other side, to be with their children.

"I saw the old house after they had moved. I looked through the staring windows into the vacant rooms, and thought of all the beauty and richness of the human life which I had known there, and the silence and emptiness which marked the place now.

"It saddened me; but as I turned away I caught the sunset light reflected from a window on the farther side of the river; and again, a little farther up the stream I could see the roof of another house nestling in the trees, the home of the two sons. It was now also, as I knew, the home of the parents. The family was reunited. Did it matter that the old house was deserted? Shall we grieve because our old friend has been joined again to his own?"—Selected.

DEPENDING ON YOU

**"Is it true, dear Lord, You are looking to me
To speak of Your love each day?
Can you use one so faulty and timid as I?
Oh, tell me, dear Lord, I pray."**

**Then, quietly waiting, the answer came
From the Lord so kind and true:
"I have no other way of reaching the lost;
I'm depending entirely on you!"**

**Depending entirely on me! Grave thought
As I muse on past failure and loss;
When souls at my side passed into the night,
And I pointed them not to the cross.**

**"Forgive me, dear Lord,
Forgive me, I pray;
And daily remind me,
You have no other way."**

—Charlotte Noble.

BIBLE STUDY

Christian Doctrine

LXXXI. The Kingdom in the Gospels

By the Bible Study Editor

The Gospels are full of references to the kingdom of God and the kingdom of heaven. It is evident that the conception of the kingdom in the minds of the disciples, or apostles, was that of an earthly sphere of power for the Lord. It was such an organization that men could have a share in its direction. James and John desired to sit on either hand of the Lord in His kingdom.

The same thought of an earthly kingdom was in the minds of the disciples at Jerusalem when they pointed out the glory of the Temple. The statement of Jesus that the Temple should be thrown down raised the question as to the time of the kingdom and the manner of it, as well as the question concerning the end of all things. Even after the resurrection and at the time of the ascension, the question lingered in the minds of the apostles, "Wilt thou at this time restore again the kingdom to Israel?" The reply was indefinite. "It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1:6, 7. This was not a denial of the fact of the kingdom, but turned the expectancy from the minds of the apostles.

Jesus had told His disciples that He gave them the bread and the cup as emblems of memorial to remember His body and blood until He should come again. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). The similar statement, recorded in Luke 22:29, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," is such that it leaves the mind to conceive the same thought that lingered in the minds of the apostles. Must this thought of the kingdom be entirely spiritualized? Is this kingdom now in existence in the spiritual conception of the church? Must we expect the kingdom of God to be that glorious kingdom which will exist only in the heaven to which Christ has gone, and to come to pass only at the end of this world, when it shall be judged and pass away with fervent heat? These are the questions on which the various conceptions of the kingdom are set forth. How do the Scriptures answer them?

It might be of some advantage to go back into the past history of the church to know

what has been the mind of the fathers of the faith. Their sources of information are the same as ours. They differed in their opinions. Some fought with the sword to establish the kingdom of Christ on the earth and made themselves rulers of the kingdom. Some declared the present church to be the spiritual kingdom and have made themselves princes of the church and vicars of Jesus Christ on the earth. Others have declared the church to be the spiritual kingdom with the officers of the church as the rulers and leaders until Jesus comes. Still others will wait until Jesus comes again in person and sets up a kingdom in which men shall be the kings and judges to rule the world. Again the kingdom is considered the spiritual body separated out of the world by faith which the Lord will receive unto Himself into heaven when He appears, and the kingdom will then be with Him 'n heaven eternally. What place the rulers on their thrones will have in heaven is also a question not answered. The greater question as to a kingdom is that which is conceived by the Lord's expression, "When the Son of man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). It is this prophetic version of the kingdom, as appreciated by the people of Israel, which holds the more specific thought of men today. Not all believe that the world will pass away and that the kingdom of God will remain only in heaven or in a new heaven and earth. All believe that Jesus will come again to receive us to Himself, according to His promise in John 14. What did the apostles believe and teach concerning the kingdom?

Apostolic Teaching in Acts

The first teachings of the apostles said very little about the kingdom. Their testimony was that of the resurrection of Christ, the son of David. Acts 1:22; 2:29-36. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." The promise which they emphasized was the promise of the Spirit. Acts 2:39. See also the promise to Abraham. Gal. 3:14. Repentance from sin and faith in Jesus Christ for salvation was the theme of the apostles both to Jews and Gentiles. Paul's sermon to the Jews in Antioch of Pisidia is an illustration of his preaching, declaring salvation in the name of

Jesus, the seed of David, and by whose resurrection the sure mercies of David were fulfilled as promised. Read Acts 13. Both Jews and Greeks believed in Jesus Christ for salvation. Acts 14:1.

The apostles had no plan for the kingdom, which, as taught by the Lord, was left both in time and nature to the will of God. But they had the message of salvation for Jews and Gentiles in the Gospel of Christ. Acts 15 declares the acceptance of the Gentiles in the tabernacle of David, which was built again for the sake of the Gentiles. For both the Jews and Gentiles there was salvation through the crucified and resurrected Son of God. The prophets saw a kingdom and glory for Israel, with a place in it for the Gentiles. The Gospel for the Gentiles had salvation and a hope in Christ for good things to come, without mentioning what those things might be. To the elders at Ephesus, Paul said, "I know that ye all, among whom I have gone preaching the **kingdom of God**, shall see my face no more" (Acts 20:25). See also Acts 1:3; 8:12. Paul spoke of the kingdom of God particularly to the Jews in their synagogues. Acts. 19:8; 28:23. Salvation and forgiveness of sins through Jesus Christ gave them entrance into the blessings which would come through being in Christ's kingdom.

The Tabernacle of David

David was associated with both the kingdom and the Temple. As king he was promised a successor to his throne forever. This dynasty of David was returned to Jerusalem after the captivity in the person of Zerubbabel. Through the Alexandrian invasions, the Jews lost their leadership. Under the Maccabean rebellion the tribe of Levi, the priests, assumed the leadership and finally were acclaimed kings. When Herod was appointed as king, it was not of the line of David. In fact Herod was not a Jew. He came from Idumea, the territory belonging to the descendants of Esau. But, in Jesus Christ the seed of David came back to Israel. The broken down kingdom was established in spirit in the resurrected Son of God, and son of David.

When James declared that the tabernacle of David was broken down, and "the ruins thereof" were built again and set up (Acts 15:16) it was the worship and fellowship with God which were established anew. The old Temple of Herod was standing at the time, the second structure that was built to replace the Temple which David had designed and Solomon had built. James could have no reference to that Temple or tabernacle. The "tabernacle of David," could apply to both his house and his temple. Both had been ruined, but now were set up again in the person of Christ risen from the dead. For Christ has been proclaimed the Lamb of God, the High Priest of God, and Mediator, as well as the

Son of David and Son of God, Christ has become a new center of spiritual life and worship, around which the new kingdom is assembled and in which the Gentiles and all the residue of men might seek after the Lord. Acts 15:17. Political kings remain segregated, but religions infiltrate all nationalities. The faith of Jesus Christ, which sprang from the Jews, will be accepted by the Gentiles, and in that faith both Jews and Gentiles will have fellowship. Eph. 2:13-22; 3:6-10. It is this spiritual assembly and fellowship which makes possible the great assembly of the kingdom of God, the re-establishment of the ruined tabernacle of David.

The Kingdom in the Epistles

The kingdom, or the kingdom of God, is mentioned in most of the epistles. There is no mention made of these terms in II Corinthians, and Ephesians, Philippians, I Timothy, Titus, John's Epistles, and Jude. But there are references to the coming of the Lord, and to the blessedness of the eternal state to which the church shall attain.

It is because of the lack of reference to these specific terms that one may conclude that there is nothing upon which to base the idea of a definite kingdom of the Lord in which He shall reign. Yet, one must conclude that somewhere in the purpose of God there will be fulfilled all that was spoken by the prophets, and all that the people of the Lord in ages past had hoped to attain.

Paul, in both letters to the Corinthian Church, tells of the coming of the Lord in special thought of what it will mean to the church, or to those who have hope in Christ. They wait for His coming (I Cor. 1:7) and are to be blameless in the day of the Lord. Verse 8. He bases the faith of the believers on the fact of the resurrection, and shows the triumph of the hope of resurrection in the fact that Christ will one day have overcome all powers and then shall submit Himself to the supreme glory of God. I Cor. 15. The triumph of the believers will be the day when Christ shall come and call them to Himself, whether asleep or living, when mortality shall be swallowed up of life. I Cor. 15. The second epistle to the Corinthians also speaks of the day of the Lord, when the believers shall be a crown of rejoicing to the Apostle (II Cor. 1:14), and at the resurrection shall be presented to the Lord. 3:14. He mentions the judgment seat of Christ, as the occasion of the believers receiving the things done in the body. 5:1-10. This is not a judgment of the world, nor an occasion of the judgment of sin; for the saints of the Lord are free from condemnation. It will be an occasion for reward according to the deeds. This distinction should always be kept in mind when thinking of the judgment day. The final day of judgment will be before the throne of God.

The coming again of the Lord is not mentioned in II Corinthians, Galatians, Ephesians, Philippians, II and III John, and Jude. Yet we believe that the writers of those epistles believed in His coming. One may question why equal emphasis was not placed on these teachings, if they were Christian doctrines. The occasion for the writing to these churches and individuals did not require a full

exposition of the Gospel. The matters of concern, or matters which needed further explanation, were the occasion for the message in each epistle. If Paul taught a different doctrine in each church there would have been confusion. The contents of all the epistles is the only means of understanding the full teaching of Paul. His epistles must be understood, as are the Gospels, which we consider to be supplementary to each other.

The first epistle to the Thessalonians encouraged the persecuted saints with the assurance of their deliverance at the coming of the Lord. 3:13. He comforted them concerning the saints who had died with the fact that they would arise when the Lord came with a shout and the voice of the archangel. But he could not tell them about the exact time of Christ's coming. 4:13-18. Like many believers in the present time, the Thessalonians wanted to know more of this event, and Paul's reply in II Thessalonians intimated more details, but the time of the gathering unto Him is not declared. The conditions preceding the coming of the Lord are given, the falling away, and the revealing of the man of sin. II Thess. 2:1-17.

The mystery of iniquity is already at work, and will continue to work until the time of the Lord's determining, who controls every power. The "wicked" is not described, but his destruction is foretold. This whole revelation is given by Paul to encourage the believers to remain true to their faith. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

"The Day of the Lord," "That Day"

These terms are used frequently and variously in the Gospels and in the epistles. It may apply to various times and to a variety of experiences. The context must always indicate the significance of the term. It may apply to a specific day. "That day" (II Thess. 1:10) is the day of destruction of the troublers of the saints. "The day of the Lord" indicates a time of blessing for the saints. I Cor. 5:5; II Cor. 1:14. Neither of these terms would indicate specifically all that may be comprehended in such a day, whether the ushering in of a kingdom, the gathering together of the saints, or the destruction of the wicked. Paul indicated to the believers that the saints shall be caught up to be with Christ, in order to comfort them concerning the death of the saints. He said nothing concerning the judgment of their adversaries. In II Cor. 1 and 2 he suggests both the judgment of their adversaries and the glory of the saints. Peter says nothing of the glory of the saints, for he writes concerning the "scorners" who shall see the fulfillment of the destruction of the world by fire as promised by the Lord. The occasion should be one desired by the believers, because it will be the dawning of the new heaven and earth "wherein dwelleth righteousness." Because of the fact that the Scriptures use the terms, "day of the Lord," "that day," "a day," or "the day," this does not warrant our applying the term to one day which is all-inclusive of everything that has been mentioned as belonging to any certain day.

In his letter to the Ephesians Paul does not refer to the kingdom, nor to a day of the Lord. There are two general terms which he makes use of. "In the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10). "In the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

In the Colossian letter, a counterpart of Ephesians, he tells of the partakers of the inheritance of the saints in light (1:12) and of the kingdom of the dear Son. He writes of the appearing of Christ, who is our life, and of the appearing with Him in glory. 3:1-4. To the Philippians, he writes of his desire to attain unto the resurrection of the dead (3:11), but he looks for a time when the Lord will accomplish such things, "Until the day of Jesus Christ" (1:6). The hope of the believer is indicated in 3:20, 21: "For our conversation is in heaven; from whence we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Hebrews and General Epistles

Jesus, the Son of God, sits at the right hand of God, the Heir of all things, waiting until the Father makes His enemies His footstool. Heb. 1. Jesus took on Him the seed of Abraham to deliver men from the bondage of death by suffering death, and destroying him that had the power of death. Heb. 2. Believers are partakers of the heavenly calling, and find Christ their High Priest and the only Sacrifice for sin that God will accept. It is because of this offering and this accepted High Priest that men have boldness to enter into the presence of God and claim the inheritance. Heb. 9:12-15.

The covenants of Israel are not now in stone and sacrifices. The law is written on their hearts and a new covenant is theirs and ours. Heb. 10:16. The saints of old were men of faith, waiting for the promised things of God, but they died in faith and wait until we shall receive the promises of faith with them. Heb. 11:12. But before the promises are realized there will be another shaking of the things which are removable and the establishing of the things that are eternal, and we shall receive the kingdom. The new kingdom will be established by Christ and, in Him will the hopes of the Jews, or Israel, be fulfilled.

James writes to the twelve tribes, scattered abroad. 1:1. But he declares to them the kingdom of Christ, which they must accept on the basis of a new life and the fulfillment of God's promises. They must wait in patience, even wait until the harvest time of the Lord will come. 5:8.

Peter calls upon the believers to thank God for the blessing of an eternal inheritance through regeneration. But the revelation of Jesus Christ will be the culmination of this hope and inheritance. The sufferings of Christ must come first and the glory of Christ will follow. 1:11-16. As previously mentioned, Peter tells of the day of destruction which will

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EDUCATIONAL

Hesston College Goes Forward

By Milo Kauffman

The recent growth of Hesston College and Bible School is set forth in this article by the president, Bro. Milo Kauffman. Articles from other church schools will follow in later issues.

In the spirit of prayer and concern Hesston College was brought into being. Men of vision saw, to some extent at least, the place such an institution would fill. Hesston College started out in a small way, but gradually, under the blessing of God, grew and increased in usefulness and service to God and the church. The growth is seen in the student body. The first year saw only a little more than a score of students. The past year from 275 to 350 students were in attendance. The growth was also seen in the faculty. At first there were three or four teachers; now the faculty and staff number between twenty and thirty. The physical plant also heralds the fact of growth. At first there was one building. The college now owns eight buildings, besides the farm buildings and a half dozen homes for faculty members and married students.

Most significant, however, is the fact that more and more students of Hesston College are going out in fruitful ministry throughout the church, even to the uttermost parts of the earth. Former students are serving in missions and relief work in many countries of the world. Of the missionaries appointed at the recent annual meeting of the Mennonite Board of Missions and Charities, many had been students at Hesston College. Three of the first four appointees to the new mission field in Japan were former Hesston students. Likewise, two of the four who will be going to the Chaco in Argentina received part of their training at Hesston College. Among this year's students are many who are planning to enter active Christian service at home or abroad. They believe that at Hesston College they can get the training that will be helpful to them in their lifework.

Progress also is seen in the educational work being done. At first, only work of high-school level was given. Later, Junior College and Advanced Bible were added. Only recently it has been decided to give four years of college Bible, leading to the B.R.E. degree. Hesston also offers the A.A. degree to its Junior College graduates. At the last commencement there were thirty students who received this degree.

Hesston community was enabled to entertain the annual meeting of the Mennonite Board of Missions and Charities because of the large and commodious auditorium recently completed. This building has a large din-

ing hall and kitchen and student lounge in the basement. The auditorium can seat comfortably 1250 people. The main floor also serves as a recreational hall and basket ball floor for our students. This building does much for the happiness, comfort, and morale of the young people who attend Hesston College and also affords a place for large religious gatherings; such as, Christian Life conferences, youth rallies, etc.

But Hesston College has greater plans for the future. Teachers are being added that will strengthen the faculty. Plans are being



Hesston College and Bible School

made for an agricultural course for our Mennonite youth. A need for such a course has long been felt at Hesston. With this will go the strengthening of our Industrial Arts course, as well as a stronger curriculum in other fields.

One of the most significant forward steps contemplated is the construction of a modern science hall. This will be a one-story building, 120 by 130 feet. This building will house the museum, science classrooms and laboratories, as well as rooms for music and art. Of the \$80,000 needed to erect this hall, \$50,000 have been promised. One of the leading tasks of the administration is to secure the additional \$30,000 which are needed. We have confidence, however, that this work is of God, and He will supply the needed funds. This addition to our plant will make possible

more class and office room, and also more library space.

The Business Manager will be busy during the summer months overseeing improvements for the coming year. Work has begun on our health center in the north wing of Green Gables. Two faculty homes are being constructed, and work is in progress on the new athletic field.

Several of our teachers are in summer school preparing for greater service at Hesston College. A majority of the faculty will have Master's degrees, and a number have work beyond that. Each faculty member also acts as a counselor to a number of students. The aim of our faculty is to be helpful to every student in every possible way.

The first of June we closed a very successful school year. Many students expressed gratitude to God that they could be at Hesston College and for blessings received while here. Many young people are writing for application blanks and expressing their intention of being with us next year. Young people interested in an education under a wholesome Christian environment will do well to write to Hesston College for information, which will be given gladly. Among the objectives of Hesston College are the following:

1. To provide for young people high-school and college work of high educational rank.

2. To provide Bible and religious training that will best fit young people for Christian service in the church.

3. To provide this training in a wholesome Christian environment.

4. To challenge every student to face the call of Christ to eternal life and to Christian service.

5. To help young people grow socially, mentally, and spiritually.

6. To give guidance to youth in facing the problems of life.

7. To help young people develop strong personalities and characters which will help them give the loudest possible testimony for Christ and Christian education.

For catalog and application blank write Hesston College, Hesston, Kansas.

The Teacher's Job

By Jesse E. Bookwalter

"For he taught as one having authority, and not as the scribes" (Matt. 7:29). "And he gave some to be . . . teachers" (Eph. 4:11).

After twenty years and more as a high-school teacher, there are some observations and conclusions that I want to present which represent in part some of my ideals and objectives in this profession.

1. The first and, in my opinion, the largest factor in teaching is having something to teach. Several years ago I had a great course at Ohio State University by a good man and a good teacher whose name was Professor Good. He taught us about Socrates, Plato, Alcuin, Abelard, and others. Why were they great teachers? They had something to teach. One verse quoted above is taken from the Sermon on the Mount and is the conclusion of Matthew about his teacher. He taught with authority. This was not the cocksure braggadocio attitude of the unlearned; rather it indicated a positive mind. I take my watch to have it repaired. I believe the man knows what it is all about and can fix it. Now good teaching is just like that—knowing one's subject matter.

I am inclined to discount too much stress being laid on how to teach. One of the most profound, unusual and unforgettable teachers that I have ever had was the late E. B. Hoff, and when this great soul sat on the edge of the desk and wrapped his leg around the desk leg, he had something to say. He possessed a method and system distinctly Bro. Hoff—but above all was a depth and overflowing source of material which marked him as a great student and teacher. Back of the effectiveness of Martin Luther, the Wesleys, the Sauers, and others, was the everlasting urge to know. This idea of short-cut, get-them-through-in-a-hurry type of education does not appeal to me. The really great teacher has something to teach and continually adds to that store. Some years ago while driving the school bus past Bethel cemetery, the lad with me said in his dry fashion, "Mr. Bookwalter, there is a dead place." I thought for a moment and said, "Correct you are, but the only difference between a grave and a rut is a matter of depth." This fall you who teach or preach, start all over again, make new lesson plans; get new sermon topics. "The Book is rich and full."

2. A second aspect of teaching is the influencing of life. Two groups in the community are observed above all others—the teacher and the preacher (also the preacher's children!). We influence life by what we say and how we act, but the latter has the more weight. It is hardly fair to have these standards, but it is true we have them just the same. People in the community know your comings and goings, your downittings and uprisings (Ps. 139). My job takes on a

serious meaning when viewed in this light. It is not always a question of right or wrong, but a problem of expediency. St. Paul said if eating meat causes my brother to stumble I won't eat pork chops. My business relations, my standards of honesty, are observed—and when I fail my influence with youth is gone. You who teach in the Sunday school sustain a relation different from that of others. You cannot teach honesty and grab the shekel from the widow, or the last egg from the tenant on the farm. You cannot teach temperance and slide in the back door of a tavern. We have talked much in the past about the simple life and recognized its value. Has its value depreciated? We can teach it better by living it than by talking about it.

From what I have said it might seem that much of our teaching by example is negative. This is not fair to the truth. One of the joys



Christopher Dock, the Schoolmaster of Skippack

of teaching is the consciousness that you are influencing life toward the finer things. This cannot be measured by Terman tests, but is the product of the future.

3. A third factor or aspect is that of learning from students. Many teachers will pass this by as being of small import. Many students have skills or abilities that the teacher does not know. You have secured a valuable contact if you can find out these skills and interests. Jesus used the skills and interests of people to show how they could contribute to better things.

4. As a teacher learning from parents is important. Frequently parents come to school indignant at the teacher. The teacher has said or done something the parents disliked. We teachers have to correct your boy and girl now and then. We do not especially like it, but it has to be done. Will you inform us

about your children; our task is to help and we want to do it in the kindest way.

5. Another mark of a good teacher is patience. Jesus had to exercise this very often. Each lesson is a new adventure for James and Sally. It is like the first trip on the train or airplane. It is a new experience in Latin, history, and science, or in the Old Testament, the Gospels, the life of St. Paul. Why not be patient too and respect the ideas that are expressed in class? Many a person in a discussion group has closed like a clam because the teacher lacked patience to listen. The trouble with many teachers is they talk too much. It might be hard on your nerves to keep quiet, but you will recover.

6. Why not add a little variety? In school now and then have a period in which you forget about grades. Ask them what they would like to do. They are usually sensible and practical and, what is more important, it makes them feel they are sharing the course with you. This is certainly democratic. If they suggest two or three things, find time for each. Let the students teach sometimes. Student teachers show up the mannerisms of instructors. Sunday-school teachers should have assistants who teach sometimes.

7. Cultivate a sense of humor. In these very serious days a laugh a day will keep the wrinkles away. The shortest verse in the Bible is "Jesus wept," and it may be that the reason it was written was that it was so uncommon for Him. The prophet Isaiah speaks of Him as a "man of sorrows." But read also, "Be of good cheer." A smile acts as a shock absorber. If the fun in the joke comes your way, take it. That is great sport for the kiddies; laugh with them.

8. No teacher is doing any student a favor by making a course easy; life is not easy. Permitting a group to do as they please is not kindness; it is cruelty. Think of your teachers; the ones you respect today required work. Jesus taught the principle of work, sacrifice, and service. St. Paul would say, "I bear in my body the marks of the Lord Jesus." Let youth discipline themselves to do hard tasks now and then. I like the story of Caleb, who said, "Give me this mountain."

Finally, what are the rewards of teaching. Certainly they are not all financial. In the course of the years more than 2,500 boys and girls have met with me in classes. What about them? Some are preachers; some teachers; some missionaries; some are in business; some are housekeepers. I am disappointed in some; Jesus was with some in His small group. But wherever they are they shall always be to me a part of my big family. God bless them all. And then as we teach we learn. Let us keep our minds toward the ideal of the Master Teacher.—Gospel Messenger.

"All who have had close dealings with God feel the need of being led by the Spirit."

"The life of the flesh is in the blood: and I have given it to you" (Lev. 17:11).

Book Reviews

Worship Services and Programs for Beginners, Flora E. Breck; W. A. Wilde Co.; 1947; 223 pages; \$1.50.

The author has compiled this book in order that small children may be drawn closer to God. She is evangelical in her approach and is strictly opposed to merely entertaining children. I particularly appreciate her thought that we should pray that *we personally* may get out of the way in leading a service in order to help let God's voice be heard. As Miss Breck points out, we too often let a poorly-prepared order-of-service clutter up the spiritual communication system between the child and God. It is, indeed, a serious responsibility to be an instrument in helping to change children's lives.

To this important end, Flora E. Breck has compiled this book containing services and programs worked out in detail. In presenting the book, the author urges the worker to use his own discrimination in choosing *what* of the presented material will be suitable for his group.

There are five divisions in the book: General Worship Service Suggestions; Orders of Service, etc., for Various Church School Topics; Plans, Plays, Worship Services, etc., for the Special Church School Days; Poems, Dialogues, Exercises, Plays, etc.; The Use of Hymns in Worship. The thoroughness with which these divisions are prepared speaks for the author's capability and sincere interest in the training of children.

Her "General Suggestions" are specific and very helpful to both new and experienced workers. She knows all possible problems and deals intelligently with them. Especially do I enjoy her treatment of singing. She warns against singing a song "to death" and against using all motion songs. The author encourages the use of beloved hymns, simplifying them if necessary. Having heard children sing many meaningless, jazzy choruses, I am happy to hear this stress on hymns for even the little ones.

Worship services are worked out in detail, with even the story written for the worker! Here, of course, the worker would need to be selective, and in some instances, use only the *general* idea. The very fine educational theory that children learn better when the learning is active is used in her presented plans. In fact, even though I believe in the theory and act on it, I could not use all of her proposals, for drama is used quite widely. And, of course, for us, plays are out. In this second division is a plan for presenting "The Heavenly Home" which contains the excellent stressing of heaven as a continuing of our eternal life begun here, rather than as a reward. Also it is stressed that heaven cannot be adequately described in a material way, and that there is only one thing we are sure of—Christ has gone before us to prepare a place for His own.

Again, in the third division adaptations need to be made as is indicated by the title itself. It seems to me that her Christmas story suggestion is a fine one—to take the whole month to present it, a phase a Sunday, and to be accurate in presenting it. Her example is that too often parents and teachers give the impression to children that the Wise Men came to see Jesus the first night, and that the star led the shepherds to the stable. The Wise Men were led by the star; the shepherds were led by the angel's directions.

Flora Breck, herself, wrote the selections found in Part IV, many of which are very fine. Some of them smack of secularism, but most of them have worth-while themes and are written for the child in his own language.

Included in her use of *Hymns in Worship* is the suggestion of using "God Bless America" and displaying the American flag. Her use of "America" in the church school I would also veto, but the rest of her selections are definitely acceptable and usable.

The way in which Miss Breck has presented her material makes me want to see her at

work with children. Her book is rich with valuable ideas and plans, but, as I have stated before, care must be used when following them. However, it is good for one to need to use his powers of discrimination and judgment. It is a means of growing, just as physical exercise promotes bodily growth. Using another's plan verbatim begets mental laziness.

My personal opinion is that the book is of more value for its instructional material in working with children than for its program content. It is a book that has come from a creative, intelligent mind.—Ruby Hostetler.

53 More Sunday Talks to Children, Joseph A. Schofield, Jr.; W. A. Wilde Co.; 1947; 212 pages; \$1.50.

The author follows his *53 Sunday Talks to Children* with this book containing fresh topics and unique appeals to both primary and junior children. As a primary department superintendent, I have used some of these sermons in my work with very favorable results. However, I must say here that I try to use the book with discretion since some of the subjects used in bringing out particular Bible truths seem off-key to a Mennonite. For instance, we would hardly use football games, Abraham Lincoln or George Washington (highly as we esteem them!), Flag Day, or Memorial Day to illustrate more graphically God's commands about our salvation and its importance!

At the same time, the reader of this book must admit that Joseph Schofield, Jr., is evangelical in his beliefs, and in many instances uses very clever stories and true-life illustrations to clinch what he wants children to understand. He tells them a "Copy Cat" story to help them remember that it is Christ who is our Example, Friend, and above all, our Helper.

He openly disapproves of tobacco used in any form, liquor, and swearing, but on the other hand advocates the buying of War Bonds. It is true, of course, that the value of the book may be quite high if discrimination is used in selection by the one using the stories. Adaptations might well and easily be made. The book is valuable for the giving of ideas for using one's own experiences and library of stories.

While it is true that not every sermon brings out the need of salvation, yet they are at least moral in approach, which, in our Atomic Age, could be much worse!

Mr. Schofield has a well-thought-out plan in presenting his sermons in such a way that, first, children will be attracted to the church services. There they will gain a knowledge of, and love for Bible truths, being educated in the ways of Christian living, then giving themselves to Christ as their Saviour. He speaks on their level of comprehension, using clear, sparkling, well-selected words.

Personally, I feel the book must be recommended with reservation. Discrimination must be used, but after all, surely one who works with children already has learned the art of discrimination. It is encountered in so many phases of his work with them. It is always encouraging to find thinkers in other denominations fundamentally evangelical.—Ruby Hostetler.

The Holy War, John Bunyan; Moody Press; 1948; 378 pp.; \$3.50.

One day in November, 1660, when Puritan John Bunyan was preaching to a small group of people at a secluded farm house, he was stopped by a constable and taken to Bedford Jail. There he spent more than twelve years. This man, "not chosen out of an earthly but out of the heavenly university, the Church of Christ," has contributed to Christian literature two of its greatest allegories, *Pilgrim's Progress*, and *The Holy War*.

The Holy War first appeared in 1682. Since that time nearly one hundred editions have been published. The most recent is this attrac-

tively bound 1948 Moody Press edition, one in the Wycliffe Series of Christian classics under the capable general editorship of Wilbur M. Smith.

The long subtitle of the book is a good condensation of the entire story: *The Holy War, Made by Shaddai upon Diabolus, for the Regaining of the Metropolis of the World; Or the Losing and Taking Again of the Town of Mansoul*. Mansoul represents the world and the soul of man. Both the Lord and Satan want Mansoul. Spiritual warfare rages throughout the book. Great joy fills the inhabitants of the town when finally "our Lord and Sovereign Prince Emmanuel, the potent, the long-suffering Prince" is again enthroned. Some of the characters in the story are Mr. Recorder (conscience), My Lord Willbewill, Mr. Belief, Mr. Hate-bad, Mr. Zeal for God, Alderman Atheism, Alderman Hard-heart, Mr. Carnal Security, and so on.

The scholarly notes at the end of the volume, the thorough bibliography, and the index merit mention.

The same vigor, spiritual insight, and simplicity that made this book popular with the common people of Bunyan's day give it appeal to today's readers.—Elaine Sommers.

Will the Circle Be Unbroken? Hyman J. Appelman; Zondervan; 1948; 73 pp.; \$1.00.

This book consists of a number of evangelistic messages, written in a very readable style. It will appeal to clergy and laity. It should appeal even to the unsaved. It is a book that can very profitably be handed to unsaved friends. Dr. Appelman exalts the Lord Jesus Christ and stresses evangelical truth. His illustrations make a strong appeal to the average reader. His expositions and illustrations make clear the way of salvation. His messages somehow warm the heart of the Christian and inspire him to soul-winning. The reader is impressed with Dr. Appelman's passion for souls. His messages indicate that his appreciation for the person and work of the Lord Jesus Christ is so great that he feels he must give Him his all in soul-winning. The book is very neatly bound in cloth.—Wm. G. Detweiler.

Blossoms in the Wilderness, Anne Hazelton; Westbrook Publishing Company; 1941; 100 pp.; 50¢, paper only.

Chia-mei was happy for she was going with her father to purchase the few last things necessary for the "Full-month Feast." All seemed well in spite of the sound of guns in the distance. Suddenly the sound of alarm sent every one seeking shelter. A few minutes later as Chia-mei and her father crept out from beneath their shelter, the sight which they saw was terrifying to the little girl. She screamed as she saw the mutilated bodies in the wreckage. The father quickly took the child and breathed a sigh of relief as they met the mother and younger children in the doorway of their home unhurt. At once the family decided to move to a more quiet village where they seemed quite safe. Again, the enemy troops were coming near. Hurriedly the father prepared to take his family to safety, but he was too late. Soldiers came to the door. Chia-mei grabbed her little brother and hid behind a tall cupboard. Finally all was quiet and she crept out from her hiding place. A scene of desolation met her eyes. All the family lay dead, victims of war-crazed soldiers. Chia-mei and her little brother walked out into the night.

Months later, at Chefoo, a group of Chinese women were listening to the missionary who was telling of the great need of war orphans. The Chinese women realized God had done much for them and they felt they too must do something for others.

Chia-mei is happy again in the home of her foster parents. She not only is happy in the love of parents but she has also learned of the love of God who died to save her.

* * *

Young Tzu-ren walked swiftly along the dark quiet street. At the end of the lane a service was being held in the big evangelistic

tent. Tzu-ren crept in to the front and listened intently as the Chinese evangelist spoke of the one and only true God. When the invitation was given at the close he was ready to follow the Lord Jesus. The next morning he told his family that he was a Christian. His two wicked brothers would have nothing to do with their younger brother's new religion, but the Mother, after some teaching, accepted the Lord and Tzu-ren's cup of happiness was full.

Tzu-ren grew in his Christian life and was faithful through all persecutions. When his Mother suggested that he should have a wife he already had picked out a Christian girl. In due time the wedding was arranged and the relatives and friends witnessed their first Christian wedding, so unlike the heathen weddings to which they were accustomed. Later the Mother became ill. Her faith was sorely tried but her son prayed earnestly and victory came ere she "entered into rest."

Tzu-ren with his wife and baby are now free and helping in the tent, telling others of the only way of Salvation.

These and other stories of those who have accepted the Lord Jesus and are as "blossoms in the wilderness" to the missionaries who are so faithfully teaching the Word in the midst of very difficult circumstances makes a very interesting book to read. It should create a greater interest and a willingness to pray for and help our missionaries as they go out to that needy field.—Anna Mumaw.

Pathways of Peace, Leslie Eisan; Brethren Publishing House; 1948; 480 pp.; \$2.50.

The religious, social, and political implications of Civilian Public Service are of such significance that the history and interpretation of the experiment demand presentation from various points of view. We need its history and interpretation under Mennonite administration, but completeness requires that we have the story of its development under the Brethren and the Friends. Furthermore we should have studies of conscientious objectors who were in prisons, in noncombatant military service, and of others who were not subject to the draft. It is imperative that we study as thoroughly as possible the Civilian Public Service movement in its totality in order to determine its success as a witness for Christian nonresistance. *Pathways of Peace*, the history of the Civilian Service Program administered by the Brethren Service Committee, is the first of several proposed histories to be published.

In the introduction the author is presented as well trained in the field of American history and as an assignee to Civilian Public Service. Seventeen months he served in a base camp at Belden, California, and seven months as historical records clerk in the national Brethren office at Elgin, Illinois.

First the author traces historically the peace beliefs of the Church of the Brethren from 1708, the year of its founding, to the recent World War and the inauguration of alternative service. Then he describes the beliefs and characteristics of the drafted conscientious objectors in Brethren units showing the heterogeneous population in matters of religious affiliation, educational achievement, age, marital status, occupation, geographic background, social attitudes, temperament, and divergent points of view in regard to war, peace, and Civilian Public Service. After this treatment of the backgrounds the author is concerned with the work projects, organization, and camp life of the base camps, and then with the establishing and development of special projects. In this section he deals with the nature of the work projects and the federal agencies to which they were joined, problems connected with the work programs, duties of the project superintendents and camp directors, and the educational, recreational, and religious activities in the base camps; this leads to a discussion of reasons for the parallel program of special projects and the activities in mental hospital and training school units, agricultural units, public health service, the Minnesota experiment in starvation and rehabilitation, relief training units, and the Puerto Rico project. Nearly

three hundred pages are devoted to the Civilian Public Service units. The history proper concludes with a description of the interrelation of the administrative groups, particularly Selective Service and the National Service Board for Religious Objectors and the national Brethren Service Committee office and the local camps. Also the financial aspects are discussed. The consideration of historical events is followed by an attempt to evaluate the Civilian Public Service program in the form of a summarization. The book concludes with a listing of source materials, a glossary of terms, an appendix of pertinent information, and an index.

As historical literature the work is a creditable achievement. The author assembles and arranges source materials with a sense of balance and with stylistic skill. He presents varied experiences realistically through frequent quotations from letters and official documents, and effectively uses tables and illustrations. The portion on backgrounds is perhaps too brief; but the description, history, and administration of the Civilian Public Service program in base camp and special project patterns is fascinatingly recounted. Many too will agree with the author's personal judgments that the program appears a mixed series of achievements and failures, that it is an advance over previous methods of managing objectors and yet is only a partial answer to the problem, that the work accomplished made a large contribution to society, and that it made a significant witness against war. During the war and since, the program has not been easy to appraise; some of the author's concluding unanswered questions indicate difficulties in a full appraisal. For this reason we await further histories and studies of the experiment.

Pathways of Peace is of interest to Mennonite readers because it indicates ways in which Mennonite representatives co-operated in Civilian Public Service administration. It recounts the Mennonite co-operation with the Brethren in the special soil conservation projects in Maryland, the public health service in Florida, the Minnesota experiment, and the Puerto Rico project. In general Mennonite administered units were much like those of the Brethren; both had a heterogeneous population with liberal as well as conservative thought. But with a larger Mennonite Civilian Public Service population it may be that a smaller number in Mennonite units were devoted to modern pacifist thought. Their educational courses perhaps aimed less toward the idea of eliminating war from the earth, achieving international peace, and "remaking world society in the postwar era" (p. 123), and stressed more the historic Mennonite doctrine of nonresistance. The present reviewer recommends this acceptable contribution to Mennonite readers.

—Edwin L. Weaver.

"DROWNING TROUBLE"

Recently, I witnessed an attempt by some people to verify the supposed truth of the caption of this editorial. I happened to be on one of the better trains of the Pennsylvania Railroad when some cars of the train were derailed and struck by another train. Some passengers were badly injured, but not I, and others were frightened by the accident. The effort of some of the passengers to forget the excitement of the occasion impressed me very much, for it revealed how misled some people are in relation to the experiences of life.

Shortly after the situation caused by the wreck had been brought under control, a number of bottles of whiskey were brought into use by passengers on the train with the evident purpose of "drowning their trouble." The drinking was about as pronounced among women as among men. Of course, not all the excited people drank, but so many did that

it revealed the fact that human nature is not trustworthy without the re-enforcement of the divine. What took place was an application of the delusion that by drinking liquor one can "drown his troubles."

People who have difficulties in life may as well face the fact that we cannot drown trouble by some form of dissipation. In such an attempt, people often are destroyed by the very thing which they employ as an escape from trouble. God knows that people in this world will have trouble, and He has provided ways of relief during such experiences. These ways are the ways of grace.

Man confesses over and over again by his acts and approaches to things that he cannot trust himself in an emergency, yet he continues to refuse to give to God the place in his life which would give direction when the evil day comes upon him.—Everett E. Harris in *The Telescopic - Messenger*.

The yoke of Christ is the will of Christ. That is the command. If you are consecrated you take not only the gifts, but you take the will. What an illustration we have in Jacob of an unconsecrated Christian! You know his whole life is divided into three parts. First we see a man of the world, and then came a crisis—Bethel—and then we have a man of grace. Then came another crisis—Peniel—and then we have a man of the Spirit.—Evan H. Hopkins.

CHRISTIAN DOCTRINE

(Continued from page 211)

come upon the world, fulfilling the promise which the ungodly said would not come. But the promises of God will not fail and His glory shall appear.

In the writings of the apostles, there is a distinct reference to the kingdom of the Lord and of Christ. They emphasize the spiritual nature of those who belong to this kingdom, and of those who shall share in the glory of it, through, and at the time of, resurrection. They declare the coming of the Lord and the glory of the saints with Him. They assert that there will be a time of judgment for the ungodly. They intimate the uncertainty of the time of His coming, and also the imminence of that time. There is a spiritual emphasis which suggests that only those who have faith in Christ and His redemption shall have part in the glory that shall be with Christ and His saints. The day and the "times and seasons" (I Thess. 5: 1) are not revealed, for they are in the knowledge of God alone.

It behooves the believer to stress the need of faith and regeneration in these days so near to the coming of the Lord. The constant endeavor to unfold the future and foretell the day of the Lord are not the things that will save men. The apostles were nearer to the Lord than we are. They were told that the time of the kingdom was in the knowledge of God alone. They abstained from descriptions of the kingdom and its order and taught men to receive the law and life of Christ into their hearts, and become citizens of the kingdom now in order to entertain the hope and glory of it in the day of the Lord.

(next month, Romans and Revelation)

SUNDAY SCHOOL

Nuggets of Truth Found in Our Sunday School Lessons

By John F. Bressler

PILGRIM MARCHING SONGS

Psalms 120—134

Lesson for July 10, 1949

Golden Text.—I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122:1.

These fifteen psalms are called Songs of Degrees or Songs of Ascents. They were probably sung as the Jews wended their way to Jerusalem for worship at the time of the great annual feasts. Psalm 126 recalls to memory the return of the Jews from the Babylonish captivity, and all of them express joy over the privilege of going to the house of prayer and there worshipping the God that made the heavens and the earth.

Psalm 122. This is one of two special songs for meditation in this lesson. Doubtless our Saviour sang this song with special reverence when at the age of twelve He went along with Joseph and Mary to Jerusalem. He was so interested in that worship that He even forgot to return with them when they returned to Nazareth. There are still some who find a special joy in going to the house of God. They are the salt of the earth and the light of the world. They sing as they go; they praise and adore while there; and they rejoice as they return to their homes. Their life is one continual paean of praise to Jehovah.

Verse 2. Blessed is the man that standeth not in the way of sinners but standeth in the house of the Lord. This is indicative of a permanent attitude. It is not enough that I go to church under persuasion; I must love it so much that my soul will long for the courts of the Lord; that my heart and my flesh will cry out to the living God. Then I'd rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. It is only when you lose love for God that service and worship in His sanctuary become onerous.

Verses 3, 4. One of the names for the Christian Church is the Jerusalem that is from above which is the mother of us all. If Jerusalem in Palestine was unforgettable to the Jews even when in exile in a foreign land; if we cannot forget our dear mothers even long after their bodies have turned to dust, how can we help loving the church of Jesus Christ which has nurtured us and watched over us since our childhood; and all of these things are but a foretaste of the new Jerusalem

where we shall dwell in His presence and worship Him forevermore. The Jewish nation became divided, but the faithful of the twelve tribes never failed to go to Jerusalem to worship. The church, too, has been divided into many sects. It has been to the hurt of Christendom and the weakening of her testimony, but to the elect we are still one body, all glorying in the cross by which we are crucified to the world and the world unto us.

Verse 5. All the ways of a man are right in his own eyes, and whenever men are permitted to do that which is right in their own eyes conditions arise in which there is no peace to them who go out or to them who return. There must be those who exercise judgment in matters that arise between man and man. And for the good of all they must be impartial, ruling in the fear of God.

Verses 6-9. There is no peace to the wicked. They are like the troubled sea that cannot rest, but casteth up mire and dirt. And, due to the inherent quarrelsome nature of man, it is hard to keep peace even in the church. Inasmuch as in you lieth, live peaceably with all men, and especially with your brethren. If the saints cannot live in peace, how can you expect the rest of the world to do so? Better to suffer wrong without resentment than to do wrong even under provocation. Pray for peace, and when you pray hard enough for peace you will work for peace.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Prosperity means to go forward. Dollar prosperity is not the most desirable form of prosperity. To prosper in neighborly good will, to grow in grace, to increase in knowledge, to abound in love and all the fruits of the Spirit—that is the prosperity that we should all covet. But there seem to be panics, recessions, and depressions in the spiritual realm also. Offences must come, not because God wills it so, but because our carnal nature makes it so.

It is so easy to grow careless, to become indifferent. Then comes the urgent need for a revival. But remember, it is not a revival unless the body of believers have recovered that which they had lost through prayerlessness and other forms of carnality.

"What kind of a church would my church be
If all of the members were just like me?"

The kind of a church my church should be,
Is one the Saviour loves to see;
And I am resolved, God helping me,
That kind of a church shall be."

Psalm 134. The service of God should be a twenty-four-hour service. Some service is only part time. And part-time service soon becomes service wherein God gets only the service, and that indifferent, that we can give after we have first served self and the devil. We serve God only when we can't find anything else to do.

When the pilgrims entered Jerusalem, even though it was night, their first stop was at the temple. Certain individuals were always on duty there; and as the worshipers came to the temple they chanted a song of exhortation to those who left their beds to serve God. Bless the Lord at all times. Do not seek so much for a blessing as to be a blessing. God will see to it that you will get the blessing.

SONGS OF THE TEMPLE

Psalms 24; 84; 95:1-7

Lesson for July 17, 1949

Golden Text.—Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.—Ps. 24:3, 4.

Psalm 24. There is a generation that seek the face of the Lord. The average man does not. He who revels in the things of flesh and sense does not seek after God; in fact, he does not like to retain the thought of God in his knowledge. But those who seek after God are those who cleanse their hands and purify their hearts. Only by patient continuance in well-doing do we prove that we are seeking after glory, honor, and immortality. Only the blood can cleanse from sin; but we are not cleansed if we continue in sin.

Open wide the door of your heart and the King of glory will come in, and will make of your heart a throne. When He reigns, sin will not.

Psalm 84. For many years this psalm has been very precious to me. A man's conduct is largely regulated by the things he loves. For those things he always finds plenty of time, and to them he gives his fullest powers.

The tabernacles of the Lord were much beloved of the psalmist. He had seen how the sparrow and the swallow chose the sanctuary for their homes. Within those sacred precincts, yea, even upon the altar they built their nests, and no hand would touch or molest them. Much more, thought he to himself, is it necessary to make the temple my home, where I may dwell all the days of my life; where I can raise the children that God may give me, lay them in consecration upon the altar and know that God accepts and

blesses the gift. But before he felt like consecrating his children by laying them upon the altar he first had a passionate longing for the blessings of God upon his own life. One thing he desired of the Lord. See Psalm 27:4.

Those who dwell in His house will bless the Lord at all times; His praise is continually in their mouths.

In the Lord is everlasting strength. In every hour of need the saint will find the everlasting arms upholding him. But His ways must be in my heart before my feet will walk in them.

"Baca" means weeping. But does the Christian have to go through the valley of weeping? Why can't he spend all his time on the hilltops of joy? Yes, he must go through the valley of weeping, but God notices every tear; and as they fall to the ground God opens where they fell a place of springs (R.V.) that shall cheer many a soul that shall pass that way in later days. Why, the showers of tears will fill the pools so that the desert will rejoice and blossom as the rose.

Every such experience makes us stronger, and every experience like that that you may have will also strengthen many others besides yourself so that they will keep on pressing unto the mark for the prize even through blinding tears.

What does the world have to offer to the one who has learned to love the Lord? A day in His courts is better than a thousand elsewhere; and the lowliest service in His house is better and more desirable than the greatest honors an evil world could bestow.

Shortly before President McKinley was assassinated a young man visited him and expressed a desire to enter political life. McKinley advised against it, and suggested that he enter the ministry instead, saying that he thought of entering the ministry at one time and had always regretted that he did not do so. A much-beloved president of a great nation felt that the honors that man bestows are not to be compared to a humble place in the service of God. And he was right.

Psalm 95. In this group of sacred songs (Psalms 93-99) Jehovah is especially recognized as a king whose dominion is absolute and whose authority and power are limitless. In today's paper I read that the energy released in one day by a hurricane in Florida in September, 1948, was equal to the power of 200,000 atomic bombs. And God is the Creator and King of all the forces of the universe. Who then could stand against God?

But why should anyone want to withstand God? Is it not better to ask God to reinstate you into His grace this day so that all the resources of heaven necessary to your salvation and happiness for time and eternity may be at your service in every moment of need? Today is not the time to harden your heart. Whenever people have done so, it was to their own destruction. It is still so. To err in your heart and to depart from walking in His way is the greatest folly of devils and of men; but to come to Him and to seek His face, and then to bless His name with lips and heart and hand is the highest wisdom. The angels who kept their first estate, and the children of men who return to it, are blessed above all.

PRAYERS OF CONFESSION

Psalm 32; 51; 86:5; 130:1-5

Lesson for July 24, 1949

Golden Text.—For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.—Psalm 86:5.

Psalm 32. One of the accompaniments of successful prayer is confession of sin. If I regard iniquity in my heart, the Lord will not hear me. Ps. 66:18. Before we can expect healing for the body in answer to prayer we must confess our sins one to another. James 5:14-16.

The vagabond son and the penitent publican both found peace and reconciliation when they acknowledged their unworthiness.

In this psalm David not only relates his own experience, but describes the experience of a multitude who found their way back to God. He has three names for sin and one for a necessary characteristic that goes with restoration. "Transgression" is open disobedience to the laws of God; "Sin" is that nature inherited from Adam that makes it so easy to do wrong and so hard to confess; and "iniquity" or inequality is the consciousness that in spite of all that God has done for us to show His love and to restore us into fellowship with Him we have returned His good with our evil. God forgives the transgressions; covers both the sins and the sin-nature with the blood of His Son; changes our nature and ceases to treat us as enemies and accepts us as sons. But this is conditioned on an honest remorse and confession.

In verses 1-5 he narrates the story of the burden of sin that rested upon his soul and which grew until he could no longer endure it. Then came a general confession, an uncovering of his hypocrisy, and an honest acknowledgment of the great sin of his life. He, no doubt, also confessed to many another sin that almost drowned his soul in despair, for sins do not come singly into any man's life.

The latter part of the psalm is devoted to the praise of God and to exhortations to others to come to the Lord while He could be found.

Psalm 51. Today I saw the process by which the checkers, etc., on feed bags are removed so that the cloth can be used for the many needs of such material in the home. It required more than an ordinary washing.

Long ago the psalmist recognized the fact that what people ordinarily do to get rid of sin is not sufficient. Some sins are scarlet (colors that can be removed) while others are crimson red (colors that are fast). But when God is through (thorough) with washing me I shall be whiter than the snow.

That which man can not do God can do and does to the sincerely penitent sinner who out of the depths cries unto God for deliverance.

Hyssop does not cleanse, but it is a plant which was used to sprinkle the blood that sealed the covenant of redemption. Heb. 9:19.

God is too holy to look upon sin. Therefore unless there could have been found a way to remove or cover the sin so that the all-penetrating eye of God could not behold it, God could never look upon us except in wrath. But God found a way. Through the

work of our Saviour in dying upon the cross and suffering in our stead God has taken our sins and removed them as far as the east is from the west and will remember them against us no more. Now He can look upon us with a loving favor that is better than gold.

Even the heavens are not clean in God's sight. How much less is man who drinketh up iniquity as though it were water! Here is a cleansing that only God can accomplish. To accomplish this the old sins must be purged with the blood of the Lamb, and the stony heart must be replaced by a heart that is a creation of God.

It was a terrible thing for Saul when God rejected him; but not any more so than when He rejects others. But Saul was only rejected when he rejected God. There is such a thing as rejecting God so long that the Spirit will no longer strive with a man. When that hour comes the future becomes inexpressibly dark and hopeless. No man can come unto God except the Spirit draw him. Perhaps David feared he had reached that point, and well he might. He had taken such a noble stand for God from childhood; and now with one foul act he had given great occasion to the enemies of God to blaspheme. How could God ever forgive such conduct? But he vowed, and he meant it, that if God would forgive him and restore to him the joys of salvation, he would serve Him and praise Him more than ever. Here and in Psalm 71.

Psalm 86:5. God is plenteous in mercy. For this cause we can have boldness to come to Him and seek the pardon and the grace that He alone can give. But some use the long-suffering and mercy of God as an excuse to serve the devil longer, presuming upon a mercy that may be sought too late.

Psalm 130:1-5. There is forgiveness with God, that He may be feared. If there were no mercy after the first sin, the world would become as desperate as the demons of hell. But the very fact that there is hope of forgiveness keeps even the sinner from going to utter depths. Many an unsaved man feels like a man I knew, who, while not a professed Christian, was a man of exemplary character. Once in selling some oats to a poor neighbor and giving extra good measure he was reminded of it. He answered, "Ich will mich net in de hell messa." He later took his stand with the people of God and did not have to look back over the years with shame. No doubt his main regret was that he waited so long to publicly confess Him.

Sometimes when we make the Lord wait so long when He knocks at our heart's door, He also makes us wait before He speaks the peace we then crave so much.

PSALMS OF TRUST

Psalm 34; 37; 46; 91; 138:3, 7; 143:8

Lesson for July 31, 1949

Golden Text.—I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.—Psalm 91:2.

Psalm 34. Why should a man trust God? It is my observation that only people who trust God are trustworthy. If God cannot be trusted, where is there the person or object upon which we could lean? The kings of the earth only make promises to break at their

pleasure. And you cannot trust nor rely upon your own strength and understanding. Disappointments are so many that we sometimes are compelled to hesitate to confide even in our wives. The only place of trust without fear of disappointment is in God.

But there are certain conditions that I must meet if I would have the loving favor of God. See verses 15-22.

Psalm 37. Quit fretting and learn to trust in the Lord is the theme of this song. Anxiety and worry never solved a problem yet. An old lady once said that there were two things she never worried about. They were the things she could help and the things she couldn't. That is quite inclusive. But I wonder if she never failed in her resolve. But worry certainly doesn't strengthen us to meet the difficulties that beset life's pathway.

Faith in God is the greatest asset to success in life's honorable endeavors. Committing myself unto Jehovah is more than asking Him to help me in my various undertakings; it means also to let Him choose and direct my way. I have no right to ask His help unless I am living within the circle of His will.

Psalm 46. In some parts of the earth special protection must be built against cyclones, tornadoes, and typhoons, in other places against the sudden earthquake. And still death from the elements and forces of nature takes its toll. We are in greater danger from the sinister forces of evil than from all these; and the only shelter able to keep us at all times is the MAN who nineteen centuries ago on Calvary's cross died for our sins. He is the shadow of a great rock in a weary land, a shelter in the time of storm where we can safely hide until the calamities of earth are overpast. We will not even have to fear, if under His sheltering wings, though the earth be dissolved and the hills skip like lambs.

Beyond the fear of evil and above the howling elements is safety and joy as He leads us beside the still waters of the stream that makes glad the city of God.

Psalm 91. Here are indeed exceeding great and precious promises. But they are only for those who meet the conditions of verses 1, 9, and 14. All could meet these conditions, but only a few do. Because of this only a few enjoy the inheritance of the saints. Some Bible teachers have so little faith in God's keeping power that they declare that this is a prophetic psalm the blessings of which will be realized only in some future age. To this I answer, that if God will not or cannot take care of us now, I would not trust Him at any other age or place. It is not God's power or grace that is lacking: we do not commit ourselves unto Him as unto a faithful Creator, and because we do not, we are unable to say honestly with Paul, "I . . . am persuaded that he is able to keep that which I have committed unto him against that day." God cast out Satan from his dwelling place in heaven; and if He abides within my heart He will also cast out Satan from thence. I do not doubt the power of God; I do not question His grace; but I often question my own love for Him. Can I say in complete honesty, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee?"

Psalm 138:3. When God starts working on

a man, and the man yields himself as clay in the hands of the potter, then the Lord will perfect that man by the day of Jesus' coming. As a means toward that end, God allows trials and troubles to beset him; but always revives and strengthens the soul. They go from strength unto strength. When Peter cried, "Lord, save me," he found the outstretched hand upholding him. When God says, "Before they call, I will answer," He does not mean that we do not need to call, but that His answer is so immediate that the answer must have been on the way when the prayer was being wrung from the agonizing heart.

Psalm 143:8. There come days in the life of the saint when his spirit is overwhelmed. Cries of anguish come from his lips, and tears, like rivers, flow down his cheeks. Weeping may endure for a night, but joy cometh in the morning. Before I have any right to ask God to help me in the way I am going, I must be going in the way that He wants me to go. Abraham Lincoln once said that it concerned him more to be on God's side than that God was on his side. But when we are on God's side, then God is on our side. God and I can walk together only when we are agreed. I am sure that He knows the way that is best. I'll put my hand in His, and walk with Him in trust, assured that He will lead me home.

SONGS OF THANKFULNESS

Psalm 92; 103; 136:1-9, 25, 26

Lesson for August 7, 1949

Golden Text.—It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High.—Psalm 92:1.

Psalm 92. The first step in going away from God is a loss of the sense of appreciation of His goodness and loving-kindness. In some languages of the earth there is no word to express thanks. Why? Because there is no appreciation for what God and man do.

We still have the word in our language, but it is rarely used. In many homes it is seldom heard; and toward God it is seldom expressed. The awful profanity of today is its opposite. Blessing and cursing should not issue from the same lips. The latter denies and makes mockery of the former. But, "praise is comely for the upright."

But what is the use? Just think of the ink and paper we would save if we never thanked anybody in writing. Just think of the time we would save if we never said "please" or "thank you." Just see how much more time we would have to say things that we ought not.

It is still an evidence of appreciation for the blessings received from God and men. And things not worth thanking are not worth getting.

People feel more like living with you and doing things for you if you occasionally express your appreciation. And I believe that God, the giver of all good, feels the same way about it. It shows that your heart has not yet changed to stone, and it keeps it from petrifying, and from putrefying.

But when shall I praise God? At all times I am to have the spirit of thankfulness, but not less than twice daily should we take off from our other activities to gratefully thank God for all His loving-kindnesses. He has never forgotten to bless us for a day; therefore we

should not forget to thank Him daily.

How shall I thank Him? From the heart, with every device that helps to express that appreciation.

Why should I thank Him? Thankfulness enlarges the heart, but it must be expressed. The more we appreciate the things we receive, the more we will love the giver.

Psalm 103. Our parents when we were small, and our loved ones now, often reminded us, and still remind us that we should not fail to thank those who do us a kindness. And it is good, for we forget so easily. But more than parents or loved ones, we should continually remind ourselves not to neglect this simple method of beginning to repay the kindnesses shown to us. Isn't that sufficient pay? No. In the coming days you will show that appreciation in many ways. That gift called out your love; and love called out never rests until it has done some good to somebody.

How many have been His benefits to me? More than can be numbered. My sins are more than the hairs of my head, but He forgives them all and loves me still.

Physical life is a constant struggle against dying. Frequent illnesses attack the body when the forces of destruction are stronger than the forces that make for health. Then God interferes, and health is restored. Whether by medicine, the bodily powers of resistance, or by miracle, still it is God that is the Great Physician. I was told lately of one prominent surgeon who never enters the operating room without first asking the Lord for the blessing that will enable him to become a blessing to the suffering one. And it should be so.

Pestilence stalketh abroad in the darkness, and destruction wasteth at noonday, but God delivers His own from them all. Thousands suffer from accidental deaths yearly; multiplied thousands die of disease. Only a few pass away from old age. And of those few there are but very few who keep their powers unimpaired, as Moses did, until the hour that they are called home.

Fortunately for us God does not always give us the things that we want, but He does give us the things that are good for us. His loving-kindnesses and mercies are so abundant that we need not lack any good thing.

But how about our sins? Does He not know them?

Yes, He knows them. He frequently chides and also chastises. But He will not keep His anger for ever. Higher than the heavens are above the earth so great is His compassion and loving-kindness to them that fear Him.

What does He do with our sins? He blots them out of the book when we confess them, and removes the evil habits out of our life so completely and so far that they will not enslave us any more.

His mercy is from everlasting to everlasting and His righteousness to children's children. But these blessings are not indiscriminately poured out upon all men. God demands in return that you make a covenant of love and allegiance to Him and that you show that love by implicit obedience to His commandments. Whenever I do not separate myself from iniquity I break the covenant that I have made with my God. II Tim. 2:19.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y. P. B. M. Editor

Unit VII, under the heading "Maintaining Peaceful Attitudes," is the theme for the month of July. Under this heading we have the following Topics:

July 3.—(1) **Peaceful Attitudes Toward Our Government (Peace Day).** (This topic was discussed in the June issue of the Christian Monitor).

July 10.—(2) **Peaceful Attitudes Toward Our Enemies.**

July 17.—(3) **Peaceful Attitudes Toward Our Neighbors.**

July 24.—(4) **Peaceful Attitudes Toward Our Brethren.**

These you will find discussed in the following pages and in the Program Builder, with suggestions given for the meeting.

Our attitude is always to be in harmony with the teaching and practice of Jesus. It is not possible to take the attitude of Jesus in any matter unless we have fully embraced the Gospel ourselves and have received from God the new life and are brought under the moving power of the Spirit of God. What God has wrought for the rescue and blessing of mankind through Jesus Christ, is the Christian's ambassadorship under His direction. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). The same grace which God bestowed upon us when we were sinners is to be bestowed through our dealings with our fellow men since we are saved. These dealings touch our fellow men in the state in which we find them. Some are enemies toward us and toward Christ. We deal with them from the Saviour's viewpoint. They are lost and need a Saviour. We have a Saviour to recommend and a Saviour's love to make manifest by our own sacrificial, loving service toward them in Jesus' name. Some are neighbors with whom we deal unselfishly and benevolently, even as God has dealt with all men with a view to their highest interest for time and eternity. Some are our fellow believers who receive a more intimate and tender affection from us due to the fact that they are brothers and sisters in the faith. "And every one that loveth him that begat loveth him also that is begotten of him" (I Jno. 5:1). And while they are also compassed with infirmity like unto ourselves, we have an equipment by the Spirit of God that enables us to bear these infirmities in others as Christ bears with our own, and as our fellow Christians need to bear with our own.

An attitude to be rightly held is to hold right thoughts in harmony with the teaching of Jesus and His apostles and to act in harmony with such teachings in all that we think and do and say. To be followers of the Prince of Peace, we need to receive the Spirit of our Prince and to work in harmony with His life and teachings.

Unit VIII deals with **Principles of Moral Living.** Two of the topics under this head are found in this issue:

July 31.—(1) **The Practice of Righteousness.**

Aug. 7.—(2) **The Application of Sobriety.**

It is but normal, that when a spiritual work has been wrought within our hearts transforming our nature into Godlikeness, we should express the new life we possess in the acts of life that harmonize with the nature of what God has wrought within us.

Righteousness is a quality that expresses the true character and work of God. When we have been born of God we must needs bear fruit of righteousness in accord with that which we have in our nature from God.

Sobriety, likewise, is the quality in harmony with righteousness, in which our thoughts are exercised in harmony with truth and not in the way of folly.

The remainder of this Unit VIII will be considered in the next issue. Let us keep the theme clearly in mind and think of true moral living as the outcome of a true Christian experience and not as something that we can attain by our own efforts without the redeeming grace of the Lord Jesus Christ.

mies to the Christian are not to be considered from the flesh and blood angle. There are enemies to the spiritual life that occupy the realm of spirit and need to be dealt with in a battle of spiritual forces. II Cor. 10:3-6; Eph. 6:12. When these spiritual enemies occupy the instrumentality of persons under the domain of Satan, they are to be met with the same kind of weapons as indicated in the above Scripture references. We are not to think of our fellow men who hate us as persons to fight with carnal weapons. Their hatred and their evil-doing toward us comes directly from the forces of evil spirits under the domain of Satan. We see our fellow men as Satan's victims and our attitude toward them is one of peace in which we are endeavoring to secure their release from the power of darkness. So it is possible to wage a spiritual warfare against spirits while we conduct a campaign of peace toward the individuals in whom the spirit of evil works.

Love for every soul for whom Christ died enables us to deal with the victims of Satan in the form of human beings on a plane of a peaceful attitude. Christ gave us a pattern by word and deed. He prayed for the forgiveness of those who hated Him. He died for sinners before they had changed their attitude of sin and rebellion against God. He did good for evil. He suffered without threatening and reviling those who mistreated Him. He did not smite back when men smote Him. He withheld judgment from those who deserve it, until He had perfected a plan of salvation by which their evil-doing could be pardoned. By His kindness He brings to bear upon sinners the fact that He loves their souls and is ready to pardon when they come to Him in penitence and faith.

"Overcome evil with good." Such an attitude toward an enemy, called a man, is a direct assault upon Satan while it is working by a peaceful attitude to win the man from the bonds of sin and Satan and deprive Satan of an instrument of hatred and wickedness. Satan cannot get an advantage of us when we forgive the erring one instead of continuing to overwhelm him with harsh and unforgiving censure. II Cor. 2:6-11. So in every other weapon of kindness, and blessing, and prayer, and goodness, and nonresistance, God gives His power to work peace and good will and to overthrow the power of darkness and hateful strife.

II. **The Text.**—Eph. 6:10-12.—Paul here tells us that our battle in this life is not against the temporal forces that are represented by "flesh and blood," but against the evil spiritual forces that spring from Satan and his demonic forces. Against these we must battle by the power of the Lord and with the equipment of His armor.

OUTLINE STUDY

I. The Teaching of Christ.

1. A blessing on those who make peace.—Matt. 5:9.
2. Condemnation of anger.—Matt. 5:22.
3. Resist not evil.—Matt. 5:38-42.
4. Love even enemies.—Matt. 5:43-48.

II. The Teaching of the Apostles.

1. Our weapons are not carnal.—II Cor. 10:3, 4.
2. Our warfare is not against flesh and blood.—Eph. 6:12.
3. Do good to enemies.—Rom. 12:19-21.
4. Happiness in suffering for righteousness' sake.—I Pet. 3:14.

III. Examples of Peaceful Attitudes.

1. Christ.—Isa. 53:4-9; Luke 23:34.
2. Stephen.—Acts 7:60.

PEACEFUL ATTITUDES TOWARD OUR ENEMIES

Ephesians 6:10-12

Topic for July 10

MOTTO

"Love ye your enemies, and do good."

GENERAL OUTLINE

- I. **Love.**—Matt. 5:44; Luke 6:35.
- II. **Forgiveness.**—Matt. 6:12, 14, 15; Mark 11:25; Acts 7:60.

III. **Good Deeds Toward.**—Rom. 12:20, 21; Matt. 5:44; Luke 6:27, 35.

IV. **Pray for.**—Luke 6:28; Matt. 5:44.

V. **Show Friendliness.**—Matt. 5:47.

VI. **Bless.**—I Cor. 4:12, 13; I Pet. 3:9; Rom. 12:14.

VII. **Resist Not Their Evil-doing.**—Matt. 5:39; Luke 6:29.

MEDITATIONS ON THE TOPIC

- I. **Peaceful Attitudes Toward Enemies.**—Enemies to the Christian are to be viewed from the Christian viewpoint. The real ene-

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Love."
2. Men Who Loved Their Enemies.
 - a. David and King Saul.
 - b. Stephen and the mob.
 - c. Paul and Silas in prison.
3. Where We Can Show Love.
 - a. In playing at school.
 - b. With brothers and sisters.
 - c. With the neighbors.

For Seniors

1. The Price of Undivided Loyalty to God.
2. The Importance of Developing Attitudes in the Home.
3. Our Obligation to Know Where We Stand.
4. A Positive Expression of Our Love (Voluntary Service).
5. Applying the Principle of Love to the Economic Aspect of Life.
6. Problems of Young People Today in Applying the Principle.

PERSONAL THOUGHT

Has the Spirit of the Christ possessed my spirit and given me the victory over them that hate me in an overwhelming love and goodness that works for peace?

SEED THOUGHTS

What then, is the nature and sphere of Christian activities for Gospel peace?

1. To clearly distinguish between a mere world peace which is **conditional** and based upon **human policy**, and the true Christian peace which is **founded upon principle** and the **Word of God**, and **makes no provisions whatever for violence and blood**.

2. To receive into our hearts the spirit of peace and universal benevolence through regeneration and the reception of the new birth and the Holy Spirit, without which the Gospel standard cannot be lived.

3. To spread the knowledge and experience of this heart peace to others.

4. To crucify the flesh with its anger, lust, pride, and cultivate the Christian virtues and prevent carnal strife, with tongue or sword, in home, church, or world.

5. To maintain the nonresistant doctrine clearly and strongly in the Church and in our lives, at any cost—even unto exile or martyrdom.

If all that call themselves Christians in the world would unswervingly follow this standard of Christ and the Gospel, what a power and testimony against violence and blood it would be in all the earth!—G.R.B.

PEACEFUL ATTITUDES TOWARD OUR NEIGHBORS

Colossians 3:1-17; Ephesians 5:17-32

Topic for July 17

MOTTO

"Love worketh no ill to his neighbor"

GENERAL OUTLINE

I. Attitudes Fostering Peace Toward Our Neighbors.

1. Mercy.—Matt. 25:34-40; Luke 10:33-35.
2. Righteousness and Truth.—Isa. 58:6; Ps. 15:1-3.
3. Goodness.—Isa. 58:7; Rom. 15:2.
4. The Graces of the "New Man."—Col. 3:12-14; Eph. 4:21-32.
5. Unselfishness.—Phil. 2:1-8; Matt. 20:25-28.
6. Love.—Matt. 22:37-39.

MEDITATIONS ON THE TOPIC

Attitudes of Peacefulness. God has so created mankind that they are happiest when they live together with those of their own fellow men in the way that makes for peace. The great fundamental law for peaceful relationship is the law of love. "Love worketh no ill to his neighbour: therefore love is the

fulfilling of the law" (Rom. 13:10). All the laws of God that concern our relation toward God and men, are truly fulfilled if the heart acts out in the conduct of men the law of true love. This grace works no evil and always is working good.

The law of love goes deep enough that it voluntarily does good to a neighbor whether that neighbor returns the kindness or not. "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (I Cor. 13:4-7).

Hatred and strife cannot well prosper in such an atmosphere of love manifested by words and deeds so manifestly for the welfare of others. The only successful means of having such an attitude is through the regenerating power of God wrought upon the hearts of all who accept Christ as their Redeemer and Master. Through the work of the Holy Spirit in the hearts of believing men and women, a fruit of character is born that is manifest always in ways that make for peace and goodness toward others whether they are peaceful in their character or not. "A soft answer turneth away wrath, but grievous words stir up anger." And, though there are those who fight against the truth, the power of peaceful attitudes is so strong that many are moved for the better and brought to accept Christ. Those who hold out against the influences for peace are apt to be those who are so reprobate that they destroy their own soul by hardening their hearts against all truth and righteousness.

The Text.—Col. 3:1-17.—After giving some very definite basic instructions concerning the Christian life, Paul gives practical admonitions as to what attitudes Christians should take toward each other as they live together.

Eph. 5:17-32.—This has more particular reference to relations in the home, and these too are very important in the Christian life.

OUTLINE STUDY

I. The Christian's Newness of Life (Romans 8:1-11).

1. To the law of the Spirit of Christ (v. 2).
2. To fulfill the righteousness of the law (v. 4).
3. To mind the things of the Spirit (v. 5).
4. To be spiritually minded (v. 7).
5. To have the disposition of Christ (v. 9).

II. Renewed in the Spirit (Ephesians 5:22-32).

1. To put off the old man (v. 23).
2. To live in righteousness and true holiness (v. 24).
3. To speak the truth (v. 25).
4. To permit no corrupt communication (v. 29).
5. To be kind one to another (v. 32).

III. The Life After Christ (Colossians 3:1-17).

1. To set affection on things above (v. 2).
2. To mortify our members (v. 5).
3. To put on the new man (v. 10).
4. To let the word of Christ dwell in you (v. 16).
5. To do all in the name of the Lord Jesus (v. 17).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. How We Act When We Walk in the Spirit.
2. How We Should Treat Our Neighbors.
3. What Christ Did When Others Misused Him.
4. The Relationship of Spirituality to Conduct.

For Seniors

1. The Spiritual Walk for Christians.
2. Living the Gospel Before All Men.
3. Christ's Example of Human Relations.

4. Forgiving Our Neighbors.
5. A Walk Different from Sinners.

PERSONAL THOUGHT

Is my heart after the pattern of a true Christian in which I am always moved to follow after the things which make for peace and edification of others?

SEED THOUGHTS

If the tender, profound, and sympathizing love, practiced and recommended by the Lord Jesus, were paramount in every heart, the loftiest and most glorious idea of human society would be realized, and little be wanting to make this world a kingdom of heaven on earth.—Krummacher.

PEACEFUL ATTITUDES TOWARD OUR BRETHREN

Psalms 133; I Corinthians 6:1-8

Topic for July 24

MOTTO

"Love the brotherhood"

GENERAL OUTLINE

I. Seeking Peace and Reconciliation.

1. When a brother hath something against us.—Matt. 5:23, 24.
2. When a brother trespasses.—Matt. 18:15-18.
3. When a brother sins against us.—Matt. 18:21, 22.

II. Preferring the Brother in Honor.

1. Esteem the other better.—Phil. 2:3, 4.
2. Have kindly affections.—Rom. 12:10.
3. Unselfishly consider the other's welfare.—Phil. 2:4; I Cor. 13:5; I Cor. 10:24.

III. Serve Sympathetically.

1. Pity and courtesy.—I Pet. 3:8.
2. Bear one another's burdens.—Gal. 6:1, 2.
3. Do good.—Gal. 6:10; I Jno. 3:16, 17, 18.
4. Exercise self-denial.—I Cor. 8:13; Rom. 14:19-21.

MEDITATIONS ON THE TOPIC

1. Peaceful Attitudes Toward Brethren. Brethren in the fellowship of believers, like ourselves, are imperfect. We can aggravate the effect which these imperfections have upon one another until there is a result of strife and division and ill will. But if we follow the Lord's plan, to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace," the result will be a deepening of our spiritual life as well as a life of peaceful fellowship that will uplift one another and enable one another to improve in the way of life and become more agreeable toward those with whom we associate.

There are actual transgressions that need to be adjusted either on our own part or on the part of a brother. There is a peaceful attitude that we can take to bring about reconciliation of transgressions or differences which will heal sores that are made in our spirits. Confessions of faults, forgiveness of transgression, exhortations in the spirit of kindness and in all humility of our own shortcomings, overcoming evil with good, praying for one another, earnestly to build one another up—these and other demonstrations of the love which the Spirit of God will prompt us in doing will work wonders by God's grace in the development of a peaceful brotherhood.

Brethren need one another's service. No one is so well fitted that he does not need the most helpless and weak among the brotherhood. We are all the happier if we arise to our opportunities and serve one another by love without any thought of receiving a return for service rendered. This kind of service will break down the barriers of ill will

which selfishness would set up and overthrow the strife and hatred that might otherwise spring up and cause sorrow and loss in spiritual growth.

II. The Text.—Ps. 133.—This short psalm sets forth the beauty of brethren dwelling together in unity. A blessing from above rests upon them like unto the blessing that rested upon Aaron at the time of his anointing to the priesthood.

I Cor. 6:1-8.—This passage reveals the incongruity of brother going to law with brother before unbelievers when the brotherhood ought to be so complete that any differences could be reconciled in harmony with the way of peace and good will.

OUTLINE STUDY AND SUGGESTIVE ASSIGNMENTS

I. Causes of Strife

1. Carnality.—I Cor. 3:3.
2. Following leaders rather than Christ.—I Cor. 3:4-7.
3. Envy.—James 3:14.
4. Ambition.—Luke 9:46.

II. God's Disapproval of Strife.

1. Christ's rebuke to the disciples.—Luke 9:47, 48.
2. Hatred is classed with murder.—I John 3:14, 15.
3. The Christian is to put off anger and wrath.—Col. 3:8.
4. Envy and strife are accompanied by evil.—James 3:16.

III. God's Desire for Peace and Unity.

1. It is good for brethren to dwell together.—Psalm 133:1.
2. We are to be kind and forgiving.—Col. 3:12, 13.
3. We are to have peace with one another.—Mark 9:50.
4. We are to love as Christ loved.—John 13:34, 35.
5. We are to seek peace.—I Pet. 3:11.
6. We are to be at peace.—Job 22:21.

PERSONAL THOUGHT

I have in the Lord all the equipment spiritually that will enable me to dwell with my brethren in peace. Am I taking that attitude toward the Lord and my brethren that secures for me my peace with them?

SEED THOUGHTS

What is the attitude of true Christian love toward the various classes of mankind?

1. Well wishing for all.—Gal. 6:10.
 2. Deep concern for the lost.—Acts 20:31.
 3. Deep affection for the saints.—I Pet. 1:22.
 4. Patient instruction to the ignorant.—Acts 3:17.
 5. Longsuffering and forbearance with the weak.—I Thes. 5:14.
 6. Warning to the carnal and the careless.—I Thes. 5:14.
 7. Rebuke to the disobedient and the rebellious.—I Tim. 5:20.
 8. Separation from the incorrigible.—II Thes. 3:6.
- Geo. R. Brunk in "Ready Scriptural Reasons."

THE PRACTICE OF RIGHTEOUSNESS

Ephesians 5:1-16

Topic for July 31

MOTTO

"He that doeth righteousness is righteous even as He is righteous."

MEDITATIONS ON THE TOPIC

I. Righteous Practice the Evidence of Inward Character.—There is such a thing as hypocrisy in which there are deeds made to resemble the acts of a righteous person; but such hypocrisies, when truly discerned, give evidence that the inner life is acting out itself in its pretences rather than in doing good sincerely. So it is always true that the out-

ward act is an index of what is within the heart. Sometimes individuals hide behind the slogan, "If the heart is right all is right." Such is really true, but proves that when the individual wants to make his outward acts that show forth pride and lust and untruth and dishonesty to appear excusable because the heart is right, he is truly self-deceived and evil. Cf. Jas. 1:22-27.

"He that doeth righteousness is righteous." "He that committeth sin is of the devil." These statements need no modification. Right is right, and wrong is wrong. Right has its sources in God, and wrong has its sources in the devil. There may be such a thing as an unconverted man dealing honestly in business but whose inner life is dishonest in its relation to God. His right practice cannot be credited as an all-round honesty, but may have in it some personal advantage or sentiment apart from the love of God and of righteousness. Inasmuch as the righteous deed is void of godliness in its motive it is sinful in its essence. On the other hand there are servants of God who are sincere at heart but ignorantly doing the unrighteous thing. This cannot continue longer if light dawns. "And that servant, which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke 12:47, 48). The breaking of God's law of righteousness, in pride and immodesty and lust, through disobedience in dress cannot be termed right any more than the breaking of His law by self-righteous pride in following forms of dress otherwise in harmony with the requirement of God and the church. There are, inwardly, persons who are ravening wolves, who come in sheep's clothing with evident evil in their purpose. But there cannot be persons who are true sheep inwardly who would want for a moment to appear as a wolf. We need to seek to get hearts right, but we dare not refrain from teaching the right if we would have these same upright hearts know and do the will of God.

II. The Text.—I Jno. 2:28-3:24.—John writes of the "born of God" evidence in this passage. One great evidence of this is the fact that it is the practice of God's children to do righteousness. When they practice sin they prove their classification with the devil. We need to live in the consciousness of doing what is pleasing to God.

OUTLINE STUDY

I. The Resurrected Christian as Depicted in Romans.

1. Man falling.—Rom. 1:21.
2. Man fallen.—Rom. 1:28-32.
3. Death of man.—Rom. 6:6.
4. Burial of man.—Rom. 6:11.
5. Alive unto God.—Rom. 6:11.
6. Resurrected bodies walking.—Rom. 12, etc.

II. God in Righteous Work.*

1. Creation.
2. God and Abraham.
3. God and Nineveh.
4. God in nature.—Acts 17:25.
5. God in judgment.—Acts 17:31.

III. A New Creation.

1. Not of works.—Eph. 2:9.
2. But of His workmanship.—Eph. 2:10.
3. Created anew for good works.—Eph. 2:10.
4. Walking worthily.—Eph. 4:1-3.
5. Pleasing God.—Eph. 6:8.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Righteousness."
2. God's Righteous Work in Creation.
3. God's Righteousness Toward Abraham.
4. God Spared the Ninevites.
5. God Keeps Men and Living Things.

For Seniors

1. The New Creature Born of God's Workmanship.

2. How Does the World See God at Work?
3. The Relation of the Cross Experience to the Christian's Practice of Righteousness.
4. A Dead Man at Liberty for Righteous Exercise.

PERSONAL THOUGHT

Do we love righteousness and hate iniquity? If so, we have the nature of Him whom God anointed with the oil of gladness above His fellows.

SEED THOUGHTS

And now because you are His child, live as a child of God; be redeemed from the life of evil, which is false to your nature, into the life of goodness, which is true to your being. Scorn all that is mean; hate all that is false; struggle with all that is impure. Live the simple, lofty life which befits an heir of immortality.—Robertson.

A man's life is an appendix to his heart.—South.

Carefully purify your conscience from daily faults; suffer no sin to dwell in your heart; small as it may seem, it obscures the light of grace, weighs down the soul, and hinders the constant communion with Jesus Christ which it should be your pleasure to cultivate.—Fenelon.

God looketh upon anything we say, or any thing we do, and if He seeth Christ in it, He accepteth it; but if there be no Christ, He putteth it away as a foul thing.—C. H. Spurgeon.

Morality without religion is only a kind of dead reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of heavenly bodies.—Longfellow.

To give a man a full knowledge of true morality, I would send him to no other book than the New Testament.—Sel.

THE APPLICATION OF SOBRIETY

Titus 2

Topic for August 7

MOTTO

"Denying ungodliness and worldly lusts, we should live soberly, righteously and godly."

GENERAL OUTLINE

I. Sobriety Commanded God's People.

1. To be able to know and be prepared.—I Pet. 1:13; Luke 21:34-36; I Pet. 4:7; I Thes. 5:6-8.
2. To fit us to do important service.—I Tim. 3:2-6; Tit. 1:7-9; I Tim. 3:11.
3. To enable to live consistently.—Tit. 2:2-8.
4. To appear properly in dress.—I Tim. 2:9, 10.
5. To make a proper estimate of ourselves.—Rom. 12:3.
6. As a quality of character for living.—Tit. 2:11-13.

MEDITATIONS ON THE TOPIC

I. Sobriety.—The words or roots from which "sobriety" and "sober" in our language are translated are two words, namely SOPHRON and NEPHALIOUS in the Greek. They refer to a sound mind in which discretion has right of way. The latter word refers frequently to the abstinence from drinks which intoxicate, though the prevailing thought is the effect on the mind when it is free from intoxicants. SOPHRON especially refers to the mind that is sound and considerate and does not become sidetracked by lightness and other passions that unsettle our

(Continued on page 224)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

GIVING OF AMERICAN CHURCHES IN 1948

By the World News Editor

The Lord loveth a cheerful giver!—St. Paul

Americans are known throughout the world for their giving. No nation on the face of the globe has ever been known to give as largely, as generously, and as willingly as the American people. The churches are the mighty spring of this benevolence. There are few nations who have been as lavishly blessed by Providence as the American people. However, when it comes to comparison with our expenditures for other things, good and bad, our generosity fades to some extent. Consequently, it is good not merely to think of our giving, but of our withholding; not only of our generosity but of our unwise spending. This dual vision will give us a better perspective. However, it is interesting to study the list prepared by the United Stewardship Council for our consideration:

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Wesley. The lowest is a small group of Baptists who gave \$1.92 per member. They are called National Baptists.

The Mennonite Church is not found among the lower brackets, but too low. Thirty-eight dollars per member is far too low. It is good news to know that the figure is rising rather than falling. May 1949 still rise higher in the scale of Christian generosity among us as Mennonites.

Religious Body	Total Benevolence	Total Contributions	Per Capita Total	Per Capita Missions
1. Assemblies of God	\$ 2,244,213	\$ 2,244,213	\$ 9.28 (46)	\$ 8.32 (7)
2. Baptist, National	563,372	8,426,222	1.92 (47)	.05 (40)
3. Baptist, Northern	11,967,080	41,347,253	26.23 (35)	1.66 (22)
4. Baptist, Regular	1,053,533	3,362,123	44.83 (13)	
5. Baptist, Seventh Day	36,432	175,725	27.06 (32)	
6. Baptist, Southern	28,472,014	132,162,846	21.08 (41)	.80 (32)
7. Brethren Church	76,042	383,021	21.22 (40)	1.21 (25)
8. Brethren, Church of	3,919,427	5,947,067	32.21 (27)	1.43 (23)
9. Brethren, National Fellowship	437,758	1,233,851	74.78 (8)	7.50 (8)
10. Brethren in Christ	283,970	434,897	77.71 (6)	10.06 (5)
11. Catholic, American Syro-Antiochean	19,182	40,635	17.37 (45)	.28 (39)
12. Churches of God of North America	237,227	833,243	25.67 (36)	1.34 (24)
13. Congregational Christian	6,048,148	30,802,429	26.24 (34)	.77 (34)
14. Disciples of Christ	6,985,823	33,613,800	19.79 (42)	.87 (31)
15. Episcopal, Protestant	9,604,146	57,529,310	36.68 (22)	1.91 (21)
16. Evangelical Congregational	168,340	846,440	34.98 (23)	2.00 (20)
17. Evangelical and Reformed	3,713,801	17,761,983	24.86 (38)	1.12 (28)
18. Evangelical United Brethren	4,734,817	23,020,261	33.26 (25)	3.00 (16)
19. Friends (Damascus, Ohio)	113,226	408,536	61.25 (09)	14.64 (03)
20. International Foursquare Gospel	392,783	2,517,288	40.96 (18)	3.09 (15)
21. Lutheran, American	3,667,386	14,569,739	30.99 (30)	.66 (36)
22. Lutheran, Augustana	2,611,383	9,821,479	31.45 (28)	1.03 (29)
23. Lutheran, Norwegian Synod	9,204,66	21,341,745	40.69 (19)	2.11 (19)
24. Lutheran, Evangelical	53,897	216,105	24.69 (39)	.34 (38)
25. Lutheran, Finnish Evangelical (Suomi)	552,688	941,700	41.64 (16)	2.25 (18)
26. Lutheran, Missouri Synod	10,444,475	46,191,362	39.26 (20)	.42 (37)
27. Lutheran, United	8,438,561	35,717,445	26.66 (33)	.80 (33)
28. Lutheran, United Evangelical	266,886	1,049,423	34.60 (24)	.88 (30)
29. Lutheran, Wisconsin, Other States	1,353,519	5,226,550	25.54 (37)	
30. Mennonite Central Conference	85,647	145,068	43.65 (15)	8.63 (06)
31. Mennonite Church	2,215,326	2,390,326	38.87 (21)	
32. Methodist	31,076,049	164,138,457	19.16 (43)	.72 (35)
33. Methodist, Free	1,579,979	5,234,210	125.25 (2)	11.10 (4)
34. Methodist, Wesleyan	2,157,773	3,462,890	113.08 (3)	4.13 (10)
35. Missionary Church Association	558,203	558,203	102.23 (4)	21.56 (2)
36. Moravian (Northern Province)	193,500	695,034	32.53 (26)	3.58 (12)
37. Nazarene, Church of	3,120,167	18,892,630	90.30 (5)	5.54 (9)
38. Pentecostal Fire Baptized Holiness	59,448	59,448	44.16 (14)	
39. Presbyterian, Associate Reformed	216,323	821,337	31.39 (29)	
40. Presbyterian, Cumberland	211,992	1,317,843	17.57 (44)	1.18 (26)
41. Presbyterian, Orthodox	78,816	453,816	76.63 (7)	3.71 (11)
42. Presbyterian, United	2,506,404	8,557,757	41.56 (17)	3.29 (14)
43. Presbyterian, U.S.	8,903,139	30,489,730	47.74 (12)	3.53 (13)
44. Presbyterian, U.S.A.	13,339,247	64,972,639	28.56 (31)	1.15 (27)
45. Reformed in America	2,571,404	8,885,647	49.82 (11)	2.92 (17)
46. Seventh-day Adventists	25,368,551	29,710,533	130.20 (1)	28.78 (1)
47. United Brethren (Huntington)	240,828	962,969	52.65 (10)	
Total U.S. 1948	\$212,147,589	\$839,915,228	\$ 23.71	\$ 1.22
Total U.S. 1947	\$207,795,284	\$756,126,123	\$ 20.86	\$ 1.05

The Seventh-Day Adventists gave the most largely, \$130 per member, nearly thirty million dollars. You will notice that the Free Methodists have been among the most liberal givers, closely followed by the Wesleyan Methodists. These bodies are the most conservative among the Methodist denominations, whose founders were John and Charles

ENTERTAINING VISITING MINISTERS

And into whatsoever city or town ye enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it.—Jesus Christ.

Are evangelists and visiting ministers human? Are they difficult to entertain? Are they the harbingers of peace and blessedness? Why the increasing difficulty of housing? Formerly, in all church circles the membership entertained the ministry. In many denominations all this fine Christian hospitality is history. In many denominations all ministers are billeted in hotels. In our city a large denomination is calling for the assistance of others to house their ministry. In Mennonite circles our homes are largely open, and very hospitable. This is one of the finer things of the church that can be lost. Hence this write-up. In many congregations too often the same families do the entertaining. Most of the time a deacon, or trustee, or the preacher himself is left with the responsibility of caring for the visiting minister or the travelers.

A hasty conclusion which some come to is that some members are lazy, others inhospitable, and some actually stingy. An investigator among another group recently found out that it was neither of the three causes, that it was a lack of self-confidence. The reactions were something like this: "Our house is too ordinary, or "Our children are too noisy," or "Our menu is too ordinary," or "I wouldn't know how to act with a preacher around for a week or more." Then there are some who feel their children might embarrass them.

Many of these fears are ill-grounded. The minister has children of his own, with sufficient problems all his own. The average minister is not finicky about the house, the meals—and what not. If he were, he wouldn't last very long on the road. Don't let these and some other imaginary fears rob your home of the blessing of entertaining ministers of the Gospel. This is the reason for the injunction:

"Be not forgetful to entertain strangers." There's a blessing in store.

When our Lord sent out the Seventy, a lay group, as well as the Twelve Apostles, He gave specific instructions about the billeting question. He implied that they were to inquire who is worthy. By this he meant men of piety and hospitality, who would be liable to receive them and their message, homes with space for the guest minister. **"There abide!"** Why? This would be for their own personal comfort, for the convenience of those who resorted to them, and honorable for the entertainers. **"Salute!"** That is, use the customary form of politeness. Luke 10:5; I Sam. 25:6. If found "not worthy," if proved inhospitable, or if they rejected their message, then the "peace," the blessings invoked upon them should not rest upon them.

Suggestions

So that host and hostess may feel at ease, suffer a few suggestions. Check the room, can it be ventilated? Or, in winter, is it reasonably comfortable? How is the bed? Comfortable? Or, is it the mattress you wanted to toss out? If winter, how about an extra blanket? A minister and wife spent a miserable night because the extra blanket was in the baby's crib in another room. If possible arrange for some place to study, write, or read. All very simple, isn't it? But these little things will go far. A waste basket or any other container will be all right. This will help him keep the room in order. A place for his clothes in the closet, if he stays a

week or more, and a drawer are very convenient. This will help him out of his suitcase. A mirror and a place to shave will keep him better looking. Provision for a bath will keep him more desirable to have around for a week. Then—guard his privacy.

Perhaps one of the most necessary suggestions is, on arrival show him his room. Travel-weary he will be glad to wash, unpack, and relax for the evening service. Invite him to make himself at home. This done with a smile makes the visitor feel at home. Request him to tell his needs, and this will relieve your mind. If he has to come in and out, offer him the extra key. Guard him from excess callers and undue conversation. His times of quiet are an absolute necessity to effective preaching. Feed him simply. Ministers tire of always being banqueted. Often a bowl of homemade soup served on the kitchen table will be well enjoyed. Place his mail in a handy place. The best way to treat the visiting minister is normal, so that he can quickly forget that he is a stranger. Visiting ministers can help along this line. Recently a hostess said to the pastor, "This was a real treat; all of us enjoyed the visiting minister. From the first he seemed like one of the family."

Guard against unwise discussion of ministers. All of them have idiosyncrasies, some peculiar traits of their own. One lady nearly ruined the spiritual effect of a very useful elderly evangelist by telling everyone how he stayed up until one or two o'clock at night in his room, and then how he slept until noon. She did not realize that he was caring for heavy correspondence, praying for the meetings, and preparing sermons until the early hours. All was quiet. This enabled him to make progress in his work. Also, there are visiting ministers whose nervous system will not allow them to sleep at once after a nerve-wracking day.

Traveling ministers are weary of over-emphasized hospitality. They delight in folks who act normal, who treat them as one of the family, rather than as a guest who has been placed on a high pedestal. All this makes the job of host and hostess easier, too.

Personally, if the kind readers will allow this word of testimony, after having been a guest in homes for thirty-five years, from the Atlantic to the Pacific, from the frozen North to the warmer areas of the South, I have a heart filled with the deepest gratitude for the warm, kind, considerate, and generous hospitality received all over—more than was deserved. Thousands have shared their homes, their food, their pleasant times, their children, their books, their cars, and what not. Allow me to join other visiting ministers in offering you our sincere thanks.

TWENTY-FIVE RULES FOR MAKING YOUR CHILD DELINQUENT

That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—Paul.

Periodically, "World News" department of the Christian Monitor seeks to present statistics of the modern crime wave, as well as the trend of **juvenile delinquency**. Allow us the opportunity of by passing this report this year, for the sake of printing one of the best-written means to bring juvenile delinquency to the point of nil. Without comment we present the following:

The following rules were drawn up by the Juvenile Court of Denver, Colorado, and published with the following foreword: If these instructions are carefully followed, we guarantee that your child will become delinquent and subsequently tried in the Juvenile Court. If found not guilty, we will be glad to return him

to you for further training because we are certain to get him eventually. This is almost infallible.

1. Don't give your child any religious or spiritual training. Just take care of his bodily needs.
2. In his presence, don't be respectful of womanhood or law and government. Belittle "dames" and the courts, the police, public officials, the church, and business. "It's all a racket."
3. Never look for the real cause of untruthfulness in your child. You may find he learned the art of lying from you.
4. Never try to answer the endless WHY'S and HOW'S of your children, because it pays to be ignorant.
5. Be sure to humiliate your child in the presence of his friends. It adds to his respect for you.
6. If a conflict in wills arises between you and your child, don't try to reason with him . . . just knock him down . . . your father was boss of his home and the kids may as well learn the hard way.
7. Don't have any constructive discipline and disagree with your wife or husband in the child's presence so that the child will learn on whom to depend.
8. Be sure to criticize departed guests in the presence of your child. He will respect your integrity.
9. Never give your child a reason for the commands laid upon him; let him guess . . . it's much easier.
10. Don't consider his educational and emotional development a parental responsibility. What are schools for?
11. Don't let him discuss his plans, problems or pleasures with you. Just be too busy, so he won't develop affection or security or trust in you.
12. Don't open your home to his companions; they will mess up the place. And don't be concerned where he spends his free time.
13. Don't teach your child to be tolerant toward people who differ from him in race or creed or color. Teaching unfairness in others is an excellent method for training a bad citizen.
14. Don't give him an allowance because he might learn to save or spend. Don't ask him to give to community needs or services. Just "dig down," yourself. That's the easiest way.
15. Don't be calm and poised. Be shocked and explode when he tells you he has done something wrong. Then he won't confide in you the next time.
16. Don't make a pal of him. Go alone to your sports and entertainment. He would only be in the way.
17. Always buy your children the most expensive games and toys, because if you get them something simple they might have to use their own imagination and who wants that side of a child developed?
18. Never let your child forget that only for you he would not have a roof over his head. You will become a pain in the neck to your child, and he loves to hear about the many sacrifices you make for him.
19. Be sure to keep your home from becoming a center of cheer. Make it dumping ground for your grouches. Your child will love your thoughtfulness.
20. Be sure to forget the promises you make to your child because he will forget the promises he makes to you later and children have no sense of appreciation.
21. Always accuse your daughter of being promiscuous with every date she goes out with so that she will be impressed with the fact that you were a "good woman" when you went out with the boys.
22. Always leave your car keys in the car. This encourages stealing and since 98 per cent of car thefts are caused by this method, it proves that you are doing your part to encourage delinquency.
23. Never praise your child for his worthwhile effort because he might take advantage of your effort and try harder to please you in the future.
24. Never give your child any affection, and never tell him how much you love him. He will get the idea you are a softy and you wouldn't want him to get that impression of you.
25. If you forget all the above, just remember this one. Be a poor example yourself. You know, "Do as I say, it's no one's business what I do."

YOUNG PEOPLES' MEETING

(Continued from page 221)

best thinking. Both words are used in Titus 2:2—NEPHALIOUS, translated **sober**, and SOPHRONAS, translated **temperate**. As we study the word **sober** in its varied endings we can discern through their settings in the various Scriptures in which they are used that "sobriety" is a valuable characteristic of the Christian life and becomes all who name the name of Christ.

Every one who expects to gain the very best end needs to take a sober view of the facts of life for time and for eternity. This requires our very best mind, free from the intoxicating influence of strong drink as well as being free from the intoxication of any other extremes of foolish thoughts and perverted passions for material and earthly things, such as greed for wealth, absorption in social excesses, vain pursuit of fame and worldly glory, sensual pleasures, like feasting and drunkenness and extravagant living. This kind of condition is revealed of the nations who have received (figuratively) the cup of the woman clothed in purple and scarlet and decked with gold and precious stones and pearls. Compare this line of thought with the description in Rev. 17, 18. We can note the sobriety of the holy apostles and prophets who have escaped the folly of the nations and can rejoice in the end over the woman at her judgment. So may we "be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (I Pet. 1:13).

II. The Text.—Titus 2.—Paul here makes a very comprehensive and effective application of the Christian principle of sobriety. He first addresses the "aged men" and then the "aged women." He has a word for each of these classes, but he does not stop there. He goes on to the "young women" and the "young men." We gather then that all classes of people, and especially Christians, have need of taking life seriously. The lighter moments of life dare not occupy us so that life is not taken as something real and earnest and serious. We as Christians need to look for the "blessed hope," the glorious appearing of our Lord, and that will keep us in the line of godliness and sobriety, and away from things that are lustful and frivolous.

OUTLINE STUDY

I. Paul's Injunctions to Church Leaders.

1. A bishop or overseer.—Titus 1:8.
2. Deacons' wives.—I Tim. 3:11.
3. Aged men.—Titus 2:2.
4. Young women.—Titus 2:4.
5. Everybody watch and be sober.—I Thess. 5:6.

II. Peter's Injunctions and Example.

1. Tuck up your robes.—I Pet. 1:13.
2. Pray with your eyes open.—I. Pet. 4:7.
3. Watch out for the devil.—I Pet. 5:8.
4. Peter's experiences.—Luke 22:54-62; John 21:15-17.

III. Additional Teachings.

1. Sober self-estimation.—Rom. 12:3.
2. Proper adornment.—I Tim. 2:9.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Sober."
2. Time to Be Quiet.
3. Why Do Folks Think They Need Amusement?
4. What Does "Sobriety" Mean?
5. Who Needs to Wear Ornaments?

For Seniors

1. The Need for Sober Church Leaders.
2. The Difference Between Sobriety and Long-facedness.
3. Frivolous Ways of the Unchristian World.
4. Every Member Aware of the Enemy of Our Souls.

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PERSONAL THOUGHT

Do I give my thought to the truth so that in all soberness I can understand the way of life and how I should conduct myself to walk acceptably with God?

SEED THOUGHTS

Modesty and humility are the sobriety of the mind; temperance and chastity are the sobriety of the body.—Winchcote.

Take time to be holy,
Speak oft with thy Lord;

Abide in Him always,
And feed on His Word.
Make friends of God's children;
Help those who are weak,
Forgetting in nothing
His blessing to seek.

Take time to be holy
Be calm in thy soul;
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

—W. D. Longstaff. X

Christian Monitor, July, 1949

THE BIBLE IN CHINA

(Continued from page 208)

has won men to Christ without any human voice to read or interpret it. Today and tomorrow in China is no exception.

The American Bible Society has increased its appropriation for China to \$100,000 for 1949. This is an increase of 108 per cent over 1948. The need is tremendous. The time and opportunity are strategic. This is a critical hour for America and China. Your gift and my gift for Scriptures for China and for the whole world can point the hand of destiny towards a bright, new, Christ-centered life for China and for the whole world.—Bible Society Record.

THE UNEXPECTED

"I know not what may come today,
Some needy soul may cross my way;
Lord, give me words of cheer I pray,
To meet the unexpected.

"Perhaps some loss may come to me,
Some care, or some perplexity,
Then He my strength and stay shall be
To face the unexpected.

"How oft within the trivial round
So many trying things are found;
But He can make all grace abound
For all the unexpected.

"No matter what the call may be,
Or changes that may come to me;
His Hand of love in all I see
From sources unexpected."

—Buckley.

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August 1949

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Staff of "The Laurel Wreath," Annual Publication of Lancaster Mennonite School
(See Article on Page 246)

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Ye Are Not Your Own

By Blanche Brubaker

Harold joined in the opening song half-heartedly, meanwhile scanning the rear of the tent for familiar faces. Not finding any, he drew a wallet from his pocket and examined again the collection of photographs it contained as the Scripture lesson was being read. While they knelt for prayer, he idly traced pictures on the bench with his finger and wondered where all the fellows were tonight. If only he hadn't promised his mother to attend the meetings, he might have been out with them, having a good time, instead of listening to a dry sermon.

He did not notice Glen Ressler slipping in just as the prayer ended. "A fellow can be a Christian without going to church all the time. If only father and mother weren't so insistent. When a fellow is twenty-one he ought to be allowed to live his own life." Here his meditations were interrupted by the minister announcing his text.

"Young man, here is a text especially for you." He seemed to be looking directly at Harold. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Harold listened with sudden interest as Brother Allen pressed home the claims of Christ upon the life of the Christian and spoke of the great price which was paid for his redemption. Somehow, Harold had never realized how completely he was living for his own pleasure. Resolved now to yield his life to Christ, he went forward as the invitation was given.

Entering the prayer room, he met Glen, whose face mirrored his own surprise at seeing the other.

"It's all right; we're school chums," Harold hastened to say when Brother Allen prepared to lead Glen to another room. Glen was ready to confess himself a sinner and take the Lord Jesus as his sin-bearer. His face radiated peace as they rose from prayer.

Brother Allen turned to Harold. "My eyes have opened to see that I have been living to please myself instead of the Lord Jesus Christ," Harold's lips trembled with emotion. "I want to yield myself wholly to Him and live to do His will."

Brother Allen spoke of what entire consecration meant. "It will affect every area of your life," he said. "Full obedience will cost something, but you will have the knowledge that you are in the will of God and He will be able to use you to bless other lives."

Brother Allen prayed; then haltingly Glen prayed for his chum. Harold offered himself to God, with all his possessions, to live for His glory.

"I am beginning to see what Brother Allen meant when he spoke about the cost of full obedience," Glen told Harold as they walked to the prayer meeting three days later. "I had promised to take Vera to a dance last evening. I saw at once that was no place for

a Christian. I told her when we got home that I had attended my last dance. When I told her of my decision to serve the Lord, she broke our engagement, saying she wasn't going to marry a religious fanatic. Only the knowledge that I am in God's will has kept me from changing my decision."

"Ruth is glad for the step I have taken and is willing to help me," Harold answered. "The Lord has touched another area of my life. You know father gave me a farm for my twenty-first birthday. I was counting on putting out a large crop of tobacco next spring. Tobacco is one of our best-paying

MY DAILY PRAYER

**Lord, may I live to help the man
That tries to keep me down;
May I greet him with a smile
Who greets me with a frown;
And may I be too big to see
The things that others do to me.**

**Lord, may I never hold a grudge,
Nor hunt up scattered strife,
And may I never seek to find
The faults in another's life,
But always be too big to see
The things that others do to me.**

**Lord, may I ever use good sense,
And always take this stand:
To me, nothing is offense,
As there's no perfect man,
And may I never live to see
The things that others do to me.**

—A. R. Schooler.

crops in this section of the country. It will cost me in dollars and cents to obey the Lord, but I promised Him this morning I would not mar my testimony for Him by raising a crop that is so largely used by Satan to enslave young people. Father does not understand me, but says I have my own life to live."

"I am going to Bible school next year," Glen told Harold the next time they met. "The Lord is calling me to preparation for definite work in the foreign mission field."

"Ruth and I are engaged," Harold ventured a week later. "We want to have a simple wedding. Ruth suggested they serve a light lunch for refreshments and give the difference between that and the cost of a wedding dinner for the work in Africa. At first her mother objected, but when Ruth told her I was agreed, she consented. We are going to save the price of printing all those formal invitations, too, and write a simple note for invitations."

"I admire your courage, Harold," responded Glen heartily. "You know Father left quite an estate and I was the only child, so I am rather wealthy. I feel that God would have me give a large portion for His work, and live much simpler than I have been do-

ing. Take my car, for instance. I was going to buy an expensive model. I can save at least a thousand dollars by buying a less expensive make, and support several native workers in India with the difference."

Several months later, attending Harold and Ruth's wedding accompanied by a fine Christian girl he had met in Bible School, Glen felt more than rewarded for giving up Vera's friendship. He was not surprised to see Ruth in a simple white linen dress instead of satin.

"They are giving the money they save to the African mission work," he explained to Grace.

"How becoming for a Christian couple," she replied. "There would be a more effective witness to the world if all professing Christians would live like that."

"A wedding trip?" Harold said in answer to the questions of his friends. "Father has a cabin in the mountains. We will spend a week there. Then we expect to teach Bible school in Florida for eight weeks. We will have an opportunity to do a little sight-seeing between schools. We don't feel justified in taking an expensive trip merely for pleasure."

"Queer couple, they are," remarked someone to Pastor Hillard after the wedding reception. "You'd think Frank Walker was rich enough to give his daughter a grand wedding, and here they serve us sandwiches and iced tea, and ain't even going on a wedding trip."

"They are different from many young people in this neighborhood, yes, but their lives are a real testimony for the Lord. I wish I had a hundred couples like them," responded their pastor gravely.

"Yes, Brother Allen was right—consecration costs something," Glen said as he and Grace chatted with Harold and Ruth after the rest of the guests had gone, "but it brings glorious experiences and real joy."

Two happy pairs of eyes flashed their approval. Glen looked at Grace questioningly. The look on her face satisfied him that they were of one mind.

Mt. Joy, Pa.

A SIXPENCE MULTIPLIED

An old Scotch woman used to give a penny a day for missions, and for the sake of doing so went without things that she might otherwise have had. One day a friend handed her a sixpence so that she might buy herself some extra food as an unusual luxury.

"Well, now," thought the old woman, "I've long done very well on porridge, and the Lord shall have the sixpence, too."

In some way the incident came to the ears of a missionary secretary, who told it at a breakfast. The host was much impressed by the simple tale, and saying that he had never denied himself for God's Word, subscribed \$2,500 on the spot. Several of the guests followed his example, and \$11,000 was raised before the party separated.

This old saint of God, because she was faithful in doing the little that came to her hand, was the direct cause of putting into the missionary coffers of the church enough money to support twenty-seven native preachers and Bible women for ten years.—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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The Turn in the Road

An Allegory

By Dr. John D. Burkholder



Childhood is a beautiful place to live—the land of sweet innocence. It is a land of flowers, green meadows, wooded hillsides, and laughing brooklets. On the branches of the trees are the birds singing their sweet songs. Childhood is like a little green meadow bedecked with flowers, soon to be crossed over. When little hands learn to know the right hand from the left, they have crossed the Land of Innocence and enter Youthland, another beautiful land in which to live—beautiful because most of the travelers on the right road come from Youthland. In Youthland two roads meet, the Right Road and the Wrong Road. Here little feet may choose the right-hand road, or the left-hand—the good road or the bad.

The Road of Life has but one turn for the most of its travelers, and that is to the left-hand road. Many who choose that road never return. Though they may have purposed to turn later on, they never reach the place of turning. Those who turn back near the place they left the Right Road, find the return road not so long and rough as it would have been had they gone further on.

If the Wrong Road is chosen deliberately, carelessly, gallantly, and adventurously with chins held high and arms outflung, ready to touch and to do any unforbidden thing, then it is that any disastrous thing may happen. They may think themselves romantic and heroic, without the sense of fear that pretends to be brave when bravery is suicidal. Such are the ones that travel the Wrong Road's relentless paths that end in blind trails leading to its darkest and deepest pits. Though they have met defeats and disappointments, many continue on the same road until regrets and disappointments darken the road before them into hopelessness. Many who wish they had been less daring and less heedless to the friendliness of the road they had forsaken, yet hesitate to confess or repent of their wrongdoing.

Once upon a time Youth and Maiden were traveling on the Wrong Road. They were not in company with each other, but were in company with others on the same road until

they reached, as they thought, the most dangerous part of the road. When the road seemed so rough and dark, each one stopped and hesitated to go any farther. As they meditated, turning back seemed hard to do as they thought of the taunts and jeers of comrades in sin who saw them stop. Harder still was the thought of giving up their developed sensual appetites, habits, and ambitions they had fostered as they went along.

Maiden stood alone in her resolve to return to the parting of the ways where the right path had been forsaken. With an eye of faith, she saw a star—the Star of Hope—so she turned back. In retracing her steps she passed by safely many dangerous places where temptation beckoned to her, but the Star of Hope had braved her heart with adventure and gallantry she had not known in her coming out.

Youth likewise came to a standstill farther away on the Wrong Road somewhere. No sooner had he stopped than a great battle raged within his bosom when comrades laughed at him. He thought of the sport that would be made of him, if he returned, by many careless, daring fellows whose faces were set steadfastly on the same road he had been traveling. His heart spoke to him and said, "So speaks the carnal mind, and so sees the carnal eye."

"This must be the Good Spirit talking to me," thought he, so with a firm decision he turned back. "If old comrades laugh, they will laugh to their own folly," thought he. "I will become a stranger and wayfarer to the ways of the world in the sight of all I meet from this day," was his firm resolve. "If

my fellows prefer to cover their sins rather than to confess and forsake them, they will be among the many whose road has but one turning, and that turn is behind them," thought the returning traveler.

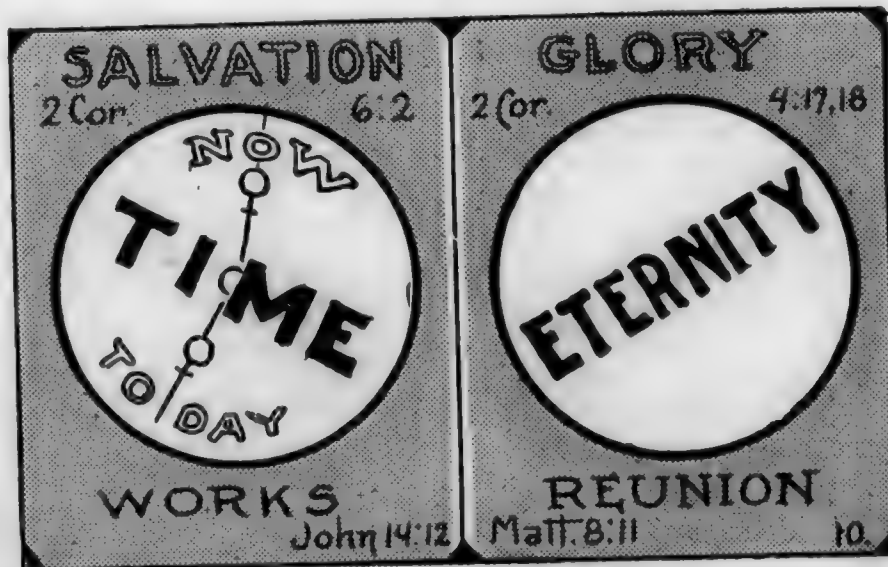
Until he cast his longing eyes back to the Right Road he had forsaken, he had not realized that his soul was famished for lack of spiritual food and drink. He had not realized the dangers of the carnal road he had been traveling upon, until he resolved to turn back. It was then that he saw many dangers before unseen. With the Star of Faith and Hope guiding him, retracing his steps was not so hard.

With his turning came a willingness to be man enough to face every temptation, and to everyone he had wronged he would make his humble confession. And what is more, his turning made him willing to associate with the pilgrims with whom he had parted company when he took the left-hand road. With his turning came also the determination to forsake his old companions in sin, and with a brave heart, God helping him, to fight the lions of passion, and the tigers of selfishness and worldly ambitions that he had encountered while traveling the Wrong Road.

What appeared to be hard at his turning and rough to his returning smoothed out before him in a wonderful way. Faith had cleared the way. On his way back to honesty, purity, and right living, he met an old school-boy friend, from whom he had stolen a trifling thing. It was small when he took it, but it looked like a monster now, so he confessed the theft to his friend and offered to pay him fourfold value for what he had stolen. But his schoolmate of long ago had greater delight in forgiving him than to accept anything.

"How delightful," thought he, "is it to be going back to the good road I had forsaken!" While on his way, he chanced to overtake Maiden, who had not traveled the wrong road as far as he. As they walked and talked pleasantly together he told her how happy he was to have met her returning, as he was, to the better road. He also told her of the peace and joy that came to him after confessing his theft to an old chum. They had gone but a little way until his companion seemed distressed. He asked her what burdened her so.

In reply she said, "I am worrying about a bad deed similar to the one you confessed to your schoolmate." After hesitating with embarrassment she said, "I betrayed the confidence of a schoolgirl friend in my younger days, by stealing from her something very small. Even though it was small, it is very unsightly now."



"When you meet her again," said her companion, "do as I have done. Confess it frankly, and your burden will roll away the same as mine." When she consented to do so and asked heaven's forgiveness, she was very happy.

Then they traveled together. Youth and Maiden, happy and encouraged to know that to cover sin was a harder road than to uncover their sins by humble confession and asking forgiveness as they went along. The farther they went in fellowship, seeking the Right Road, the more they found returning was not as hard as old comrades tried to make them believe when they wanted to turn back. In their souls they felt forgiven for their roaming, by the Spirit that was leading them back to the place where they forsook the right way to begin their journey of life anew. They were now nearing the road they had failed to take years ago, and were very happy together. Really they had become lovers whose hearts had united, no longer to be two, but one in love, fellowship, and purpose. Youthland saw them coming, knew them, and welcomed them at her borders, where a ceremony united them to life companionship.

After the ceremony, Youthland said, "Why not live on or near my grounds where little ones love to romp and play."

If Youthland could speak, and if the Right Road and Wrong Road that begins on her grounds could speak, they could have an interesting conversation, and we will listen to what they might say.

When Right Road and Wrong Road heard Youthland invite the returned travelers to live on or near her grounds, Wrong Road was jealous, and said, "The world travels on my road, why not you and your children?"

In reply the returned travelers said, "Your road is rough, thorny, and briery, filled with many pits, quagmires, and dangers. It was to get on safe ground that we have turned away from you."

Then said Youthland to Wrong Road, "The best of my children have never traveled your road. They say, 'Youthland is good enough for us.' Now since these returned wayfarers are satisfied and happy where they are, why should you molest them, I should like to know?"

"But I have darings, joys, thrills, and adventures that your children do not know," said Wrong Road.

In reply, Youthland said, "Does not my land have joys and darings and thrills? Watch the little feet of my children, how they run and play; watch them romp over my green meadows, and wade into the little brooklets, if you think there is no daring here. Follow them along the steep hillsides, gathering wild flowers, if you think there is no adventure on my grounds. See the shady places that the trees are spreading on the ground for my children to play in and to lie down on after their roamings; then watch them get up and go to the streamlets and feel the thrill of catching a fish, if you think Youthland has no thrills."

Wrong Road said in reply, "Yes, Youthland, you have them all: joys, darings, ad-

ventures, and thrills; but your people are very venturesome. They like to see what I have to offer; so let them come and play on my road."

Youthland knew that many strayed away from her grounds who knew not what they were doing or where they were going, so was at a loss to know what to say.

Then Right Road had something to say, "Youthland, what are you doing to hold your little ones?"

"I am doing everything I know to do," said Youthland. "But in spite of it all, little ones grow weary of their innocent playthings, and one follows the other and leaves me. What can I do?"

Wrong Road then asked Youthland, "Why are you sorry when your roughest and worst children leave, when their staying might disturb the peace and happiness of your grounds?"

"My children are not rough and ugly until you invite them, Wrong Road," said Youthland.

"Tell me, Youthland," said Right Road, "where do your children go when they leave your lovely place?"

"The best of them come to you, Right Road, but most of them go to the other road," was Youthland's reply.

"O Youthland," said Right Road, "Land of innocence and sweetness! It is no wonder to me that children love you and your grounds, since you love them and soothe their little hurts and sorrows by your embraces on your lap. Ask of me what you will, and I will make my road interesting to them."

"May we speak?" asked the returned travelers.

"Speak on," said Youthland.

"Speak on," said Right Road on which they stood.

"We have been over some distance of Wrong Road, and we found nothing as sweet, nothing as peaceful, and nothing as joyous as we have found since our return to Right Road." So said Youth; so said Maiden.

"Thank you," said Right Road. "That is what they all tell me who come back to me. They further say that they would not exchange my way for the other way if the world was given to them."

WONDERFUL WORD

**My Bible! God's own Holy Word
Doth mean so much to me;
And ever keeps my heart assured
Of rich eternity!**

**Inspired of God, there is no phase
Of life to it unknown;
However intricate the maze,
God's light thereon is thrown;
And makes our jumbled pathway plain,
Dark corners are made bright,
Beneath its ray no snares remain
To trap us in the night.
From out a cave, where shadows haunt,
The way it did make clear;
And led me far from doubts that taunt,
And fill the heart with fear.**

**O heart, God's love alone hath freed!
His Word within thee hide,
That its reflection thus may lead
More lost ones to His side.**

—Selected.

Wrong Road replied and said, "Am I not fair when I give people what they want in foods, money, drinks, smokes, pleasures of all sorts, jewels, and gay clothing? And am I not fair when I tell them there is a place of turning farther on if they should tire of my way?"

Right Road answered, "If your travelers would be shown the end of your way instead of its beginning, that they might see the nakedness of their souls that you cover with scarlet robes; and if they were told at the beginning that your way is filled with sorrows, sufferings, troubles, regrets and remorse, and that your wages are nothing but death and everlasting punishment at the end; then what you would give them and feed them would be fair to them because of their own choosing. And what is more, you very well know that Life's Road has but one turn for most of its travelers—the left-hand turn."

Wrong Road replied, saying, "Yes, 'tis very true that travelers of mine do not wear white garments on their souls. Neither are their minds and hearts filled with pure thoughts that you so much admire. White robes and righteous garments are for you and yours. What I offer and what I give is for people who love the world, its things and ways, better than the Right Way."

Then Youthland spoke to Right Road and said, "Pray tell me, Right Road, what shall I do when my little ones grow tired and restless on my ground?"

In reply, Right Road said, "Youthland, why not show them your prettiest things, your loveliest plays, give them your most beautiful thoughts, and tell them your best stories about the beautiful land for children at the end of my road. Show them the pretty white clothes they will be given for walking on the Right Road—clothes that their souls shall wear bye and bye. Then show them some of the black spotted garments that returned travelers left with you."

"Thank you, Right Road. We would think few would wander away from the right path if they were shown the glories of the end of your way. Now, pray tell me what I can do for my wee little children," asked Youthland.

Here is Right Road's reply: "Seek for every child the bosom of a holy, godly mother, filled with love and devotion for her child. And seek for the same little ones a saintly father that will carry mother and child far along in the Right Road before the little one knows right from wrong. Then will it be that the youth of Youthland will be so filled with beautiful thoughts and righteous things that many will have greater delight in things Right Road has to give than all the things Wrong Road has to offer."

"Thank you, Right Road," said Youthland. "You have made it very plain that if little ones are filled with good things, they will not have to travel over impure, dishonest, and lustful roads to find the Right Road, but can find it best at their mother's knee in their father's house."

Then said the wayfarers who returned, as they stood in the Right Road, "In this road we will walk. Here is where we will live,

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CHRISTIAN MONITOR PULPIT

God First

By Wayne J. Wenger

TEXT: But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

Most of us live in a day and age when there are so many things to do that we must decide which will be first in our lives. Although our present modern and complex system of life has made this problem more difficult, this principle is not new, for people have always made choices and placed priorities on things in life. This was well impressed upon my mind as a small boy by the experiences in a poor family that I knew. The father of this home, as he went to town to buy the groceries for the family, saw to it that his tobacco was purchased first whether there was anything left to buy food or not. For this man tobacco was first; for others today it is drink; and for too many of the rest of us it is other things in this life. But in the life of the Christian, God and His kingdom must have first place above all things.

May we briefly notice first of all

God's Claim on Us.

Simply stated, God has created us. He has also furnished this earth for us to live on and to supply our daily needs, but most of all He sent His Son to die on the cross to redeem us. This ought to be enough to convince us that God has every right to our undivided allegiance to Him, but God does not force our allegiance; rather it is up to us to voluntarily give Him that right.

Let us look next at our part which teaches us that

The Kingdom of God Is to Have First Place in Our Lives.

If you will notice our text again, you will see that it consists of two parts, with the first stating the condition, "But seek ye first the kingdom of God, and his righteousness," and the last giving the promise, "and all these things shall be added unto you." May we see the condition in more detail:

It says, "But seek ye." "But" means "instead of," and so we rightly ask the question, "Instead of what?" The answer is readily found in the context of Matthew 6:19-34. It is easy to see that He is speaking of physical things, especially food, clothing, and possibly shelter. In verse 25 He speaks saying, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" He then goes on to tell how God cares for

the fowls of the air and the lilies of the field, and states, "Are ye not much better than they?" and, "Shall he not much more clothe you, O ye of little faith?" Verses 31 and 32: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things." Verse 33, goes on with, "But seek ye . . ." The thing that we notice here is that the difference is not between luxuries and the kingdom but between what we call **essentials** and the kingdom.

Then we are to **seek** the kingdom. In other words, we are to put forth effort, which is well illustrated in one of the parables of the kingdom found in Matthew 13. The account is given of a "Merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." I can imagine that many tried to discourage him, telling him that he ought to invest in land or a business, but he was set on the pearl as his prize possession. So today people try to remove us from the goal, but we must keep set on the Lord's business.

The next emphasis is found in "Seek ye." This means you and me, and not just ministers and missionaries, but every born-again believer. I am afraid that many of us have had mistaken ideas on this point.

We are also to "Seek **first** the kingdom." The kingdom of God is not to be second or last, but first. Matthew 22:37,38 reads, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." So the things of the Lord and His work are to have first place in our lives. Often it is not a choice between what is good and bad but between what is good and the best. Matthew 6:24 tells us that we have a choice between two masters, God or mammon, and that we cannot serve both, but that one will have first place in our lives.

Here is an illustration of how we often treat God. Suppose a man was to propose marriage to a woman and say, "I want you to marry me, but I want it understood that with the money we have my needs will be cared for first whether there is anything left for you and the children or not. Also I want you to know that my work comes first, and if there is any time left, you may have

some of it." You would say that a woman who would marry such a man was foolish, and yet that is what many of us are doing to God. We do not say those words to God, but that is our practice. The relationship between God and us as Christians is to be closer than man and wife, and so God is not satisfied with anything less than our

First Love and Allegiance.

Last, we are to seek the kingdom of God **and His righteousness**. God's kingdom is a righteous one, and although we are not received into it by our good works, yet we will seek to live a righteous life after being born into it by faith in Jesus Christ. Paul says that we are to "Follow after righteousness," and Peter speaks after this manner, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should **live unto righteousness**: by whose stripes ye were healed." So if we are putting the kingdom first, we will live righteous lives.

We have been looking at the conditions of the promise; let us now go to the promise which shows

The Blessing of Putting God First.

The promise states, "And all these things shall be added unto you." What are "all these things?" Again let us look at the context, and we find that from verse 25 to the end of the chapter it is speaking of material necessities of life such as food and clothing. I used to think that it couldn't mean material things so must mean spiritual and eternal things, but praise God it means that and much more. Sad to say many professing Christians do not believe this Scripture. They say, "Surely there are some exceptions," or, "We must care for ourselves first," etc., but we are glad to know that their unbelief does not make the Word untrue. May we keep from the awful sin of "watering down" the Word. Rather let us take the advice that "The Word says it and that settles it." I am so glad that **practice proves it**.

It is indeed wonderful to see how God provided for Elijah in his time of need by sending the ravens to feed him. Also when the righteous widow, her son, and Elijah had need, He cared for all three of them; for "The barrel of meal wasted not, neither did the cruse of oil fail." David states in Psalm 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Also in Philippians 4:19 the Word speaks, "But my God shall supply all your need according to his riches in glory by Christ Jesus." What rich and wonderful promises! And there are many more.

A more recent testimony is found in that of a man that worked with the homeless in Boston. After he had processed or cared for

(Continued on page 247)

Editorials

Altered Plans

The editor is just home after a three-week stay at a hospital. The operation for which he was scheduled ordinarily should have required about ten days of hospitalization, but things did not work out according to plan. There were unexpected aftermaths which required more than double the time anticipated. And so adjustments in thinking and planning and working had to be made. Through all of this the Lord gave grace and patience, together with dependence in His promise that "all things work together for good to them that love God."

Twelve days not planned for should not make much difference, one might say, but it did mean quite a few adjustments and delays, one of which will affect the time when this paper reaches the readers.

But in a larger sense it is comparatively insignificant. In this connection we had to think of how unforeseen circumstances altered plans of people whom we knew. There was the brother who, as a result of a trailer truck accident, spent many months in hospitals while his wife and children kept things going at home as best they could with the help of neighbors and friends. Think of how the plans of this family of parents and seven children must have been disarranged. But God gave grace and strength to bear the trial.

Then we think of the brother who was killed on the highway by a swerving semi-truck which fell on his automobile and who left behind a widow and two young children. How their plans must be entirely remade, now that the father and wage earner are gone. But here, too, even the closest friends have learned lessons. His brother wrote in the *Gospel Herald*: "We cannot replace Delvin, but we can replace our lives with a far richer and deeper Christian living. Delvin lived his life dynamically for his Lord by a noble clean life."

Others come to mind also—a young sister who was active in the home and Sunday school laid up to an inactive life for years; a young man in the prime of life unable to walk because of a mysterious affliction; a sister confined to her chair or wheel chair for years—all of whose life activities and plans are much different from those of the most of us.

From all of these experiences we can learn many valuable lessons. One of the first is expressed in the old adage: "Man proposes, but God disposes," given in Scriptural language in Proverbs 16:33, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." The thought is that back of our lives is the providence of God, and that it is ours to submit to His will. Then indeed every occasion, no matter how different from our planning and choosing, can work out for our good and for His honor and glory.

Another thing we can learn is the lesson of sympathy and helpfulness. The Scriptures tell us to "rejoice with them that do rejoice, and weep with them that weep." The idea is that we should enter into the experiences of others so that we may comfort, encourage, and help them. We can do this better as somewhat similar experiences come to us.

In all these things, and in all of life, the great essential, it seems to us, is that we submit our lives to the Great Planner, who knows what is best for us, even though oftentimes we do not understand His ways of dealing with us.

"Rejoice, my soul, be not cast down,
Bid all thy fears to cease,
Since God will undertake for me,
And give His joy and peace.
He knows the present and the past,
He knows what is to be;
And I may safely trust in Him
Who plans my life for me."

"My Help Cometh from the Lord"

The familiar expression from Psalm 121 will at once be recognized. This is one of the "Pilgrim Marching Songs" of which we studied in the second lesson of this quarter. It is assigned to the memory work for the juniors and should be in the memorized list for every Christian along with many of the other great Psalms.

It was of great help and blessing to us in our recent hospital experience to claim the promise that the Lord who "made heaven and earth" is our helper at all times, day and night, for He neither slumbers nor sleeps.

We are thankful for hospitals and doctors and nurses and all the care and help they give us, but we must remember that ultimately our help must come from the Lord. All conscientious doctors and nurses realize this. It was very well stated by Dr. George Crane in a recent column from which we quote: "We can remove foreign bodies or an inflamed appendix, but what makes the incision heal? We physicians cannot make anything heal. We simply help remove the tumors or cataracts, or surround the body with an environment of heat or oxygen which enables it more successfully to heal itself."

"But who really makes you get well? It must be the Great Architect who designed such a wonderful body that it could meet all kinds of bacteria every day with reasonable impunity. The average physician knows that instead of being chief consultant or head surgeon on your case, he is only a minor assistant to the Great Physician."

"So when you pay your medical bills, it would be only fair that you also remember the health and sunshine, clear vision, good hearing, and other bounties you receive from God Almighty."

Yes, our help in all things comes from the Lord. He not only made heaven and earth, but "it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Let us then look to our Good Shepherd, who knows and loves and cares and helps in all our need.

The Cross of Christ

Although the cross as an instrument of Roman torture and death was a sign of shame and disgrace, through the suffering of Christ it has become the symbol of Christianity and all that it stands for. It was hard for both Jews and Greeks to realize this, for to the one the preaching of the cross was foolishness and to the other a stumbling block. But Paul voiced the attitude of the believers toward the cross when he said that it stood for both the power and the wisdom of God and that it was the message which he preached and the thing in which he gloried.

There are two phases of the cross that we usually recognize and of which the Scriptures teach—the work of Christ Himself and the cross of the believer. We want to think of the latter at this time. Jesus made this very plain when He said: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Luke 9:23). Here we have four conditions of discipleship: willingness, self-denial, cross-bearing, and continuance.

We see then that no one can be a Christian without following Christ in the way of the cross. True Christians of all ages have recognized it, but, sad to say, the modern church often makes light of the cross. But we need to retain or recapture the truth of cross-bearing. Our Mennonite fathers both realized and experienced this in Reformation times and emphasized it in their writings.

Menno Simons wrote a lengthy dissertation on the “Cross of Christ,” which was printed in booklet form in 1946, as a preliminary publication to the new English edition of his complete works which is in course of preparation and is to be published some time in the future. Elsewhere in this issue we reprint the closing section of this part of Menno Simons’ writing. It gives us a needed viewpoint of the sufferings that go with the Christian life and of the glory which is to follow. It should give us not only a taste for the reading of the writings of our church fathers, but a deeper insight into the implications of the Christian life and what it means to live in the shadow of the cross of Christ.

Concerning this booklet, which is on sale for the nominal price of twenty-five cents, Harold Bender writes: “‘The Cross of Christ’ has spiritual significance for our day. It is a trenchant exposé of worldliness, and an unequivocal warning that the Christian life is a hard and unremitting struggle with the powers of darkness. Only the greatness of the cause, and the divine character of the truth of the Word of God, and the testimony of Christ are adequate to the struggle. Menno Simons has the right perspective on this world and on the Church of Christ. He sets before the saints the promised crown, but shows them that they will attain it only if they fearlessly and valiantly continue the contest to the end of a glorious victory through the riches of the grace of God.”

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.”

Church School Day

Sunday, August 28, is designated as Church School Day, which is fast becoming a recognized institution of the Mennonite Church. It is urged that each congregation observe the day in some way in promotion of our church school program, which is rapidly expanding.

Our church high-school and college program has been recognized for years as making a great contribution to the thinking of the church and the training of her youth. It is interesting to note that in the 1949 *Yearbook* three colleges (two of which also give high-school work), five high schools, and forty-three Christian day schools are listed, fifteen of which also give some high-school work. Thus has the church school movement grown since 1894, when Elkhart Institute, predecessor to Goshen College, was founded.

The young people’s Bible meeting topic for the day is “The Christian and His School Problems” as the first of a series on “Problems in Christian Living.” This will be a good time to discuss the problems that face the church, parents, young people, and children in the total school situation.

But our schools present not only problems but great opportunities, and they have been the means of bringing great blessings to the people of our denomination. This side of the church school movement should also be considered.

As before, the Mennonite Board of Education will distribute Church School Day literature among the churches. Let us as congregations use this day to point out the dangers of modern education and the advantages of attendance at church schools, so as to conserve our young people for God and the church.

Our New Publishing House Annex

Being the date set for the dedication of the new annex to the Mennonite Publishing House, August 21, 1949, will mark an important milestone in the history of the publishing work of the church. It will be the time for the formal dedication to the Lord and the church of the work that was started May 6, 1948, when excavation was begun. The work moved forward expeditiously, and soon the foundations were laid and the basement walls erected. Then followed a two-months’ delay until the steel for the framework arrived on October 15. After that the work proceeded steadily and by spring parts of the new building were used for various purposes. During May a large Miehle press of modern design was installed in the new pressroom in the basement of the new building. This was followed by the moving of other presses and machinery so that it is hoped to have the new pressroom in full operation soon.

In June most of the offices were moved into the large and well-appointed second floor of the annex. And so the editor is writing these lines in his new office on the west side of the new building. He enjoys the new furniture, the good lighting, the atmosphere conducive to study and work, and the association of many others who have similar work and interests. He hopes that he may fit into the new surroundings with proper decorum.

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Editorials

Altered Plans

The editor is just home after a three-week stay at a hospital. The operation for which he was scheduled ordinarily should have required about ten days of hospitalization, but things did not work out according to plan. There were unexpected aftermaths which required more than double the time anticipated. And so adjustments in thinking and planning and working had to be made. Through all of this the Lord gave grace and patience, together with dependence in His promise that "all things work together for good to them that love God."

Twelve days not planned for should not make much difference, one might say, but it did mean quite a few adjustments and delays, one of which will affect the time when this paper reaches the readers.

But in a larger sense it is comparatively insignificant. In this connection we had to think of how unforeseen circumstances altered plans of people whom we knew. There was the brother who, as a result of a trailer truck accident, spent many months in hospitals while his wife and children kept things going at home as best they could with the help of neighbors and friends. Think of how the plans of this family of parents and seven children must have been disarranged. But God gave grace and strength to bear the trial.

Then we think of the brother who was killed on the highway by a swerving semi-truck which fell on his automobile and who left behind a widow and two young children. How their plans must be entirely remade, now that the father and wage earner are gone. But here, too, even the closest friends have learned lessons. His brother wrote in the *Gospel Herald*: "We cannot replace Delvin, but we can replace our lives with a far richer and deeper Christian living. Delvin lived his life dynamically for his Lord by a noble clean life."

Others come to mind also—a young sister who was active in the home and Sunday school laid up to an inactive life for years; a young man in the prime of life unable to walk because of a mysterious affliction; a sister confined to her chair or wheel chair for years—all of whose life activities and plans are much different from those of the most of us.

From all of these experiences we can learn many valuable lessons. One of the first is expressed in the old adage: "Man proposes, but God disposes," given in Scriptural language in Proverbs 16:33, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." The thought is that back of our lives is the providence of God, and that it is ours to submit to His will. Then indeed every occasion, no matter how different from our planning and choosing, can work out for our good and for His honor and glory.

Another thing we can learn is the lesson of sympathy and helpfulness. The Scriptures tell us to "rejoice with them that do rejoice, and weep with them that weep." The idea is that we should enter into the experiences of others so that we may comfort, encourage, and help them. We can do this better as somewhat similar experiences come to us.

In all these things, and in all of life, the great essential, it seems to us, is that we submit our lives to the Great Planner, who knows what is best for us, even though oftentimes we do not understand His ways of dealing with us.

"Rejoice, my soul, be not cast down,
Bid all thy fears to cease,
Since God will undertake for me,
And give His joy and peace.
He knows the present and the past,
He knows what is to be;
And I may safely trust in Him
Who plans my life for me."

"My Help Cometh from the Lord"

The familiar expression from Psalm 121 will at once be recognized. This is one of the "Pilgrim Marching Songs" of which we studied in the second lesson of this quarter. It is assigned to the memory work for the juniors and should be in the memorized list for every Christian along with many of the other great Psalms.

It was of great help and blessing to us in our recent hospital experience to claim the promise that the Lord who "made heaven and earth" is our helper at all times, day and night, for He neither slumbers nor sleeps.

We are thankful for hospitals and doctors and nurses and all the care and help they give us, but we must remember that ultimately our help must come from the Lord. All conscientious doctors and nurses realize this. It was very well stated by Dr. George Crane in a recent column from which we quote: "We can remove foreign bodies or an inflamed appendix, but what makes the incision heal? We physicians cannot make anything heal. We simply help remove the tumors or cataracts, or surround the body with an environment of heat or oxygen which enables it more successfully to heal itself.

"But who really makes you get well? It must be the Great Architect who designed such a wonderful body that it could meet all kinds of bacteria every day with reasonable impunity. The average physician knows that instead of being chief consultant or head surgeon on your case, he is only a minor assistant to the Great Physician.

"So when you pay your medical bills, it would be only fair that you also remember the health and sunshine, clear vision, good hearing, and other bounties you receive from God Almighty."

Yes, our help in all things comes from the Lord. He not only made heaven and earth, but "it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Let us then look to our Good Shepherd, who knows and loves and cares and helps in all our need.

The Cross of Christ

Although the cross as an instrument of Roman torture and death was a sign of shame and disgrace, through the suffering of Christ it has become the symbol of Christianity and all that it stands for. It was hard for both Jews and Greeks to realize this, for to the one the preaching of the cross was foolishness and to the other a stumbling block. But Paul voiced the attitude of the believers toward the cross when he said that it stood for both the power and the wisdom of God and that it was the message which he preached and the thing in which he gloried.

There are two phases of the cross that we usually recognize and of which the Scriptures teach—the work of Christ Himself and the cross of the believer. We want to think of the latter at this time. Jesus made this very plain when He said: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Luke 9:23). Here we have four conditions of discipleship: willingness, self-denial, cross-bearing, and continuance.

We see then that no one can be a Christian without following Christ in the way of the cross. True Christians of all ages have recognized it, but, sad to say, the modern church often makes light of the cross. But we need to retain or recapture the truth of cross-bearing. Our Mennonite fathers both realized and experienced this in Reformation times and emphasized it in their writings.

Menno Simons wrote a lengthy dissertation on the “Cross of Christ,” which was printed in booklet form in 1946, as a preliminary publication to the new English edition of his complete works which is in course of preparation and is to be published some time in the future. Elsewhere in this issue we reprint the closing section of this part of Menno Simons’ writing. It gives us a needed viewpoint of the sufferings that go with the Christian life and of the glory which is to follow. It should give us not only a taste for the reading of the writings of our church fathers, but a deeper insight into the implications of the Christian life and what it means to live in the shadow of the cross of Christ.

Concerning this booklet, which is on sale for the nominal price of twenty-five cents, Harold Bender writes: “‘The Cross of Christ’ has spiritual significance for our day. It is a trenchant exposé of worldliness, and an unequivocal warning that the Christian life is a hard and unremitting struggle with the powers of darkness. Only the greatness of the cause, and the divine character of the truth of the Word of God, and the testimony of Christ are adequate to the struggle. Menno Simons has the right perspective on this world and on the Church of Christ. He sets before the saints the promised crown, but shows them that they will attain it only if they fearlessly and valiantly continue the contest to the end of a glorious victory through the riches of the grace of God.”

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.”

Church School Day

Sunday, August 28, is designated as Church School Day, which is fast becoming a recognized institution of the Mennonite Church. It is urged that each congregation observe the day in some way in promotion of our church school program, which is rapidly expanding.

Our church high-school and college program has been recognized for years as making a great contribution to the thinking of the church and the training of her youth. It is interesting to note that in the 1949 *Yearbook* three colleges (two of which also give high-school work), five high schools, and forty-three Christian day schools are listed, fifteen of which also give some high-school work. Thus has the church school movement grown since 1894, when Elkhart Institute, predecessor to Goshen College, was founded.

The young people’s Bible meeting topic for the day is “The Christian and His School Problems” as the first of a series on “Problems in Christian Living.” This will be a good time to discuss the problems that face the church, parents, young people, and children in the total school situation.

But our schools present not only problems but great opportunities, and they have been the means of bringing great blessings to the people of our denomination. This side of the church school movement should also be considered.

As before, the Mennonite Board of Education will distribute Church School Day literature among the churches. Let us as congregations use this day to point out the dangers of modern education and the advantages of attendance at church schools, so as to conserve our young people for God and the church.

Our New Publishing House Annex

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CHRISTIAN LIFE

Eternal Security

"Once Saved Always Saved"

By Donald Gee

I have been asked to contribute an article upon the doctrine usually known as "eternal security," and must confess that I approach the task with considerable reluctance. For the subject must inevitably raise questions about which heated controversy has raged for centuries; and about which some of my brethren in the ministry, personally beloved in the Lord, yet hold diverse opinions. I well remember the storms in my own soul on this same matter away back during those years when theological conviction was in process of formation. But my own heart and mind have now been settled on this matter for many years, and it would appear cowardly not to attempt to pass on to others, if they wish to know it, some of the pathway that has been traveled.

But, first of all, what do we mean by "eternal security"? Perhaps the handiest definition, and it is fairly exact too, is the phrase we used about it in Scotland—"Once saved, always saved." That puts it in a nutshell. To state the doctrine beyond misunderstanding, and truth sometimes demands that we must be ruthless in our recognition of all that is implied, this doctrine teaches that once a soul has been born from above by a personal faith in Christ, that soul can never be finally lost, however much the individual may thereafter backslide, and even die in sin that is apparently quite unrepented of. It is claimed that one act of faith in Christ at some point in life's history has absolutely guaranteed them heaven for evermore!

These are tremendous claims, but I do not think that any exponent of eternal security could complain of their being unfair or overstated.

* * *

Before examining the basis for this doctrine it will be profitable to pause and consider why some have embraced it. For therein lies an important part of the whole matter.

One evening a few years ago, a brother preacher sitting next to me in a streetcar in a Lancashire cotton-town opened up his heart on the subject. He had been, so he told me, a local preacher for the Methodists for many years, and had been trained in a very extreme and perverted form of Wesleyan doctrine, which made our eternal salvation a matter so dependent upon our particular standing in grace that this good brother had

been tormented for years with miserable fears and uncertainties as to whether he would be ultimately saved at all. Carried to extreme in some missions, this idea produces converts who "come and get saved" all over afresh every Sunday night. Every slip by the way is supposed to jeopardize our hope of eternal salvation. No wonder my friend was weary at heart, and hailed with relief this doctrine of eternal security when ably presented to him by a skilled, though dogmatic, Bible student. I sincerely sympathized, though I did not agree, with him.

Truth always suffers at the hand of extremists; and this question has suffered from extremists on both sides. Unhappily there have been those who hold with the writer, the possibility of "falling from grace" who have come so far short in their presentation of the glorious keeping power of Christ that they have produced a morbid condition of strain in their converts entirely different from the radiant "joy and peace in believing" which breathes throughout our Bibles.

On the other hand, brethren who believe in eternal security have sometimes been so

HE GIVES

He gives to His beloved peace,
From cares and anguish, a surcease.
E'en in the midst of war;
He gives a quietness and rest,
Where trusting hearts are fully blest
In Him forevermore.

He gives to His beloved joy,
Where disappointments ne'er annoy.
Nor happiness takes wing;
There trusting souls the chorus swell,
His mercies and His praise they tell,
In gladness as they sing.

He gives to His beloved skill,
To walk His ways, and work His will,
For Him to do and dare;
He clothes them with His mighty power,
And gives them victory each hour
As they His fullness share.

He gives to His beloved grace
And helps them ev'ry test to face
And ev'ry fight endure;
He triumphs in them, they prevail,
And by His grace they never fail,
In Him they trust secure.

—R. E. Neighbour.

fierce and radical in their preaching that they have made statements utterly revolting to our sense of righteousness, and openly teaching that we may continue in sin, for grace will abound. We have heard such with our own ears. They meant to teach the security of the godly, but they only succeeded in perverting it into an apparent license for careless living, and unhappily drove folk away from teachings of "security" altogether, and sent them too far in the opposite direction.

If extreme views and statements on either side can be avoided, we shall find unity much easier of maintenance; and incidentally we shall get a lot nearer to the truth.

* * *

The Scriptural basis for the doctrine of eternal security would seem to me generally based upon three things: (1) the immutability of God as manifested in His promises; (2) the analogy of birth and sonship; (3) a few strong statements of a direct nature, notably John 10:28. It will be necessary to examine these foundations.

1. The unchanging Word of God, and the divine faithfulness, are glorious themes upon which angels and men will delight to dwell forever. Fully revealed in Christ they form the anchor of our souls. Heb. 6:17-20. Paul grandly proclaimed his own deep sense of security when he shouted, "I know whom I have believed, and am persuaded that he is able to keep" (II Tim. 1:12).

But it should be carefully noted that the promises of the Word of God are conditional. An "if" will be found somewhere in the context. Concerning "eternal security" the heart of the whole matter seems to be expressed in Col. 1:23: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." See also Heb. 3:6.

The comforting doctrine of our security because of God's own glorious faithfulness would appear to be pushed to a very insecure extreme when it entirely ignores our own responsibility to keep within necessary conditions. In olden days the man who fled from the avenger of blood was only guaranteed safety while he remained within the city of refuge which God had provided. Num. 35:26-28.

2. The truth of our sonship to God, through regeneration, is equally glorious; and is declared in some of the most emphatic statements of the Gospel. The doctrine of eternal security argues with apparently unanswerable logic that we cannot be "born again" more than once; and that the gift of eternal life must in the very nature of the case be irrevocable in establishing our eternal place in the family of God. The familiar analogy of our physical birth into a human family seems to provide the topstone to a triumphant chain of reasoning.

But it is that very analogy, when pressed by extremists, that makes the whole argument break down. For the reason that the analogy is imperfect, and there is one all-important factor in our spiritual birth which never entered into our natural birth. In our own natural birth our own wills played no part; but in the new birth they play a vital part. It necessarily follows that the thing

which my own will can hinder at the outset it can also hinder in its continuance and ultimate fruition.

Apostasy is a Scripturally-recognized fact of unspeakable solemnity. The tremendous statements found in Heb. 6:4-6 and 10:26-29 are usually explained away by those who teach the doctrine of "once saved, always saved" on the ground that they only applied to Hebrew Christians. It seems strangely inconsistent for such persons to seize the lovely promises of the same epistle without any compunction; and we think that those who come to these great passages with an open mind must feel their consciences bearing witness that they contain a warning for any and all of us. They plainly indicate the possibility of something approaching spiritual suicide, and of a loss of a life once enjoyed in Christ which may become irremediable in extreme cases.

3. The supreme passage upon which this doctrine is positively based is our Lord's majestically emphatic statement in John 10:28—"My sheep shall never, never perish." (Newberry points out that the Greek here is emphatic.) Such a verse makes us want to shout "Hallelujah!" Our hearts have drawn comfort from its unqualified assurance so many, many times. Thank God for it.

But before we base a doctrine of eternal security thereon we are under obligation to examine it more closely. As we do so we find that the "sheep" who will "never, never perish" are clearly defined. Our Lord says, "My sheep hear my voice, and I know them, and they follow me" (verse 27). What right, we ask with all authority, has anybody to claim eternal security on this promise if he is not hearing His voice, and if he is not following Him? The whole passage is conditional.

A further solemn consideration is the thought that the guarantee is in the terms that "no man is able to pluck them out of my Father's hand" (verse 29). But the terms necessarily imply that the one who expects such keeping will remain within the hollow of that Mighty Hand. We can take ourselves out of it—and many do.

The moral teaching of the Bible and the whole tenor of the ceaseless exhortations and solemn warnings of the New Testament alike provide a background that completely denies the smug assurance of ultimate safety regardless of holy living which extreme eternal security teaching produces. At the same time a background is revealed that consistently affirms that sustained faith and obedience are the only means by which we can enjoy the true security of the godly.

* * *

It is a sound principle for testing the truth of doctrines that we should examine their moral tendencies. "By their fruits ye shall know them." The doctrine of eternal security tends to have various dangerous propensities.

1. On the line of logical sequence of doctrine it involves those who teach "once saved, always saved" in a necessity to formulate some further doctrine concerning the method the Lord will use to deal with those who once believed, but turned away and died in their sins. Many simply leave the question

untouched, while others try to keep within reasonable bounds. But some otherwise evangelical preachers have made some amazing adventures into the sphere of speculation about the matter. All theories setting forth this doctrine have this one thing in common—they are compelled to teach in some form or other the Roman Catholic doctrine of purgatory.

Once belief in a purgatory becomes fully established in the mind, personal experience has shown us that it is an easy matter to take the next step, and believe that hell is only a purgatory for the whole race, and finally, for Satan himself. The end of this road of natural sequence in doctrine turns out to be rank universalism, or its more refined parallel known as "ultimate reconciliation." We are happily persuaded that most of our brethren who believe in "eternal security" would be shocked at such a thought; but they would do well to ponder the dangers of the logical sequence of their doctrine.

2. But we turn to a more serious side when we consider the moral effects of the doctrine, or at least its moral tendencies, in many of those who are taught it.

Extreme eternal security teaching undeniably tends to inculcate in those who receive it a weakened sense of the absolute need of holiness in the believer. The backslider says in his heart: "What does it matter? I am saved for eternity whatever I do down here." And so he willfully or carelessly plunges into utter worldliness and open sin. A powerful incentive to holy living has been removed; for it is a fact that no specious substitutes of a sentimental nature can take the place of "godly fear."

An unforgettable incident in my own experience will illustrate the point, and make a fitting close to the discussion. It was a Saturday night in Edinburgh, and I was returning home from our usual large street meeting at the foot of Leith Walk. Staggering after me into one of the quieter streets was a drunken sot, reeking with whisky. Evidently he had purposely followed me from the place of preaching in order to have a personal word. With thick voice, and bleary eyes, he said, "I'm all right, I am; I'm saved, old pal. You know—'once saved, always saved,' that's my belief." And then he mumbled something about "never perish." Poor, poor, fellow! Probably a onetime church worker, perhaps even a preacher. In any case one evidently well instructed in this particular doctrine we are considering.

It is not for me, it is not for anybody, to say just where that man's soul was before God that night, or what his eternal destiny would have been if there and then he had been called to meet his Maker. I refuse to be as dogmatic as some of my esteemed brethren who preach "eternal security."

But this I will say, and say it with all the emphasis that God can give me—I absolutely refuse to hold or preach a doctrine that can ever give any man or woman who has sat under my ministry any ground for saying a thing like that under the same circumstances. Nay! the rather let me preach and teach wherever I go the necessity of that "holiness without which no man shall see the Lord."

—From the Pentecostal Testimony.

THE DEADLY PLATEAU

A Plateau is a plane, high but level. One has to climb to reach it; but once on the plateau, progress is easy. A plateau is good fortune for one who wants an easy road, but there is nothing there to challenge a mountain climber. He does not want to level off; he wants to go on up and up.

Psychologists have discovered what they call a plateau in the learning process. One who is learning a new skill improves rapidly for a time, and then levels off to a plateau, keeping his attainment, but making no improvement. The less ambitious learner is happy to be able to hold the skill he has attained; the more ambitious one considers this plateau a deadly thing, an enemy to his progress and growth.

There are plateaus, too, in Christian living. We strive to enter, and succeed, but camp just inside the gate. We want to become acquainted with Christ and His Word, but do not particularly care about abounding more and more. We feel that we have already attained, and so do not need to, like Paul, "follow after." We fall into an easy, self-satisfied complacency, when we ought to "press toward the mark." We find ourselves, at the end of the year, no further along in our Christian experience than we were at the beginning. Perhaps after years of Christian service we are still babes in Christ.

There is a plateau in Christian service. There are preachers who do not grow in the knowledge of the Word and the efficiency of their ministry. There are Sunday-school teachers who do not improve in their service. There are missionaries who dig nice little ruts for themselves in which they run back and forth year after year.

The mountain heights call. The snows on the peaks both defy and beckon us. There is something better farther on. The present good is the enemy of the possible best.

"Lord, lift me up and let me stand,
By faith on Heaven's tableland,
A higher plane than I have found;
Lord, plant my feet on higher ground."

—Unknown.

DIVINE GUIDANCE

Divine guidance and the delightful consciousness of being under the direction of infinite wisdom and love—this is the privilege of the Spirit-filled soul. We may be weak, ignorant, and liable to err, but we have a Friend who is able to keep us from stumbling and who will hold our hand and keep saying unto us, "Fear thou not; for I am with thee." We may not always be able to explain to others our convictions and leadings, but the heart is sweetly at rest in the sense of His presence and care. We may not always be conscious of that presence, like the horse that is allowed to run with a loose rein when he is keeping on the right way, but feels the rein when he turns to the right or left. So the gentle Spirit guides us with such delicate consideration for our own freedom of thought that we often are unconscious of His touch until we are on the eve of stepping aside. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—A. B. Simpson.

The Cross of Christ

By Menno Simons

This is the concluding section of the larger message on this subject by Menno Simons, the great Dutch Anabaptist leader. See editorial on this subject.

I fear that some may be found among our young and inexperienced brethren who suffer themselves to be perplexed by the fleeting thought: Wherefore doth the way of the wicked prosper? And why do the righteous suffer much tribulation? Yea, it appears in the eyes of the imprudent as if the ungodly were born to prosper; for they grow and increase like a blossoming branch. They marry and are given in marriage; they sow, plant, and gather the grain into barns; they hoard money in their chests; their dwellings are magnificent and filled with costly things; they deck themselves with gold and silver, with silk and velvet; they nourish their hearts as in a day of slaughter; their fields and meadows flourish luxuriantly; their cattle are healthy and prolific; their children are merry, gay, and vigorous in their sight; they play upon the organ, the tambour, the viol, and the lute; they sing and leap for joy, and say to their souls, Rejoice, and be gay while life endures.

Their preachers confirm and console them, and their worship is a pleasure exceeding all pleasures. In short, it would appear as if they were loved and blessed of God with a peculiar love, and that the righteous are accursed and hated of God with a peculiar hatred; for they are like a slender shrub in a barren soil; like a poor affrighted owl that is persecuted by all the other birds; like a pelican of the wilderness; and as a sparrow alone upon the housetop. Ps. 102. All who look upon them, mock them; all who know them, despise them. There is no kingdom, principality, city, nor country large enough to endure and tolerate a poor, rejected Christian. All who abuse, slander, and injure them, think they do God service.

Brethren, were we to judge after the manner of men, we would doubtless have to complain with holy Jeremiah (Jer. 12:1), and say, "Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" Again, "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" (Hab. 1:13), and Esdras, Are they of Babylon better than they of Sion? Asaph's feet were almost gone, his steps had well-nigh slipped, when he saw the prosperity of the wicked, and observed the opposition and tribulation of the righteous. Ps. 73.

I counsel and admonish all who have to contend with such thoughts that they direct their hearts and eyes unto the Word of the Lord, and observe with attention that which is written concerning the end and issue of both, and first of the ungodly. Job says (21:13), "They spend their days in wealth,

and in a moment go down to the grave." Again, "Fret not thyself," says David (Ps. 37:1, 2), "because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." Again, "If ye live after the flesh," says Paul, "ye shall die"; "To be carnally minded is death," and many similar passages.

But respecting the end of the righteous, it is written, "The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace" (Wisd. 3:1-3). "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Ps. 34:19). Again, Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven" (Matt. 5:11, 12). Again, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that knew not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe" (II Thess. 1:6-10); yea, all who truly read, believe, and understand the Scriptures, and have a correct perception of the vast dissimilarity in the end and issue of both, will not envy them their short-lived prosperity, joy, and felicity, but will, by the grace of God, be prepared for, and find consolation in, their own cross, tribulation, and affliction.

Moreover, brethren, we are well aware that the cross appears to the flesh as grievous, harsh, and severe, and is not in this life looked upon as productive of joy, but much rather of sorrow, as Paul says; yet, since it contains within itself a source of profit and delight, in that it adds to the piety of the pious, separates them from the world and the flesh, makes them revere God and His Word, as mentioned above; and that it is also the Father's holy will that by it the sincere be approved, and the pretender exposed in his hypocrisy; therefore, all the true children of God are prepared through love to do the will of the Father, rejoicing in it; as Paul says (Gal. 6:14), "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Again, the apostles "departed from the presence of the

council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

For, inasmuch as we well know that the cross is a sting and vexation to our poor, weak flesh, as we may also find in the case of Job, Jeremiah, Elijah, and others; yea, Jesus Christ Himself earnestly desired that if it were possible, the cup might be removed from Him, nay, in excess of agony He trembled, quaked, and sweat as it were great drops of blood, so that an angel appeared unto Him from heaven strengthening Him, therefore our best counsel is that in faith and humility of heart we fly for refuge to our God, as all sincere bearers of the cross have done from the beginning, and seek in full confidence His grace, aid, assistance, and consolation. For whom does He forsake that trusts in Him? And who hath called upon Him that He did not hear? He is our God and Father, our Lord and King, our helper and protector, our strength and fortress, our consolation and refuge in the time of need; He is the horn of our salvation and our shadow at noonday. By my God, says David, have I leaped over a wall. If God is for us, who can be against us? We can do all things through Christ who strengthens us. To Him commit thy cause; He worketh in His saints that which is pleasing in His sight. Some He has rescued from the hands of tyrants, some He has preserved in the midst of fire; for others He has stopped the mouths of fierce and ravening lions; He has released some from prison and confinement, others have trampled the fear of death under their feet, and through the strength of their faith have triumphantly and victoriously conquered hunger, thirst, shame, derision, nakedness, stripes, imprisonment, anguish, and in addition, the gallows, rack, massacre, torture, water, fire, life, death, etc.; for they were actuated by the constraining, effective influence of divine love, which converts the bitter into the sweet, and the horrible into that which is greatly to be desired. "Love," says Solomon, "is strong as death"; many waters cannot quench love, neither can the floods drown it; all who possess it ought to say with Paul, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

Therefore, beloved brethren, bearers of the cross of the Lord, acknowledge your God; fear, love, believe, confide, and serve Him, and that with fullness and purity of heart according to the example of all saints and of Christ Jesus, and the merciful and faithful Father, in the excellency of His love, will not forsake you, but will care for you as the apple of His eye, will faithfully support you in every burden and need, will extend His hand and guard and preserve you in life or in death as is pleasing in His sight, to the enhancement of His glory and to the salva-

tion of your own souls, for He is so gracious and faithful that He will not suffer you to be tempted above that you are able to endure, but will in His boundless mercy grant a gracious outcome if you only remain steadfast in the belief of His Word and consider Him as your faithful Father.

You see, my worthy brethren, whenever you conduct yourselves after this manner in your oppressions and trials, drink with patience the cup of the Lord, confess Christ Jesus and His holy Word in word and in deed, allow yourselves to be led as meek lambs with perfect constancy to the slaughter for the testimony of Christ, then in you the name of God will be praised and made holy and glorious, the hope of the saints revealed, the kingdom of heaven made known, the Word of God acknowledged, and your poor weak brethren strengthened and edified by your freedom.

Yea, my brethren, in the manner here related we are informed and instructed, even unto this day, by the offering and blood of Abel; by the faith and obedience of Abraham, Isaac, and Jacob; the chastity of Joseph; the patience of Job and Tobit; the excellent and manly confession of Eleazer; the mother and her seven sons; the candor, constancy, and piety of all the saints before us; the pure, unspotted love, humility, peace, righteousness, and voluntary offering of Jesus Christ, who according to the promise of God, was sent from heaven in everlasting love by God our heavenly Father, and descended upon the earth as an infallible teacher and as an eternal example of all good.

My dearly beloved brethren and sisters in Christ Jesus, dispersed abroad in every land, for whom, out of pure Christian love and duty, I have composed and written this exhortation, I will now draw to a conclusion, and I entreat you in all humility that you consider well, in the first place, the nature of the people who so malevolently persecute you, spoiling your property and destroying your lives.

Secondly, why they persecute and bring such suffering upon you. Thirdly, that all saints, as also Christ Jesus Himself, have suffered and all the pious must suffer persecution, as may be seen. Fourthly, how futile all their arguments are with which they try to excuse themselves of their bloody deeds, accusing us as though they did right and we justly merited every kind of punishment and disgrace.

Fifthly, how profitable and advantageous to us that cross is, which, for the sake of the Word of the Lord, we must take up and bear daily; how we should desire to hear, believe, and obey Christ Jesus. For, if you consider with discretion according to the Scriptures, and reflect in purity of heart upon these five points, I have not the least doubt that this exercise will afford you invincible strength, and an invulnerable armor and shield against all tribulation, persecution, and distress.

Finally, I beseech and exhort you to consider with earnest diligence that which is promised to all the conquering soldiers of Christ Jesus in the world to come, namely, the eternal, incorruptible kingdom, the crown of glory, and the life that will remain forever.

Therefore, O ye people of God! equip yourselves and make ready for battle, not with external weapons and armor as the bloodthirsty, barbarous world, but only with a firm confidence, quiet patience, and ardent prayer. There is no alternative; the combat of the cross must be maintained, and the wine press of affliction must be trodden. O thou bride and sister of Christ, be at rest; the thorny crown must pierce thy head; and the nails penetrate thy hands and feet; thy person must be scourged, and thy face spit upon. Gird thyself round about, and be prepared; for thou must go forth with thy Lord and Bridegroom without the city, bearing His reproach. On Golgotha thou must offer up thy sacrifice. Watch and pray, for thine enemies are more numerous than the hairs of thy head, or the sand of the sea. Though their hearts, hands, feet, and swords are exceedingly red, and stained with blood, be not dismayed; for God is thy leader. Thy life on earth is an incessant warfare. Contend valiantly, and thou shalt receive the promised crown.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," and of the hidden and heavenly manna.

Him that overcometh will God make a pillar in His temple, and will write upon him His name and the name of the new Jerusalem.

He that overcometh shall not be hurt by the second death. He that overcometh, the same shall be clothed in white raiment; and his name shall not be blotted out of the book of life, but Christ Jesus will confess his name before His heavenly Father, and before His angels.

He that overcometh shall sit with Christ in His throne, even as Christ overcame, and has sat down with His Father on His throne. Rev. 3.

O thou soldier of God, prepare thyself and fear not! The wine press thou must tread; thou must go the narrow way, and enter in through the strait gate unto eternal life.

The Lord is thy strength, thy refuge and consolation; He is with thee in prisons and bonds; He flies with thee to foreign lands; He is with thee in fire and in water; He will never leave thee, nor forsake thee; yea, He will come quickly, and His great reward shall be with Him.

"Blessed are they which are persecuted for righteousness' sake for theirs is the kingdom of heaven."

Be not grieved that thou art black; thou art still comely and pleasing to the King.

As a rose, thou must grow among thorns, and be stung with the prickles. Rejoice, for the King delighteth in thy comeliness.

Though in His first appearance He was offered as an innocent Lamb, and opened not His mouth, yet the time shall come when He will appear in judgment as a triumphant Prince and a victorious King. Then will our persecutors look upon Him whom they pierced: then will they cry aloud and exclaim, Ye mountains, fall upon us, hide us, ye hills. But you shall leap and dance in excessive joy like calves of the stall. Matt. 4. Joy and exultation will never forsake you; for your

King, Bridegroom, and Redeemer, Christ Jesus, will remain with you forever. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4).

Praise, thanksgiving, and glory to God shall flow from your mouth in an eternal stream. I repeat it, strive, the crown of glory is prepared; shrink not, neither draw back; "for yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:37, 38).

Take heed and watch, lest the fire of the cross consume you as wood, hay, and stubble, and the rains and storms of persecution overthrow the house, lest the heat of the sun wither the grass, lest like the dog you turn again to that which you have ejected, lest your garments and your feet, which you have washed, become unclean, lest seven worse spirits enter you, and so the last error be worse than the first.

Therefore, beloved brethren and sisters in the Lord, fear God with all your heart and with all your souls and seek Him with all your powers. Watch night and day; knock before the throne of His mercy, that with His paternal hand He may support you under every affliction, succor you in trouble and distress, and graciously preserve you in His way, Word, and truth; that you may not dash your feet against a stone and so failing in your profession and your life, be overcome and disgraced; but that you may preserve the treasure, entrusted to your care, pure and untarnished against that day, and thus obtain, with all pious saints, the promised land, inheritance, kingdom, life, and crown. May the Father of mercies and of love grant this unto you and us all through His blessed Son, Jesus Christ, in the power of His eternal Spirit, to His praise and everlasting glory, Amen.

EGGS

In order to test the freshness of an egg, place it in a pan of water. If it is absolutely fresh it will tilt upward. If it is stale, it will stand on its end.

It has been found that eggs will keep better if they are stored with the small ends down.

Eggs are excellent nourishment for the body. One single hen's egg is richer in food value than a dozen oysters.

According to Walter Winchell, Columbus' egg trick was not at all remarkable. Winchell has found that he can make an egg stand on end without even breaking the shell. All he does is to shake the egg vigorously until the yolk is broken, and the egg will stand on end perfectly balanced.

A chicken embryo always develops with its head at the large end of the egg.

The age of an egg can easily be determined in the following manner: Break the egg and observe the yolk. If it stands up from the white, the egg is fresh. The older the egg, the flatter the yolk becomes, until it finally becomes so flat that it breaks through the membrane of the egg, when the egg is shelled. —The Prospector.

OUR HOME CIRCLE

Fathers Are Parents, Too

By Alta Mae Erb

Marriage is a partnership. Not too much emphasis has been placed on the importance of mother. Tributes of love and influence belong to her. But they also belong to father. In the Christian family scheme, the father is very important. Mothers can't do what fathers can. All children, yes even girls, need a father to respect and love and a father to nurture them.

Modern life has brought a strong tendency for father to shift and neglect his responsibility. It is really difficult for many fathers to be home during the waking hours of the children. Commuting to work at some distant place, farming intensely and extensively with efficient machinery, travelling as a salesman, meeting church obligations as evangelists and speakers, and working at other businesses may mean that father is not at home much of the time. This should challenge him to capitalize on the time he does have to spend in direct contact with the family. Family life is just as important a job of his as his business life.

What do boys and girls need in their fathers? As a father you should learn to live with the children; talk to them about the things childhood is interested in; recall how very meaningful toys and play were to you; take time to discuss their problems with them. This will give patience and sympathy to treat all their needs with respect. Only the father who respects childhood will find his admonitions heeded by his children. Living with the children will teach one how to give advice and how to point them to the highway in which they should go.

Listen to their questions. Answer them courteously and wisely. Encourage them to wonder and ask. Encourage them to think things through to find their own answers. Take time to read to, and with, the children. Help them fix their broken toys or make the new one. Enjoy their accomplishments. Don't hesitate to praise good effort. There is no substitute for just real living together. It must give the father genuine joy.

Play with the children. Play the game the child enjoys. Since play is the life of the child, father can't live with them unless he will give time and energy to play with them. Always play in a manner that the child can learn from the father good sportsmanship. A wise father sees the child's play needs. He will provide the constructive play materials, the home playground necessities, even though they may be expensive. It is not too costly to make home attractive for the children's and for the adolescents' play. The time and

energy and money given to a child's play are the best expressions of father love that the child can understand. Allowances, gifts, loving words, are not to be compared.

Work with the son and daughter. Each home should be a co-operative project. All should participate in the work it takes to keep the home together. All who are old enough should share in knowledge of the income and expenses. All should participate in the planning of the expenditures. "Our home" is an important objective. In such a home we work together. Father should not have to spend all the time he is home in doing work that the children might have done. Boys, especially, should be treated as co-laborers and not as slaves. The great interest some boys show in the farm is a product of the father's working scheme.

Worship with your children. Mother can't teach religion as father can. The child must respect God in a particular sense because He is father's great God. The opportunities around the family altar, the thanksgivings for daily blessings, the taking of the child to the house of God, the attitudes of father toward the church, father's service in the church, the religious discussions with the children, the Bibles and religious books purchased for the children—all these are very vital in father's nurture of children in the way they should go. Many depart from the way father would so much desire that they

IF DAD SHOULD DIE TONIGHT

By Grace Dorothy Lehman

**I wonder if I might not think
As future days go by
Of many kind and loving words
That, had I said, his heart had cheered,
If Dad should die tonight.**

**Perhaps those many shoes and coats,
Those books and pencils new,
He labored hard for me to buy,
I'd then recall, and give a sigh,—
If Dad should die tonight.**

**Maybe I'd sit and wonder then,
How it really could be true
That I took his love quite for granted so
And spurned his advice—thought he didn't
know,
If Dad should die tonight.**

**I believe I'd wish with a sincere heart
Just one day more he would have lived,
So I could tell him all he meant,
And my desire to be like he,—
If Dad should die tonight.**

Lancaster, Pa.

would go but they depart because they have not been truly nurtured in the way. Prov. 22:6 is true. Too often fathers depend on admonition alone. See Eph. 6:4.

Father will be admired, respected, honored, obeyed, and loved for his upright Christian character. The Christ-spirit that can be demonstrated daily in living together with the little family group is the greatest influence in nurturing children for God. All this says that Father must walk close to God to keep his spirit ever Christlike and worthy of admiration and imitation. Father has a great opportunity to attract his children to Christ.

The prayer of Manoa should be every father's attitude. "O my Lord, . . . teach us what we shall do unto the child that shall be born." A job as important as bringing up sons and daughters for God just naturally should require study and much prayer for wisdom. Fathers study to grow better corn or better poultry. That is right. But fathers also should take time to read good books on how to be a father in whose love and care and in whose God your children can be secure.

Scottdale, Pa.

THE COMPLAINER AT HOME

By Almata Hilty Good

The urge to complain when troubles pile up is first nature with most of us, but it should be replaced by the second nature, that is, Christ in you.

The impulse to see and talk about the dull, gloomy, and tedious side can become a settled, habitual attitude. But so can the opposite impulse—appreciation. As a bright flower can brighten the whole room, so a bright, cheerful attitude can give a new impetus to the courage and purpose of all those who live in the same home with it.

Every mother ought to realize how the mood she manifests sets the atmosphere of her home. How much better it is to hear, "Did you see the pretty new flowers in the garden?" or "What a golden sunset this evening!" or "Doesn't the bed feel good to lie on?" than to hear "Oh, what's the use?" or "Seems like I never get caught up with this work!"

Let us cultivate an eye for the simple beauties of nature and home life, an ear for the music of wind in the trees and of singing teakettle, and a heart for the priceless enjoyment of the blessings of our lives, instead of a dissatisfied, complaining spirit.

An old proverb of south of the border goes like this:

"May you have health, wealth, and time to enjoy them!"

That last is the part that too many of us overlook. If we don't start now, the opportunity may go by before we have learned to appreciate the good and beautiful about us. It is good to be industrious, to be not weary in well-doing, but it is also good to learn the value of time spent in praise and enjoyment, for He "giveth us richly all things to enjoy."

With this spirit dominating our lives, we will not find time to complain or grouch.

Hammett, Idaho.

Christ in Our Homes

By N. H. Wolf

"It was noised that he was at home" (Mark 2:1, R.V. margin).

"Martha received him into her house" (Luke 10:38).

Many homes are only the abodes of men and women; they are not controlled by love and Christ. All the joys, activities, aspirations should be controlled by the Host, our Lord and Redeemer.

Jesus thought much of the home life.

He lived for thirty years in His mother's home. His first miracle was wrought at a wedding in a home. He visited the home of His friends, when kindly invited.

1. Christ in the home is an attraction. This we see in the home in Mark 2: "Many were gathered together" (v. 2). It is also seen in the home at Bethany in Luke, chapter ten. Where Christ is welcome His servants are also welcome. Moody used to say, "If Christ is in the house, your neighbors will find it out." It will be a place of resting at His feet, as Mary did. A place of prayer and Bible study, a place of good books and church papers and of the family altar and private devotion.

2. Christ in the home gives instruction. "He preached the word unto them" (Mark 2:2). Some one has said that the attitude of the parents toward the children may be expressed in three words: example, instruction, authority. Also the attitude of the children toward the parents may be spoken of in three words: honor, teachableness, obedience.

Surely our homes should be homes of instruction in the things of God. Ephesians 6:4 reads "but bring them up in the nurture and admonition of the Lord."

Dr. A. T. Pierson wrote many years ago, "Godly nurture and admonition seem to include such elements as the following: Habitual instruction in the Word of God, as the authoritative law of life; constant recognition of God as the supreme Father and household Head; a prayerful atmosphere pervading home life, and breathed by all who share it; a cherishing and exalting of Scriptural ideals of character and conduct; a kind but firm oversight of companionships, occupations, and amusements; a study to make home attractive, so that its associations are a delight. But above all, the centrality of the person and work of the Lord Jesus Christ."

3. Christ in the home means obedience. Our example is the home at Nazareth. Luke 2:39-42. God controls the parents and the parents the children. There should be no place for self-will, for self-will breeds lawlessness and lawlessness ends in death. Obedience makes home a happy one.

4. Christ in the home means hospitality. This we see in the home at Emmaus. Luke 24:28-35. "Be not forgetful to entertain strangers" (Heb. 13:2). A hospitable spirit will soon be recognized in a home of the believer. And yet one must be careful who

is admitted to our homes. Any one who teaches heresies, or introduces wrong practices, or undermines the authority of the parents and sets aside the recognition of the Lord must not be allowed to enter. Home is a sacred place.

5. Christ in the home means unselfishness. The example is the Jericho home. Luke 19:1-10. Restitution is made, burdens are borne, and thoughtfulness is shown for one another.

6. Christ in the home means a forgiving spirit. Our example is the prodigal's home. Luke 15:11-24. How quick was the father to forgive the returning penitent son! How much better it would have been if he had remained at home with father! Life is too short to hold a grudge.

7. Christ in the home makes it a delight. Colossians 3:14-25. The home where Jesus has control is not divided and not one is omitted. All discordant elements must be kept outside. Then Christ and His Spirit will fill the heart of every member of the household. Christ's cause depends upon Christian homes, for the homes make the church, as well as the nation, either godly or wicked.

A household's protection is prayer. A story is told of a vessel which was in danger of going to pieces in a storm off the Irish coast. The fisher folks whose loved ones were on the ship knew the danger, and they gathered with the minister upon the shore to pray that He who holds the sea in the hollow of His hand would preserve their loved ones.

The vessel plunges in the sea, shakes and shudders, and the case seems hopeless. Captain and crew are ready to give up. He

LOST WITHOUT HER

By Almata Hilty Good

He said, "I feel lost without her!"
Then came a tender friend,
And said, "You may think so, but never
Are you lost with Christ in the end."

"I have seen them in heathen countries
Wailing and mourning their dead,
But always the native Christians
Are found rejoicing instead."

"Rejoicing?" "Yes, deeply and calmly,
With never a wail or a fear.
Lovely? Yes, but they still have Jesus,
And their loved ones are happier than
here."

"Lord, give me that hope that is peaceful."
He cried, "for I know she is there
In Christ, and now with Him in glory
She would not have me despair!"

"Give me grace to rejoice in her joying,
Her redemption's complete at His side,
And that both of our names have been
written
In the Lamb's book of life, as His Bride!"
Hammett, Idaho.

tells his men, "If we go down once more, there is no hope." They went down again, but the ship came up and righted itself, prepared to face another giant wave. Then the captain shouted to his men, "Lads, there is someone praying for us on the shore tonight, and we will weather the storm," and—they did.

Prayer binds the home together and enables it to weather the storms of worldliness, lawlessness, and spiritual declension. May God help us to never stop praying and living for our Lord until He comes for His own. Then we shall praise Him eternally for preserving us and our Christian homes.—Gospel Banner.

THE IDEAL CHRISTIAN HOME

By Margaret E. Sangster

The three words coming together—home, ideal, and Christian—are a marvelous trio. Home means a great deal more than shelter from the elements, privacy from the world, and the meeting place of the family. It includes these, but it means more. Home is a place to which we turn in absence with a longing that tears at the heartstrings. Home sets its impress for this life, and the life to come, on those who are raised amid its influences. Home is one of the sweetest words in our language.

Ideal sets before our thought that aiming at high things which redeems us from all that is sordid and mean. When we follow the gleam of light given to guide the soul, we are reaching toward our ideal. If man, woman, or child is destitute of ideality and lives only for the literal wants of each day, the living is sure to be on a low plane.

Interwoven with the word "Christian" is everything that sanctifies life, hallows human intercourse, and tends to nobleness and loveliness. In the ideal Christian home Jesus Christ is the central figure. He is worshiped and served and imitated. Where Christ is set before the eyes of a household as the pattern to be copied, and the Saviour to be enthroned, the home is safe from pettiness, jealousy, envy, and covetousness. An ideal home can hardly be found unless it be a Christian home.

In an ideal Christian home, what do we find? First, justice for everybody; parents and children dwelling together in harmony. The children obey their parents from love and not from fear. The parents are not harsh in their discipline, tyrannical in their requirements, or arbitrary in their demands. Husband and wife equally share the burdens of the road.

The ideal home sustains and upholds both the school and the church. It has obligations to each and it fully meets them. In the ideal home the maid in the kitchen is a member of the family and is treated as a friend and not as a hireling. Many problems that confront people needlessly in this relation are easily solved in the home where every person, from the oldest to the youngest, has a niche to fill and is allowed to fill it without the crushing of individuality. A home is not a penitentiary, a reformatory, or even a schoolroom. It is at once a castle and a nest, and the refuge and retreat of love.—Christian Herald.

MISSIONS

That My House May Be Filled

By Sara Jane Johnson

"Shall we start canvassing for summer Bible school today?"

"I think we'd better. This is Thursday and Bible school starts on Monday. We'll really have to work if we are going to finish by Saturday."

"I know it, but we couldn't very well start before the handbills came, and we just got those yesterday afternoon."

"Oh, well, maybe they'll remember better if they don't know so far ahead of time."

"What time shall we start?"

"We shouldn't start too early, because city people sleep late."

"We can do our work around here and then go about 10 o'clock."

"Where shall we start? Right here at home?"

"May as well, then we can go to Guild's Lake tomorrow."

The girls started in opposite directions from the Mission and went around the block and met at the opposite corner.

"Did you get anyone?"

"Yes, Linda said she wanted to come."

"Good! I hope she does. She's Indian and her folks are Catholics."

Around another block the girls went, knocking at each door and asking if anyone was interested in attending Bible school. In this second block the one girl met a boy and talked to him about Bible school. He seemed eager to attend. When she stopped at his home, his mother was willing to let the children attend. The twin boys and their brother were so enthusiastic about it that they accompanied the worker around the block and showed her which houses had children living in them and which ones did not. Many times they ran ahead and rang the doorbell before the girl reached the porch.

The solicitation continued until about noon when the girls headed home for lunch. As they ate they compared experiences, which were many and varied. Responses to the knocks were very interesting.

"Sometimes women answered the doorbell in housecoats at 11 A.M."

"That's city life! I thought we slept late when we slept until seven-thirty, but I guess we get up early!"

"We should have better response this afternoon."

"I'm glad we have our handbills to put in the doors where people don't answer. At least they find out about Bible school."

"Oh, I'm tired! Six hours of walking is about enough for one day."

"So am I tired."

"Wish I could stay at home and go to bed early, but I think we'd better go to that show-er. Mrs. M—— might think we don't want to come to her house."

"I'd like to stay home, too, but I think, too, we'd better go. We'll probably feel more rested when we come home than we do now."

"Telephone."

"Oh, hello Ruth."

"Walking the streets of Portland!"

"Did you work today? Tomorrow?"

"Want to help us tomorrow?"

"We'd be delighted for any help."

"Well, good! We'll look for you tomorrow noon."

"Thanks a lot. Bye."

"Ruth is going to help us tomorrow. Isn't that grand? The Lord always supplies our needs."

"We'll have to get up and do our cleaning in the morning. It really doesn't do much good to go before ten anyway, because the people aren't up."

"I'd rather talk to them personally."

"Me, too. People need more encouragement to send their children than our little handbill can give."

"Good morning, girls. Do you want to clean some chickens?"

"Oh, me! When it rains it pours! Wonder why it is that the harder we try to get things done, the more interruptions we get?"

"I guess that's to teach us patience."

"Could be! Well, guess I'll learn some day."

YOUR PLACE

**Just where you stand in the conflict,
There is your place.**

**Just where you think you are useless
Hide not your face.**

**God placed you there for a purpose,
Whate'er it be.**

**Sure He has chosen you for it,
Work loyally.**

**Gird on your armor; be faithful
At toil or rest.**

**Whate'er it be; never doubting,
God's way is best.**

**Out in the fight or on picket,
Stand firm and true;**

**This is the work which the Master
Gives you to do.**

—Selected.

"Hello, Ruth. You're just in time. We're ready to start out."

"Let's go to Guild's Lake and leave this to finish tomorrow."

"Claud suggested we canvass all of Luzon and Guam streets and then the sections where our club and shop children come from. Most of our Sunday-school children come from Guam and Luzon."

"I'll take this side, and you girls can take that side, and if you finish first you can help me."

"Be sure to get their addresses because Claud will stop at the homes the first morning."

"And don't forget to tell them we have an adult class."

"There are so many children down here."

"A lot of them are going to Bible school down here."

"People find the silliest excuses for not attending Bible school."

"Like yesterday—I talked to a woman and she said, 'We have our own religion.' When I asked her what church she went to she didn't have an answer and finally admitted that she wasn't interested."

"We'd better leave here on the three-thirty bus because we're invited to Hooley's for supper and a boat ride this evening."

"Won't that be wonderful to relax in the country like that?"

"It may seem strange that we take time for such activity when we're so busy, but I think we'll be able to work better tomorrow if we relax. I'm so tired I can't even think straight."

* * *

"I really feel tops this morning. Now I'm ready to work, and work hard."

"Looks like we have company!"

"Good morning, Enid. Whose car?"

"It's Eldon's. He came last night."

"Oh, good! He can help us canvass. That will be a big lift."

"Joe called and wants to help, too!"

"Good! Now I know we'll finish today."

* * *

"Now if Joe were here we could go."

"You go and when he comes I'll bring him down."

"Here he comes now."

"Just in time. Hop in and let's go."

"Shall we finish Guam Street and then go over to Guam Court?"

"A lot of our club girls live in this block, and we'd like to see them. So we'll do this section, and you boys can start here and go the other direction."

Later when they came together, they discussed their findings.

"Did you get any?"

"Yes, quite a few of the club girls want to come?"

"How many did you get?"

"I got six here."

"I got ten."

"I saw Judy on the street a while ago and she said they wanted her in the other Bible school, but she didn't want to go. She wants to come to ours."

"Good!"

"I found Sigrid back there!"

"Is she coming?"

"Yes."

"I'm so glad. She's such a nice little girl. I've wondered why she stopped coming to Sunday school."

"She said it was so crowded in the truck and she didn't like to be stepped on all the time; so she quit."

"I hope she does come to Bible school and will start back to Sunday school again."

"We'd better get home so we can finish around the Mission before so late."

One block in the section near the Mission was enough to convince the four young workers of the difference in the people with whom they were working—no children and often the statement, "We're Catholics," followed by a closed door.

"What a difference!" came from Joe after the first block. Then followed an hour of

walking which resulted in one person being enrolled for Bible school.

Was it worth all the effort? Well, if you could see all the happy faces of the children in our Bible school, you would know that it is worth every ounce of effort. The first day's attendance was 93—20 more than last year's highest attendance. And then all who wanted to come could not because there was not room in the truck and three cars. The second day the Lord gave us another truck and our attendance came up to 102, and it was also that the third day. We are confident that it will continue to stay high. We are grateful for His blessings upon us in our work at Portland.

Portland, Oregon.

Experiences in Ethiopia

By Clinton and Maybell Ferster

It was three months on May 21 since we left our home at Shirati. In a few days we will leave Ethiopia and return again to our home in Tanganyika. Our stay of three months here has been profitable and pleasant in various respects, but as the time is drawing nearer for our return, we are eagerly looking forward to the time when we will again be with those to whom the Lord has sent us.

Of the three months we were here, Clinton spent eleven weeks at Dedar and I was there eight weeks. The rest of the time we spent at Nazareth and a few days in traveling back and forth. Dedar is the new mission station where the Sensenigs are now living. It is situated in the hill country in the eastern part of Ethiopia. The mission station is beautifully located in a high altitude of about 7,500 ft. on a plateau. To the north are hills. To the east one looks down a deep ravine into a beautiful valley far below, and beyond to high hills and mountains. Looking toward the south one sees other hills, the town of Dedar nearly two miles away, and the Coptic Church standing by itself to the left of the town. To the west one cannot see so far unless he looks up because there is a high mountain directly behind the compound. At this place Brother Sensenig and Clinton arrived on March 4 and immediately began building operations. They first lived in a tent. When they had the 10 x 32 mud and wattle house nearly completed, Brother Sensenig returned to Nazareth for supplies, equipment, and Sister Sensenig and myself. It was March 26 when we arrived there, having slept the night before in the truck because we encountered slippery roads and it was unsafe for traveling.

In the one end of this small building is a room 10 x 10 ft. in which are stored the working tools, supplies, and some equipment; and in the other part is the living apartment which the Sensenigs shared with us for eight weeks. During this time we had precious times of fellowship together and sweet recollections of answered prayer. The moving in and taking possession of some of the

land which formerly natives farmed seemed at first to arouse some suspicion. It seemed somewhat difficult to buy some local products, milk being one of them. Sister Sensenig had asked a number of people about milk but no one had milk to bring. One day the Lord laid it on my heart to ask Him about it and to leave it with Him. That very day my heart rejoiced because of answered prayer. Then a girl started bringing milk regularly.

Another remarkable answer to prayer was the bringing of the shipment of aluminum roofing from America. We had not yet received word that it was even shipped from America and here were the plans to build a two-room building 22 x 40 ft. and what were we going to do if the roofing did not come? Should we begin building or wait? One day the Lord challenged me by asking me, "Do you have faith to believe that I can bring that roofing?" I told Him "yes." I made known to the others what He had put on my heart, and all of us began asking Him to bring it in just His time. The foundation walls were already started. The men went on building by faith. They worked very hard because there were only a few workmen, and not too efficient. The Lord sent more when more were needed during the time of bricklaying. On May 10 the sundried brick walls were all built up (but the partition wall was up to the square only) and covered with waterproof paper. That same evening we got some mail bringing us the news we waited for. The roofing had arrived at Djibouti! The next morning Brother Sensenig went to Dire Dawa, the nearest railroad center, to get the roofing. But when he got there it was not yet there; so he was delayed nearly one week before he could get some of it—enough to cover the building. During that week there were heavy rains, but the Lord protected the walls so that not much damage was done. Brother Sensenig returned to the mission late on May 17. The next morning they started putting on the rafters which Clinton had prepared beforehand and by about 1:30 on Thursday, May 19, the

roof was finished. That was the day we had planned to leave Dedar. As we were eating lunch, it was suggested that we could still leave. So everyone rushed around trying to do his or her share of the work that needed to be done before leaving. By 5:15 we were ready to leave and drove sixty miles to Dire Dawa where we slept in the hotel. The next morning we left at 5:00 and arrived at Nazareth a little after 5:00 p.m. We enjoyed the fellowship with the workers at Nazareth from Friday until this morning when we left there and Brother Sensenig brought us to Addis Ababa. On Sunday we fellowshipped together in a communion service.

Now as we return, we will be accompanied by Sisters Sara Rush and Ruth Zimmerman, two of the M.C.C. workers at Nazareth, Ethiopia, who expect to spend a few weeks' vacation among the missionaries in Tanganyika Territory. We expect to be at home on May 30.

Our hearts are full of praise to our heavenly Father for all of His wonderful goodness and faithfulness to us. He has taught us some precious lessons in faith, teaching us that He is a great God who is always on time and that we can depend on His faithfulness.—African Circle Letter.

Musoma, T. T., East Africa.

CONQUEST OF SELF

When we are quiet, we have the best opportunity to observe what others are doing and saying—to learn lessons from their experience.

To cultivate quietness it is important to drop all selfish resistance to the opinions and ways of others. The stubborn desire to have everyone else conform to one's views will keep one in a state of constant irritation and unrest. To bear opposition with equanimity is a long step toward gaining a tranquil temper.

"Keep your radical opinions to yourself" is good advice to those who find it difficult to be quiet. A receptive mind will acquire new knowledge and better understanding.

"Keep cool, and you command everybody," and it may be added, "Keep cool, and you will command yourself and circumstances." Conquest of self is indispensable if one is to have the respect of others.

Too much cannot be said in praise of tact. A well-rounded personality knows how to be tactful in everyday contacts. Here is an illustration:

A business man believed that it would be in the interest of his company if he were to make a special trip abroad. One of his partners, who held the controlling interest in the company, disapproved of the idea and opposed it with considerable feeling. The first man did not attempt to press the matter further, but went on to discuss other phases of business which led back naturally to the original subject. The imperative need for the proposed trip meanwhile made itself so clear that the man who at first had opposed the idea of the trip abroad then actually recommended it.

Tact frequently wins where violence would fail.—Grenville Kleiser in *The Free Methodist*.

Kisaka—A Challenge

By George and Dorothy Smoker

On the morning of April 12, we started on our second "safari" since our return to Africa. This time a team of five went to the far northeastern tribe of Musoma district, a large area called Ngruimi (N-grew-eemee). Two of the Africans with us were young men, David and Jonathan; the third was James, a church elder from Shirati, whose knowledge of both the Luo and Bantu languages was a great help to us.

The trip, which in the dry season had been done by others in five hours, took us eleven hours of mud and sweat but no tears. We had one of the new International pickups and were often thankful for the extra low gear, but not for the extra low differential which would stick in sand or mud and leave the wheels spinning. Nevertheless, the difficulties on the way were God's blessing to us as we each learned to appreciate the willingness and cheerfulness of the others on the team. We were melted together in mutual confidence and full of praise to God as we finally set up camp long after dark near the village of Joash, the Luo teacher to whom we had been traveling.

Fellowship among us as a team continued to be splendid during the twelve days we worked and traveled and ate together. Such team-spirit is not accidental, but is an achievement of the grace of God. We were not well acquainted when we started, and minor irritations and grievances and opportunities for selfishness occurred, but morning and evening in our "family prayers" all such things were brought out and dealt with and we always ended by jubilantly praising God, and fortified by His love among us went to meet the adversary.

The section of Ngruimi in which we spent the most time is called Kisaka, and we particularly want to present it to you as a challenge, as it is to us. Kisaka is more densely populated than almost any other section of similar size in Musoma district, but because it is difficult of access, there is no mission work or school of any kind in it. There is a government dispensary there, but that is all, not even an Indian shop. It is a fertile and well-watered land. It looked like the Garden of Eden, to our Africans who came from areas thirsty for rain, but we have no offer yet of a teacher or evangelist to go there. The local tribe, the Wangruimi, are clannish and proud and bound fast in superstition and tribal ceremonies, but Jesus took all such things into account when He told us to go to every creature, and the power of the cross is truly irresistible. So we found those among these people who were eager and interested. A widow with two children seemed ready to turn to the Lord. A young married man followed us around one day as we visited villages and came often to talk further. Some old men said, "Yes, we heard this a year ago from another team, but no

one comes to teach us between times; how can we understand?" It is among these people that there is no church or school.

In very recent years, Luo people from Kenya have been moving into this beautiful area because of crowded conditions and higher cost of living across the border. These folk speak an entirely different language and keep to themselves. They feel they are more "civilized" than the Wangruimi, as they are more accustomed to white men's ways and many have been baptized in one mission or another in Kenya. These people are more progressive, and there are two small Catholic meeting places, and our one little school among them. Joash, a local man, who teaches reading with a Luo primer, and conducts Sunday services in a small mud and wattle building, cannot speak to the local tribespeople at all except through a stumbling Swahili which none know very well. So naturally, his group is all of his own Luo tribe. We did begin to see the hand of God among this group, convicting of sin and restoring some backsliders, but there is a challenge among these people that draws us to prayer for them. So many who have known better are falling into evil ways.

Earlier teams to this area have been just as burdened as we with the urgency of doing something for this people, and permission

FRAGMENTS

"I have compassion on the multitude. . . . I will not send them away fasting, lest they faint by the way" (Matt. 15:32).

"There is a lad here, which hath . . . loaves, and . . . fishes." "When he had given thanks, he distributed." "Gather up the fragments . . . that nothing be lost." "They . . . filled twelve baskets with the fragments" (John 6:9, 12, 13).

**Where hunger was known,
Compassion was shown
Lest many should faint by the way;
Tho' they had no meat,
Christ gave them to eat,
A miracle wrought He that day.**

**'Twas well that a lad
His lunch-basket had,
And what it contained he would share.
When "grace" Jesus said,
The thousands were fed,
With fragments abundant to spare.
Christ took what was least,
Made of it a feast,
And plenty was served without cost.
The crumbs gathered they,
Or "fragments" we'll say,
That naught from the feast should be lost.**

**Our least, yes, our all,
Tho' ever so small,
When blessed, can help add to His fame.
The "fragments" we hold
May prove like to gold,
If Christ shall these "fragments" reclaim.**

—Grant Colfax Tullar.

was asked of the chief and local court for a place to build an outschool. At first this was refused, but by much effort and the overruling of our God, we have this permission now in writing. On our last afternoon in Kisaka, we with the Luo Christians walked up onto the beautiful slope with its "million-dollar view" of the Mara Valley and the escarpment beyond, where we hope to have a church one day. We stood on that ground as Joshua must have claimed Canaan with the soles of his feet and prayed that day for a harvest of souls and the establishment of a church in that area of both Wangruimi and Luo. Will you not echo our prayer for that land? Some of you will take it up as good warriors till we see God's glory out there. The immediate need is for a resident evangelist-teacher, and for more frequent teams to strengthen his hands, and to carry the good news to every village of Kisaka.—African Circle Letter.

Musoma, T.T., East Africa.

I WAS GLAD I DID NOT SMOKE

I never found greater satisfaction in being free from tobacco slavery than when I suddenly found myself, with thousands of others, a prisoner in one of the Oriental internment camps during the recent war. For weeks we were deprived of the most essential necessities of life. But, while I felt keenly the lack of soap, razor, and a toothbrush, most of the prisoners suffered to the highest degree by a craving for tobacco, which was unobtainable. Some, who could stand this torment no longer, made cigarettes from dry grass and magazine paper, with some resultant serious irregularities of digestion. Many confessed at the time that they regretted deeply ever having started the habit which gave them more misery now than any of the other inconveniences with which they had to live. When the first tobacco came into the camp and was equally distributed, many smokers gave up their meagre food ration to trade it for precious cigarettes.

Never in my previous experience had I felt more intensely the great blessing of being free from tobacco slavery than at that time of imprisonment. Since then I have been able to speak with more emphasis than ever against the tobacco evil which is forcing millions into slavery from which there is hardly any escape.—H. N. Horn, in "Should I Smoke?"

THE TURN IN THE ROAD

(Continued from page 228)

here we will die, and be buried. Our faces are set heavenward toward the land of glory, the home of our Saviour. The world and its ways shall ever be behind us."

As time passed by, the two wayfarers and lovers had children around them like the vines that clung to the walls of their humble cottage, and like olive plants around their table. On they went happily together until the companion mother answered the call from the Heavenly Country to "Come up higher."

When those she left behind are all gathered in, heaven will have added another happy family to the redeemed. Weyers Cave, Va.

BIBLE STUDY

Christian Doctrine

LXXXII. The Kingdom—Israel in Romans

By the Bible Study Editor

For the many years in which the doctrine of the kingdom of God and of Christ has been presented to the church, through various conceptions and many sources, there has failed to be a common belief in the facts concerning it. Various shades of belief revert to various sources as their authority. Textbooks are numerous, and writings of all shades have flooded our literature. More comments and teachings will perhaps only increase this flood without establishing the faith of the believers on a sure foundation. But the storms and the rain and the winds and the flood will certainly establish the house that is built on the rock even though it causes the great wreck of the house that is built on the sand. It would seem, by the nature of our Lord's description of that scene, that the house that was built on the sand was a more elaborate structure than that which was built on the rock, for "great was the fall of it."

Our Christian doctrines must be established on the Word of God. Jesus used the Law, the psalms, and the prophets in His teachings, and then gave us the Gospel in His own words and works. The Gospel was a fulfillment of all that is included in the Old Testament. It was sent to both Jews and Gentiles. Paul was chosen to carry the Gospel to the Gentiles, but his obligation was "to the Jew first, and also to the Greek." In our acceptance of the Gospel we are accepting more than the words of the text: we are accepting the person of Jesus Christ, the Son of God, and the One in whom all the world will be blessed. All that is involved in the glory of Christ belongs to the Gospel of Jesus Christ. "If in this life only we have hope in Christ, we are of all men most miserable." There is a present blessing in our faith in Christ, but there is more to follow. It is not out of harmony with the plan of Christ to expect more of the glory of Christ to be revealed in the later provisions of God's grace as it shall be revealed at the coming of the Lord, or in the progress of events which will be inaugurated at the time of His coming.

There is an expression used by Paul in Ephesians 1:10—"The dispensation of the fulness of times." This term, dispensation, is used several times in the Scriptures, but it seems never to indicate a period of time. Its particular significance is that of administering or following a law or regulation of

affairs. There is a "fulness of times" when God will administer the things which He has purposed in Himself. Ephesians 1:9. It has been a favorite method on the part of some to divide all the ages into periods of time, which periods are called dispensations. Dispensational truth may have some background, but the dispensations are all such that appear to men to be certain distinct periods of time with definite separations and limits of their own. All time and all events, as they come to pass according to the plan of God, are one with Him. There is apt to be some confusion if one attempts to separate Scriptural times in definite divisions. It is sure that there are certain overlappings of events in all of the times which we mark as periods of social dealing of God with men. Ussher uses Hebrew chronology beginning creation at 4004 B.C., and Hale uses the Septuagint date of 5411 B.C. There are no absolute dates upon which one may fix the distinct eras of God's times.

The coming of Christ into the world was a very definite time, and the events of His death, resurrection, and ascension are also very definite events from which one may calculate previous or later times. The coming of the Holy Spirit was on a definite date, the day of Pentecost. But the length of the time when the church shall continue under the power of the Holy Spirit is not defined in the Scripture. The "fulness of time," which is in the purpose of God, must remain a mystery to men until God Himself administers it according to His own time.

Paul and the Gentiles

The chosen vessel to the Gentiles fulfilled his mission as a trust given to him by the Lord Jesus Christ. Saul acknowledged Christ as Lord upon the revelation he received on his way to Damascus. Ananias declared to him what the Lord had purposed when sending him to Saul. "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:5, 15). It is significant that the Lord here designated those of the tribes to whom the Gospel was to be preached as the children of Israel, and not Jews. He recognized the twelve tribes as still in existence and subject to the influences of the Gospel the same as other nations. They were not considered to be lost tribes and amalgamated with the Gentile nations, with only the tribes of Judah and Benjamin in existence in the land

of Israel. When Paul said he is sent to the Jews and Greeks, it was using the term in the sense in which it was used generally, at the same time conscious of the wider extent of the name which applied to all the tribes of Israel.

As a messenger to the Gentiles in particular, his journeys and messages and epistles were the result of his charge from the Lord to the Gentiles. In nearly every instance of entering a new city, Paul went to the synagogue and was received by the brethren of his own nation. Soon he was obliged to leave the synagogue and go to the Gentiles because his own brethren refused to accept the Gospel of the resurrection of Jesus Christ.

Of all the epistles which Paul wrote to the Gentiles, none was more filled with the exposition of the Gospel than that of the Roman letter. While there were Jews in Rome, and some of them believers, the letter was written for the Roman Gentiles. "I purposed to come unto you, . . . that I might have some fruit among you also, **even as among other Gentiles.**" In all of the epistles to the churches there is an absence of reference to Jewish ritual, terms, customs, and forms of worship. These were foreign to the appreciation of Gentiles, although there were Jews in all of the principal cities of the nations. The Hebrew letter abounds in Hebrew theology, faith, forms, and ceremonies, for it was necessary to teach them the faith of Christ from the standpoint of the ceremonial appreciations.

The Epistle to the Romans is the first following the Acts of the Apostles. It is an exposition of the truth of the Gospel and the fulfillment of the righteousness of God for both the Jew and the Gentile. It sets forth the power of God and His salvation in a manner which the Gentiles are able to understand. It treats the subject of the Law and its relation to man without dealing with the ceremonial service in which the Jew is interested. The justice of God is declared in dealing with the consciousness of sin, by presenting Christ who, as the Son of God, made atonement for the sins of the world by His own death on the cross, although the cross is not mentioned in this epistle. The blood of Christ is mentioned twice. Romans 3:25; 5:9. But the purpose of the death of Christ is mentioned frequently as an atonement, a propitiation, and reconciliation. His death expresses the judgment of God in His body for sin, and our freedom from death as a result of His bearing our sins in His death.

It was this Gospel which Paul preached to the Gentiles of which Paul said, "I am not ashamed." He calls it his Gospel. Romans 2:16. In this Gospel the apostle places the Jews, or Israel, beside the Gentiles, and says there is no difference between them. Romans 3:9-23. The Jews (or the circumcision), sinned with the Law, and Gentiles sinned

without the Law, having the Law in their conscience. Romans 2:14-16. The Gentiles were able to see the inconsistency of the Jews in their transgression of their own Law. Romans 2:24. Paul's Gospel was essential for the salvation of the Jews, even though the Jews had the advantage of knowing the Law and its provisions of salvation both in its ceremonies and in its oracles. Romans 3:1, 2. By the Law all men became guilty before God, and neither Gentile nor Jew could claim salvation and peace with God on the grounds of their own righteousness. The Gospel was worthy as a means of salvation, for it provided a means of escape from condemnation and a new source of righteousness through faith, and in the Spirit. Romans 5:1-11.

The Jew, or Israel, in Romans

It was impossible for Paul to present Jesus Christ to the Gentiles without reference to Israel and the hopes of Israel through the oracles of the Jews. The same Law which was given to Moses was passed on through the various stages of Israel's experience without change in its text or purpose. But the people changed, and in doing so endeavored to interpret the Law according to their conditions and experiences. This accommodation Paul, as a learned Israelite, did not allow. He declared that they profited above the Gentiles because they had received the Law, and the oracles of God had been committed to them. They knew the Law and condemned those who did not possess it nor keep it. They knew that those who understood the judgments of God, and committed the sins which God condemned, were guilty of death. Romans 1:32; 2:1-5.

Then the apostle places the Jews on the same basis as the Gentiles because all have sinned. There are those today who would say that God is unjust because He condemns the sinners who are such because of the Law. But the Law does not say that all **must** sin. It says that all **do** sin, and because of their sinning they are guilty. God is not unrighteous who taketh vengeance. Romans 3:5. God's righteousness is declared in the condemnation of sin, and His grace is revealed in the provision of mercy and forgiveness through One who has become the "propitiation through faith in his blood" (Romans 3:25). But in this respect the Gentile has the same privilege as the Jew, for man is justified by faith without the deeds of the law, and God is the God of the Jews and also of the Gentiles. Romans 3:28-31.

Paul goes back to the time when both Jews and Gentiles were one, before the time of Moses and before the time of Abraham. Abraham was justified by his faith before he had received the sign of the circumcision. Romans 4:9-12. He then enlarges on the fact that all men spring from one blood, in Adam. There was an **offense**, called sin, and Adam's transgression, by which all men have inherited sin, and death has abounded upon all. Romans 5:12-19. This sin and judgment the Jews could not repudiate, for the coming in of the Law through Moses only made the offense to appear the greater. See Romans 5:14-20; 7:13. The Law, which revealed sin, was unable to take away sin. It invoked

judgment, but it could not remove condemnation except by death.

It seems that Paul understood the spirit of the Israelites who introduced their many traditions and interpretations of the Law which made the Law of God of none effect. They set their own standards of righteousness, and forsook the way of the Lord's righteousness. Even their sacrifices, which the Lord had given them as a means of acknowledgment of their sins and a medium of forgiveness through the shedding of blood, they had used as offerings of worth and gifts from themselves unto God. They desired every act and sacrifice to be meritorious and a deed of righteousness. They became ignorant of the righteousness of God and went about to establish their own righteousness. Romans 10:1-3. Jesus noted the man who would not confess his sins, one who justified himself with his deeds. Luke 18:10-12. How different was the spirit of the Jew who was a publican! This man went down to his house justified, although he had no gifts or deeds of merit by which he could gain favor from God. God's righteousness was His standard of justification.

Israel's Unbelief

The condition of the people of Israel was a matter of great concern to Paul. There must have been some rebellion in the hearts of some of the Jews who rejected the Gospel which Paul preached, and who persisted in the persecution of those who believed on Jesus. But Paul remembered his own state of mind and his spirit in persecuting the believers. I did it through **ignorance**. I Timothy 1:13. Those two traits he attributes to his brethren: "They sought it not by faith" (Romans 9:32); "They being ignorant of God's righteousness" (Romans 10:3). The ignorance of the Jews was not that of unintelligence; it was rather that of misapprehension of the things that the Law of the Lord revealed. They misunderstood the things of the Law. Jesus walked with the two disciples on their way to Emmaus and told them how that Christ must suffer and be crucified and arise from the dead on the third day. This whole story He expounded to them from the Law and prophets. The blindness of Israel occurred when they set their minds on certain interpretations of their Law and the prophets. They saw their own sufferings in Isaiah 53 and failed to see the suffering Saviour. They looked for a Saviour to be born in Jerusalem instead of in Bethlehem. They chose Caesar as their king instead of Jesus. Blindness and misunderstanding and unbelief were the sin of Israel.

But not all of the Israelites were unbelieving. Paul sorrowed for his brethren as a people or nation. Romans 9. As a people they were the chosen of God to whom He gave the glory, covenants, the Law, and its service and the Promises. These were not given because they were Israelites, nor because they were the seed of Abraham. These covenants were to be enjoyed by those who were counted as seed according to God's promise, which implied that they were a people of faith, as was Abraham. He believed God. Isaac was a son of faith and also a father of faith. Jacob was chosen on account of his

faith, and Esau was hated because of his rejection of the things of God. Pharaoh failed to respect the will of God and disregarded the warnings of God. "If you slay my son, I will slay your son." God showed His justifiable wrath on a great ruler who failed to honor His will. There were vessels of wrath, wrath which God had endured with much longsuffering, trying their faith in Him and finding none. There were vessels of mercy which He had aforetime prepared for His glory. They were vessels of faith and obedience. Romans 9:7-23.

The people of Israel were not set aside without reason, nor were the Gentiles accepted without fulfilling the conditions of righteousness. Not all of the Israelites were rejected, for a remnant did believe. Not all of the Gentiles were counted as righteous and accepted, but only those who fulfilled the conditions of righteousness by faith in Jesus Christ. Thus in Romans 10 Paul declares plainly that the nation of Israel as a whole had failed to accept the call of the prophets to return to the Lord, and the messages of salvation were sent to the Gentiles in order to move Israel to a spirit of jealousy to turn to their God. Romans 10:17-21.

Israel's Reinstatement

It must be evident that the whole nation of Israel was not set aside and excluded from the grace of salvation in order that another race might be accepted of the Lord. In ancient times there were many rejected because of their unbelief and a few whom the Lord acknowledged for their faith. Seven thousand and one was the number the Lord reckoned as faithful. The rest seem to have forsaken the Lord. It was the individual Israelite who was rejected in Paul's day: "Even so then at this present time also there is a remnant according to the election of grace." It was election of grace both for the Jew and Gentile since salvation was not a reward for works. Romans 11:1-11. The privilege of the Gentiles is one which the nations of the world should appreciate. They have no reason to boast of their place in the family of God, for they are received on the ground of their faith and not for their work's sake. The fruit of the Jewish life and faith, when it was of faith, excelled that of the Gentile life and service.

The Gentiles are called the wild olive, grafted into the Root of the Lord. Is it not true that there may be a falling away of many of the Gentiles in the matter of faith? Not all Gentiles are Christian. Many who are Christian are such only in name. They are like Israel in the days of the Lord, falling away from their faith. "If God spared not the **natural branches**, take heed lest he also spare not thee" (Romans 11:21). "Toward thee, goodness, if thou continue in his goodness." "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again" (vv. 22, 23).

Let us take note of Paul's conclusion to the arguments concerning the relative places of the nation of Israel and the Gentiles. "I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is (Continued on page 253)

EDUCATIONAL

A Decade of Expansion at Eastern Mennonite College

By Lester C. Shank

The three articles in this department tell of the work of three of our leading Mennonite schools. Last month another one was featured. See editorial on Church School Day.

It was ten years ago this summer that I told my employer that I would be leaving him in a few weeks. The reason—to take a course in Bible at our church college. And so it came to pass that I enrolled as a college freshman at Eastern Mennonite School in the fall of 1939. As I do a little reminiscing this morning, I am impressed with the changes that have taken place during these ten years—changes in enrollment figures, changes in buildings and grounds, changes in course and curriculum offerings, changes in extracurricular program, and changes in the program of the Young People's Christian Association. There would be much greater contrast between the figures of the early years of 1917 and 1918 with the present, but I prefer to leave that to the men and women who lived through those early days, and to write only of my personal observations during the last decade. As we take this retrospective view, we are indeed grateful to God for His leading and blessings during the years that are past.

Enrollment Figures

At the close of registration in the fall of 1939 the student body and faculty were thrilled at the large enrollment—249 as compared with 185 for the previous year. Students began to feel cramped, and talked about crowded halls. That was a rather large increase for one year, but that figure seems small when placed beside our enrollment figure for the past session—512. And during the past winter when we had 178 Special Bible Term students with us for six weeks, in addition to the 512 regular students, we felt at times that we did have a right to talk of crowded halls, and the need for larger buildings. The college enrollment has jumped from 59 to 258 during the decade. In relation to the high school, the college group of 1939 felt very small—59 as compared to 190 high school students. But by the opening of the second semester of 1949, the college enrollment had for the first time in the

history of the school outnumbered the high school—258 against 254. Of the 59 college students of 1939 only 11 were registered for the four-year college Bible course (the only four-year course offered at that time), while of the 258 college students of the past year 205 were registered in a four, five, or six-year curriculum.

Buildings and Grounds

With the increase in enrollment has come a corresponding enlargement of the physical plant to take care of the ever-growing student body. When I arrived on the campus in the fall of '39, I found four buildings on the campus: administration building (with only the south wing), the X-hall, a small home economics and art building, and the observatory. I remember distinctly a public literary program of that year on which three students gave the relative merits of a new auditorium, a new north wing, and a tabernacle. The whole thing seemed very visionary, and it appeared that it would be a long time before we would have any of them. But under the blessings of God, it was only a few years until we had two of them—the north wing to the administration building, and the new, large auditorium. In addition to these two major building projects, the home economics and art building was enlarged; a new industrial arts and agriculture building was constructed; a small dormitory

was built for college women; and two houses were converted into college dormitories.

As I sit here typing this article, I can hear the purr of the crane and the clanking of hammers on steel. As I glance out of the window, I see the large red steel beams being lifted into place. I am thrilled anew. The long-looked-for women's dormitory is becoming a reality. Construction is proceeding at a satisfactory rate—the foundation is practically completed; the steel framework is going up. Again we are led to give thanks to God for His blessing on this project as we envision this new building furnishing much-needed dormitory space, classrooms, and adequate kitchen and dining hall facilities.

Course and Curriculum Offerings

To those of us who entered college in the fall of 1939 there were several curriculums open—Junior College (general course, pre-medical, and normal); Junior College Bible, and College Bible, the latter course leading to the Th.B. degree. Eastern Mennonite College, having now received approval from the Virginia State Board of Education for offering four years of college work, offers the following curriculums to her incoming college students: Junior College Bible; Bachelor of Religious Education (4 years); Bachelor of Theology (6 years); Junior College (general course); Junior College (prenursing course); Bachelor of Arts; Bachelor of Science; Bachelor of Science (premedical); Bachelor of Science in Home Economics; Bachelor of Arts in Secondary Education; Bachelor of Science in Secondary Education; Bachelor of Science in Elementary Education; and Bachelor of Science in Elementary Education (Special Christian Day School curriculum). In regard to course offerings, the catalog of 1939-40 listed 99 courses of college level, as compared with 195 in the current catalog. In the Bible department the number of offerings has more than doubled during this decade rising from 36 to 73. With the increase in offerings has come an increase of faculty. The 1939-40 catalog listed 17 faculty members with 3 assistants. At the present time (including 3 on leave of absence), there are 40 on the faculty and the administrative Staff with one assistant.

Extracurricular Program

To meet the needs of our growing student body, various extracurricular activities have been added during the last decade. In addition to the three societies which were functioning in 1939-40—Astral, Avian, and Nature—we now have the Deovenarian and Theosebian Bible Fellowships, Mennonite Historical Fellowship, Debating Society, Scriblerus, Writers' Club, and Pre-medical Society. In place of the one literary society for college students, there are now two rapidly growing societies.

Y.P.C.A. Activities

While the Y.P.C.A. has always filled a large place in student activities, it too has great-



Quartet at the Convalescent Home

ly expanded its sphere of activity during the past years. In 1939-40 the organization functioned under the leadership of 3 faculty advisers, 4 officers, and 12 committees. 2,527 service opportunities were provided for the students; \$866.98 was raised in the annual fund drive. The president's report for the past year listed the following facts regarding organization and work: The Y.P.C.A. program was carried on under the direction of a Director of Christian Service, 4 additional faculty advisers, 7 officers, 7 commissioners, and 32 committees; under the blessings of God they were able to provide 6,658 service opportunities and reached the peak of \$6,100.00 in their financial drive.

* * *

As we take note of the growth in these various areas, we do it with a feeling of deep gratitude to a kind heavenly Father who has blessed the work of this institution through the years. A consciousness of His leading and blessing during the past gives us confidence to face the coming year, knowing that He is sufficient for every need.

Improvement of Instruction at Goshen College

By Carl Kreider

The last three years have been significant years for all institutions of higher learning in the United States. During this period the enrollment in colleges and universities rose from less than one million students to nearly two and one-half million. The enrollment today is more than twice the enrollment before the outbreak of the second World War. It is approximately three and one-half times as large as the enrollment during the year 1943 when the draft removed a large share of the young men from our colleges. During this same three-year period the physical plant of the colleges—buildings, classrooms, libraries, and laboratories—did not increase or increased to a much smaller extent than the increase in enrollment. Similarly, the faculties of the colleges, although somewhat larger now than before, have in most cases increased less than the increase in the total student body.

These changes have profound implications for American higher education in general and for higher education in the Mennonite Church in particular. Because of the shortage of buildings and of faculty members, there has been a desperate scramble for men and funds. The appeals for money have come at the same time as appeals for other large donations to fulfill relief and mission obligations all over the world. The appeals for additional personnel have come at a time when unemployment was at a thirty-year low and at a time when there were very real personnel shortages in all parts of the church

Again my mind goes back to that morning ten years ago, when I told my employer that I was leaving the office—to take a Bible course in a church college. To many of my fellow employees it was a strange step. Why should one want to spend several years studying the Bible? What would be the returns? Would it pay? What would I do when I had finished my period of training? I did not have the final answer to all these questions. It was a step of faith, believing that Eastern Mennonite College had something to offer that would be of lasting value. I was not disappointed. In fact, I found much more than I had anticipated—Christian fellowship, stimulating class discussions, the challenge of a consecrated faculty, opportunities for Christian service, and an atmosphere conducive for Christian growth. I continue to praise and thank the Lord for leading me to this Christian institution for training, and for the privilege of being associated with it in the work of training Mennonite youth for more effective service in the work of the church.

Harrisonburg, Virginia.

because of the expanding institutional program of the church.

The generous response of the church to requests for funds for buildings has enabled Goshen College to make some greatly needed improvements in physical plant. Because of the improvements which have been made in buildings, there is sometimes a tendency to overlook the substantial changes which the college has been making in improving its internal organization and in developing better methods of student guidance and instruction. This article will describe the improvements in instruction which have been made at Goshen College and the part which Goshen College has played in the broader program of the improvement of liberal arts colleges sponsored by the North Central Association of Colleges and Secondary Schools.

Changes in Faculty

No college program can rise above the quality of the members of the faculty. Although a great deal of attention has been paid at Goshen College to the improvement of the faculty for a long period of time, particularly noteworthy progress has been made in this regard in the past three years. At the time that Goshen College was admitted to the North Central Association in 1941, the Association recognized that Goshen College had an unusually large number of well-trained faculty members on its staff. As a result, Goshen College was given a high ranking with respect to faculty. The

situation changed but very slightly during the three or four years after accreditation was secured, but beginning in 1946 and continuing through several additional years some very real progress was made.

In the first place, no one who was a member of the staff in 1941 and who held the doctor's degree at that time has left the institution. Recognizing the strong spirit of Christian devotion which workers in our church institutions have, this does not seem to be surprising. Judging by the experience of other church related colleges all over the country, however, this record of Goshen College is nothing short of phenomenal. The turnover in staff in most of these institutions has been great, and many schools have been particularly handicapped by the loss of their most experienced and best trained teachers. In the second place, three new faculty members have been added to the Goshen College faculty with the doctor's degree. These teachers were Alta Schrock in biology, Karl Massanari in education and Samuel A. Yoder in English. In the third place, a number of members of the faculty continued their work toward their doctor's degree during this period. Olive Wyse received her degree in home economics in 1946; Roy Umble received his in speech in 1949, and Paul Mininger his in Christian education in 1949. Thus at the present time eighteen members of our staff hold the doctor's degree. In addition, several other members are well on their way to completing the requirements for that degree, and at least one of these will doubtless complete the requirements within the next twelve months.

Library

Concurrently with the improvement of the faculty has come a continued improvement in the library facilities of Goshen College. For many years the library had cramped quarters in the administration building. In 1940, because of generous gifts from the church, it was possible to move the regular library together with the Mennonite Historical Library and the archives of the Mennonite Church, into a splendid new fireproof building. At the time this move was made, the total holdings of library books approximated 18,000 volumes. At the present time, nine years later, the total holdings of books in the library is over 35,000 volumes. In other words, approximately as many books have been added to the library in the last nine years as were added during the preceding 45 years, the entire previous history of the institution. Holdings of bound periodicals and of reference works have also been greatly improved during the past nine years.

Educational Program

Improvements in the faculty and library of Goshen College are apparent even to the casual observer. During these same years, however, improvements in the educational program have been made which, although they are of a less tangible nature, have had an effect which is equally profound. Many of these improvements were effected by the faculty prior to the time that the college was admitted to the North Central Association. Since accreditation has been secured, the college has maintained a program of con-

stant institutional study through co-operation with the Committee on Liberal Arts Education of the North Central Association. When this Committee began its work in 1941, Goshen College was among the 28 schools which were selected to participate in the co-operative venture. This fact in itself is of considerable moment because approximately 80 schools in the North Central territory had applied for permission to join the Study.

Through participation in the North Central Study, representative members of the Goshen College faculty have attended a number of summer Workshops in Higher Education. Dean Harold Bender attended for two years. He was followed in turn by Paul Erb, Silas Hertzler, Carl Kreider, Viola

Good, S. W. Witmer, and Atlee Beechy. The Workshops last for a period of four weeks and during this time the faculty members are able to share their own experiences with other teachers in colleges of similar size and to think through their own peculiar problems and opportunities that Goshen College affords.

In the eight years that Goshen College has been associated with the North Central Study a large number of individual committees have been at work studying and planning ways of improving the educational program. In some years practically the entire faculty participated in the Study programs. Space does not permit a complete description of all the studies which have been undertaken. The following three have been

selected as representative of the entire group.

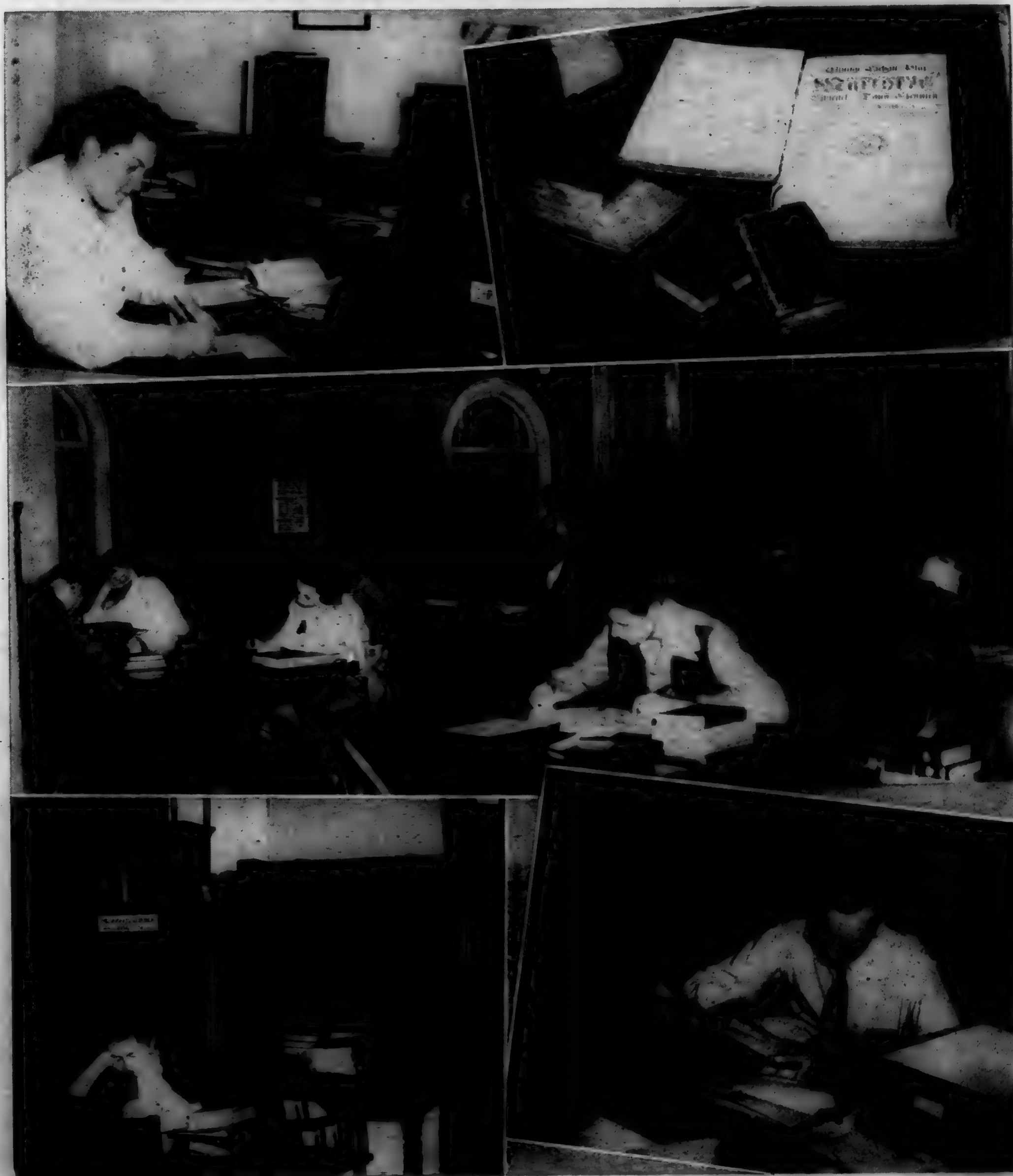
General Education. One hundred years ago everyone who attended a liberal arts college followed the same curriculum. It included chiefly Latin, Greek, mathematics, rhetoric and usually another subject which was known as natural philosophy. As time went on many new subjects made their appearance in the college curriculum. Sciences such as chemistry, physics, botany, and zoology became much more clearly defined and were offered in the curriculum as separate subjects. Social studies such as history, economics, and sociology became better organized and likewise appeared in the curriculum. Similarly, colleges began to teach many modern foreign languages as well as the classics. As a result of these changes, the

entire college curriculum of most institutions of higher learning was profoundly altered. Under the leadership of President Elliot of Harvard University, many colleges ceased requiring a fixed curriculum for all students who were seeking degrees and instituted in its place a system of free electives. Students were allowed to choose any courses they wished, and the diploma was granted after they had earned a specified number of credits. Although such a system had many values, students oftentimes were known to choose the easiest courses rather than the ones that would give them the most complete education or would require the most severe discipline. As they graduated from a program of haphazardly-chosen, free electives, they often had no well-founded religious beliefs and no clear picture of the meaning of life or of the problems of contemporary society.

As a result many schools started to develop what they called distribution requirements. Henceforth students were required to take a certain number of hours of English, of history, of foreign language, of science, and perhaps of Bible or philosophy. Although this was a great improvement over the system of free electives, there was still the temptation on the part of the poorer student to meet the requirements in any general field by choosing the course taught by the easiest teacher. For this reason there was a tendency for the various departments to reduce their standards in order to attract the students into their own courses.

In 1938 Goshen College subjected its own distribution requirement system to severe

Upper left, Neva White, assistant librarian, at work at her desk; upper right, some treasures in the Mennonite Historical Library; center, reading room in Memorial Library; lower left, shelves and bookcases in the Mennonite Historical Library; lower right, Nelson Springer, assistant librarian and assistant in the Mennonite Research Foundation, at work in the Archives of the Mennonite Church.



scrutiny and as a result emerged with a program of general education. From that time forward most graduates of Goshen College do not take simply any course in history to meet their history requirement, but rather a well-organized course in Introduction to Civilization. Similarly they take courses such as Introduction to Fine Arts, General Psychology, and Introduction to Philosophy to meet their various requirements in these fields.

Although this program was instituted at Goshen College in 1938, similar programs were not adopted by most of the other colleges in the country for another eight or ten years. It is highly significant, however, that in the past three or four years most of the colleges in the country have been considering programs of general education such as that in operation at Goshen College. Even such an old school as Harvard University, which had pioneered in the program of free electives in the nineteenth century, finally appointed a faculty committee to study the possibility of developing a general education curriculum in 1945.

Although the Goshen College program has been in operation longer than the programs of most other colleges, the faculty of Goshen College has not been satisfied to allow it to remain without improvement. During the past several years various faculty committees have continued to study it and to suggest improvements that will enable it better to meet the needs of the students who come to Goshen College to study.

Faculty and Student Counseling. Of perhaps even greater significance than the institution of the general education program have been the improvements which have taken place in the student personnel program of Goshen College. Fifteen years ago relatively little attention was paid to student advisement. There was a dean of men and dean of women who did excellent work, but they were handicapped by being required to carry a full-time load of teaching along with their administrative duties. The other personnel officers included the president, who likewise taught nearly a full load of studies, and the dean, who taught from two-thirds to three-fourths of a full load of courses.

In the past ten years this situation has changed radically. The personnel staff now consists of a dean of men and dean of women who have been relieved of practically all teaching responsibilities. The president of the institution serves as personnel director, and he likewise is relieved of most of the duties as a classroom teacher. The dean of the college teaches only two courses, and the dean of the seminary teaches a two-thirds load. Similarly a religious counselor has been added to the staff.

Although these full-time counselors meet some long felt needs, it was apparent that they could not carry the entire load of counseling after the student body grew to over 600 students. Many of the students felt that they did not have the free access to the counselors which they once had. As a result, two significant changes were made. Responsible upper class students have been appointed as special advisers for freshmen.

Students have always given their service as advisers. In the past, however, this advice was given by students without faculty help and guidance. Under the new system of student counselors, the counselors are given a course of training in the spring of the year under the direction of members of the personnel staff in order that they may be better prepared for their work as counselors and in order that they may have a better appreciation of the ideals and standards of Goshen College.

Similarly, faculty members have been added as counselors to assist students in the selection of their course of study. When the school was smaller, this could be done by a few administrative officials. Now that the school is larger, such a procedure would not give each student adequate time to discuss his own particular problems. For that reason students are now assigned to special faculty counselors, and these counselors can discuss the students' program in a thorough and leisurely fashion.

Religious Welfare Survey. The most significant of the institutional studies under-

taken at Goshen College, and in many ways the most comprehensive, has been the Religious Welfare Survey. This survey was launched on the suggestion of the Mennonite Board of Education. A special subcommittee of the Board was appointed to direct the survey not only in Goshen College, but in other Mennonite colleges and academies as well. A local committee composed of Goshen College faculty members directed the study on the Goshen College campus. During the academic year 1947-48 the scope of the study was outlined, and detailed information was gathered concerning the nature of the religious program of the college. During the year 1948-49 the committee prepared a statement of the philosophy of education at Goshen College and also attempted to evaluate the effectiveness of the religious program. All faculty members and approximately 150 students participated in the evaluation study. As a result it is hoped that information has been secured which will enable Goshen College to make its religious program of even greater value to its students than it has in the past.

Lancaster Mennonite School

By J. Paul Graybill

The 1948-49 term has closed with a feeling of satisfaction on the part of the faculty because of the evident blessing of God and a smoothly running year of work. Fifty-nine seniors graduated, fifty-seven of whom were four-year students, and two were students of the Bible department.

Lancaster Mennonite School is a conference school and, therefore, has conference supervision. The sixteen board members are of our local conference area, and many of them live not many miles from the school. The board meets monthly and thus gives very close co-operation of the board and the faculty. The board takes a personal and definite interest in the work of the school throughout the year. The school, founded for the purpose of protecting the youth of our conference district, follows certain rules and regulations prescribed by the board. In the first years of the school, it might have been thought that the school would not have a large numerical support because of the religious and social standards adhered to. This has not been the case, for the student body has been steadily increasing in number and has created a problem to the board to provide the necessary building facilities.

A few years ago the board had planned to build a large classroom-office-dormitory-auditorium building. With war conditions the plan was delayed for some time, but during 1948 it was again taken up. The earlier plan of building was dropped and a new one instituted. During the last winter a two-story girls' dormitory was begun and is nearing completion. This dormitory will comfortably house one hundred student girls and the sister faculty members. Efforts are being made to have the building completed by the

beginning of the fall term. Solicitation for funds is being made in the conference district.

A significant move during this year was the opening of the Kraybill Mennonite High School under Lancaster Conference Schools. This move is in keeping with the viewpoint of our church and conference leaders previous to the opening of Lancaster Mennonite School. That is, that we favor decentralization within the conference district rather than to have one large central high school. Kraybill Mennonite High School is planning to open its doors to the western end of our constituency with a two-year high school curriculum. This school will be under the direction of the Lancaster Conference Schools. The former Kraybill Mennonite meetinghouse has been purchased and has been remodeled for this purpose. In the same building there will be a Christian day school of the elementary grades directed by a local board. The two boards will work in close co-operation in opening and conducting the work. The faculty for the high school will be: J. Paul Sauder, principal; Russell Baer and Arlene Landis, teachers. Anna Ruth Charles will be the teacher in the grades, assisted part-time by teachers of the high school department. A full-time office secretary is also being employed. In addition to the point of decentralization, these local high schools will give the freshmen and sophomore students of those areas two years of high school work and yet the students will be going to and from their homes daily. It is our viewpoint that whenever possible the students of the first years of high school should be with their parents.

(Continued on page 250)

Book Reviews

Sumrall's Short Stories, Lester F. Sumrall; Zondervan Publishing House; 1946; 97 pp.; \$1.25.

The author has written this unique account of his world travels in response to many requests for a story concerning them.

Mr. Sumrall does not present these stories as mere entertaining accounts of what he has seen and done in his wide traveling, but with each story he presents an application to Christian living. What makes them particularly meaningful is the fact that each story concerns *real* situations which *real* people have met.

Another factor in their interest-appeal is the keen observation of the author as he has used ordinary occurrences and fittingly applied them to Christian living. These stories, which are informational as well as inspirational, are delightful to read because of the concise, graphic way in which they are related and because of the practical applications made to the Christian and his daily life.

The travel accounts are appropriately adapted to the following themes: Salvation; Youth; Missionary; Consecration; Sacrifice. While these stories are not all of equal value, they all carry enough significance to stamp the book as a helpful, inspirational one.

Although the book is primarily for pastors and other Christian workers, it could profitably be in the library of every Christian. After all, all Christians are Christian workers! — Ruby Hostetler.

Stories of Jesus for Boys and Girls, Ethel M. Phillips; Warner Press; 1948; 64 pp.; \$1.50.

A fresh presentation of several of the high points in the earthly ministry of our Lord is given in this book. These stories are adapted to the primary child with the purpose of instilling in the child a desire to be kind and true as Jesus was.

"Clop-clop-clop, the little donkey's feet made a loud noise on the cobblestone streets of the little town." With such an interesting sentence the author begins the manger story. Quite a bit of imagination is employed, which is good in sustaining the interest of the child.

The author apparently believes that the story of the crucifixion should be withheld from the young mind. Reference is made several times to Christ's dying, but the significance of His death is not made clear in the mind of the reviewer. A number of religious educators feel that the crucifixion story should not be dealt with at any great length, for it may cause an emotional upset in the life of the child. This theory is possibly in the mind of the author.

It is to be regretted that in this book the importance and the significance of the blood atonement is not given in simple language for the primary. There is love in the story of Christ's death which can be made plain to the mind of the child.

The full-page pictures across from each story are attractive. There is a tendency to immodesty, however, in the pictures of Christ's baptism and Jesus in the home of Mary and Martha. The Revised Standard Version of the New Testament is used in the text of the stories. The book is attractively bound. —Russell J. Baer.

The Soul Winner, Charles Haddon Spurgeon, condensed by David Otto Fuller; Zondervan Publishing Co.; 1948; 151pp.; \$1.50.

The author, Charles Haddon Spurgeon, is uniquely qualified to write on this subject, having been one of the world's outstanding evangelists. The message of the book is based on the author's own observation and experience in life and work. His purpose is to show the imperative need for soul winning, from the point of the sinner's need, as well as from the Christian's own responsibility to God. In presenting his arguments he uses only the Scriptural or Biblical approach. He

uses very few current illustrations. In fact, we are made conscious of the lack of human reasoning or psychology, or mere human efforts in this work. He does not place a premium on ignorance, or on higher education, as a requisite for soul winning, but his message is for the man of average intelligence who has had a genuine conversion and who knows his Lord, and has a burning desire to win souls for his Lord. All that is involved in soul winning cannot be covered in this small volume, but the discussions presented are thorough and scholarly, and will make a permanent contribution to any Christian library. The message is evangelical and Scriptural and should stir the souls of all who read it. There is nothing of a denominational nature in the book, although the author was a Baptist and he makes passing reference to immersion as the Bible mode of baptism. It appears that he does not put much stress on creeds or denominations (p. 14). There seems to be something lacking on the spirit of the wicked on page 21. The author criticizes the following: good deeds of love if they do not convert the soul (p. 72); preaching or teaching that is not actually a part of ourselves (p. 73); the refusal of Christian workers to recognize the depravity of the human nature in all men, even children (p. 74); the effort to develop the good in man without regeneration (p. 77). He believes in excommunication of the unclean, (p. 146). He does not believe in the annihilation of the wicked, (p. 147). He is very emphatic on the doctrine of the atonement through the blood of Christ. On holy living for all Christians, and following the complete will of God in all details, he teaches self-denial and cross-bearing for every child of God. This reviewer feels that this book could be read with profit by all who are interested in soul winning. Especially do we feel that the chapters, "Soul Winning Our One Business" and "Instruction to Soul Winners," could be read with profit by all evangelists, Mennonite or others. —J. E. Kurtz.

A Child's Garden of Bible Stories, Arthur W. Gross; Concordia; 1948; 146 pp.; \$2.60.

Here is another book that children will love. The pre-school child will bring it to his parents to have it read to him, and the primary child will read it for himself. Both will enjoy and ask questions about the attractive pictures that illustrate all the stories.

The sixty stories, arranged in chronological order from both Old and New Testaments, are chosen and told in such a way as to acquaint the child with "man in the state of innocence, man in the state of sin, and man reclaimed through faith in the atoning sacrifice of Jesus, the Son of God." The author has very successfully adapted the vocabulary to the primary level and has prepared these stories with the help of teachers, preachers, and workers with children.

There are several typographical errors and several Scriptural inaccuracies. Two of the latter—and the most outstanding in the book—appear on page 140, where the author places Easter morning on the *second* morning after the crucifixion and where he states that the women *helped* bury Jesus. The pictures, which illustrate every story and nearly every page, are exceptionally attractive and appealing to children, though there is a characteristic artificial look and an extreme vividness in color in many cases. An outstanding example of this, with gruesomeness added, is the picture of David killing Goliath.

With these few and similar exceptions, the book is one that can be recommended for young children and one that will fill a welcome place in the lives of these children. —Ida Boyer Bontrager.

"A sharp tongue and a dull mind are usually found in the same head."

GOD FIRST

(Continued from page 229)

some 3,000, he was asked how many of that number were Christians. His testimony was, "Not one." Surely we would have thought there would have been one.

But you say, "Are we not to work or be thrifty?" Let us say that the Bible is not against working and laboring for our bread, nor is it against thrift and industry. The question is, Which is first: the Lord's work and His kingdom, or the making of a living? What do we teach our children? Are we giving them the wrong sense of values either by word or example? Many justify some shady business by saying, "But I have to live." My friends, we do not have to live, but we must put God first. The trouble with us too often is that we are not satisfied with the essentials of life and feel that we must have the extras. The Bible standard is, "And having food and raiment let us be therewith content" (I Timothy 6:8). Our aim should be to lay up "treasures in heaven" by righteous living and deeds rather than to accumulate things on this earth.

May we suggest a few of the first that should be for God. We should give Him the first and best of our talents and abilities. Let us also give Him the first part of the day in Bible reading and prayer. May the first day of the week be consecrated to Him by attending the house of the Lord. Let us likewise give God the first portion of that which comes to us in a material way as stated in Proverbs 3:9. "Honour the Lord with thy substance, and with the firstfruits of all thine increase." No, we are not even to see that we have what we want first, but the Lord should come first. The rich young ruler faced a hard decision when Christ said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Not all are asked to sell all, but we must be ready and willing to do it quickly if God asks us to. Our willingness to sell all at God's command is proof that He has first place in our lives.

Many of us claim to put God first in our lives, but in actual practice we do not. Does He have first or second place in your life?

Let us "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). May we keep in mind that "Where your treasure is, there will your heart be also" (Matthew 6:21). The beautiful passage in Colossians 3 is a safe guide: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

May we each one "Seek first the kingdom of God and his righteousness," and then we may claim the promise, "All these things shall be added unto you."

Dryden, Mich.

"Cook your sermons in the oven of prayer."

SUNDAY SCHOOL

Nuggets of Truth Found in Our Sunday School Lessons

By John F. Bressler

FESTIVAL SONGS

Psalms 105—107; 111—118

Lesson for August 14, 1949

Golden Text.—O give thanks unto the Lord; call upon his name: make known his deeds among the people.—Psalms 105:1.

Psalms 105:1-6. The psalms in our study for today were psalms that were much used at the time of the great feasts of the Old Testament. There are times of special thanksgiving when we remember anew the marvelous grace that has blessed mankind all through the ages.

A gratitude that does not express itself in some way is ingratitude. The simplest expression is an expression of thanks. Perhaps the reason that so few people say, "Thank you," to God is that they fail to realize that all things that pertain to life and godliness are His gifts to the children of men. Men can do only a very small part in the production of those things that are absolutely necessary for the sustenance of the natural life. The rest is all the gift of the provident Creator.

And some of us may feel that God owes us a living and that the things we get from day to day are ours by right. When children take such an attitude toward parents, they soon become disobedient ingrates. The results are the same when we do not feel ourselves the recipients of God's loving-kindnesses.

First, we are to give thanks; then we are to call upon His name. Grateful people are praying people. Then we begin to count our blessings, and as we count, we cannot help but tell unto others all that God does for us.

It is well to go back through the centuries and recount the special blessings that God did bestow in times past. But let us not forget that God is just the same today. Can't we find anything to tell of His doings today? The things that are happening at this present time have much more heart appeal than the things that happened in the long ago.

As long as the elders lived who could tell of the marvelous works of God in Egypt and in the wilderness and later in the land of Palestine, the people continued in the faith, but as later generations told the same story to their children, it lost its effectiveness through distance.

When the apostles declared the things which they had seen and heard, and when miracles of grace accompanied their preaching, the church grew rapidly. They believed because they heard the testimony of eye-witnesses.

The personal experience and the personal testimony accompanied by divine power are still necessary if the religion of Jesus Christ is not to become a perfunctory and powerless discussion of history. Yes, talk of His mighty works in days of old; talk about the marvelous love that gave us a Saviour who gave His life for our redemption and then continued to pour out upon mankind His Spirit as the seal of our redemption. But tell, too, what He has done for you in this present Now.

Then sing the songs of the saints. When saints begin to sing God's praises from the heart, sinners begin to weep. All the world seeks happiness. The sinner in all his self-gratification has never found it; many church members do not seem to know what it is, but the saints have found it.

That isn't all. The saint will recognize the hand of God in the affairs of his own life and in the life of mankind, and will talk of all His wondrous works. And he will glory, too—not in the work of men's hands, but in the Lord through whom he is crucified to the world and the world unto him.

It is so easy to forget. Lest we forget we must tell the same story over and over again.

Psalms 117. Great is the Lord and greatly to be praised. Who shall do it? All peoples of all nations. Why? Because of His loving-kindness and truth. For how long? Until the aeons cease to roll.

Psalms 118:19-24. This psalm is probably the one that the disciples sang just before they left the upper room to go to the Garden where the Master sweated drops of blood and then gave Himself over to the powers of darkness to become the propitiation for our sins and those of the whole world.

While the eleven were singing it as they had often sung it before, the Master sang it as never before, because this was the hour in which the prophecies of that psalm were being fulfilled in His own person.

It was He who came in the name of the Lord. On the first day of the week before the Passion, He had been loudly acclaimed with Hosannas, but before the week had passed the builders had rejected the Stone that was to become the head of the corner and whose power should sway the destiny of mankind. God's mercy endureth forever. Who shall declare it? Let the redeemed of the Lord say so.

All nations compassed Him about like bees. They hated Him without a cause. But the Father was on His side, and He did not

fear what man could do unto Him. In His death and resurrection, the right hand of the Lord that doeth valiantly was exalted. This is the day the Lord did make. It was part of His eternal plan; it was the core of His plan. The ancients looked forward to it; we look back to it. All those who seek God bow before the One who was slain there for us. God is the Lord who has showed us the light. We will bind our sacrifice to the altar. What sacrifice? Rom. 12:1. Why bind it? So that we may never stray away from Him any more. Great is the Lord, and greatly to be praised.

PRAISE FOR THE WORKS OF GOD

Psalms 8; 19:1-6; 65:9-13; 104

Lesson for August 21, 1949

Golden Text.—O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.—Psalm 8:1.

Psalms 8. Whenever one beholds an exceptional work of art, he at once begins to think of the author and originator. And the more excellent the work the more highly one esteems the hand that wrought it. In our debates in school years ago, we used to argue as to which was the more beautiful, nature or art. It didn't take much forensic skill to win if you were on the nature side. All that art has ever done is to make a feeble copy of the things of nature, and God made that. The Creator is greater than the thing created.

What mystifies the poet is that the Creator who made all things throughout the immensity of space should think upon man, and to him it seems that there is something about the creation of man that is different. He is made a little lower than the angels in this that God gave him an animal body to house the soul, but he has possibilities beyond that of angels. Even now while on the earth during his probation, God has given him dominion over all the work of His hands, and in the ages to come he shall be joint-heir with Him who did bring all things into subjection to Himself and is now sitting at the right hand of God. If God is greatly to be praised for the material creation, how much more for the spiritual creation which alone is eternal!

Psalms 19:1-6. Words are funny things. Whenever one comes to saying something really worth while, words generally fail him. But I have a hope that in the glory world we will have a language with words adequate to declare that which is now unspeakable and not possible to utter.

As the psalmist looked up into the heavens, they taught him that which words of men could not teach. In the heavens he saw the handiwork of the Creator, and in them he saw the transcendent glory of God. I am not surprised that in lands where the light of revelation has not come, that at such places they should worship the heaven-

ly bodies themselves. Though but a creation of God, they seem to rejoice in the privilege of letting their light shine and with light and heat make fruitful the earth on which God made man to dwell.

Psalm 65:9-13. In verse 3 of this psalm the writer expresses himself as being satisfied with the goodness of God. He is one of the few. On land and sea one will find men always complaining of the weather, of the barrenness of the soil, of the brightness of the day, and of the darkness of the night. I believe that if God would bring to mankind the necessities of life fully prepared and all that they would have to do would be to open their mouths wide and He would fill them, they would growl and say, "Isn't this horrible stuff!" And yet in the hour of great need all men call on Him in prayer. And why? Because we know that only God can help. Much as sinful man may hate God, they yet cry to Him for help when God lets loose the forces of nature that no man can endure.

It is generally true in both the plant and animal kingdoms that food and water are essentials to life. The southern cattle tick has been kept in glass jars for more than five years without food or water and it still lived. It seems the meanest things are the hardest to kill. How about bad habits!

But when God visits the earth and beholds the needs of all His creation, He quickly sends the sunshine and the rain and provides food for all His creation. The river of God, the mighty ocean, is full of water, and from it God draws the water to crown the years with His goodness. Where He walks in special favor, His paths drop fatness.

Does nature rejoice? It shouts for joy; it also sings. Only man is ungrateful.

The Scriptures are plain that at times God sends unfavorable weather conditions and also diseases and war as a means of correction and punishment to a wicked world of mankind. I see His loving ministrations in the most violent tempest.

Psalm 104. The earth is small among the planets, but it seems big to me. Were I able to travel all over its wide area and learn the name of every plant and beast, it would not seem so large. The only reason for the apparent difference would be that I were then a bigger person than I now am. All things are relative. But the thing that awes my soul is that God is over all, and He loves me and wants me to think the thoughts of God with Him.

In this psalm the writer saw God in every drop of water as well as in the mighty expanse of the seas, in every handful of soil as well as in the mighty mountains, in the little insect that is barely visible and the giant leviathan of the seas, in the tiny plant and in the mighty sequoia. All alike are His creation and the object of His loving care.

O Lord, how manifold are Thy works! In wisdom hast Thou made them all; the earth is full of Thy riches. Even the common earthworm which we used to think was only good for fish bait is now declared by scientists to be one of the greatest benefactors of nature and mankind.

EXALTING THE WORD OF GOD (Church School Day)

Psalm 19:7-14; 105; 119

Lesson for August 28, 1949

Golden Text.—Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119:11.

Psalm 19:7-14. Man has always been religious. This differentiates him from the brute. But the religions of the mass of mankind are the product of their imagination and not of revelation. The imagination of man's heart is evil, and the religions of heathendom are notorious for the encouragement that they give to everything that makes man vile.

By revelation, God has made Himself known to mankind. He is Absolute Goodness, and there is no unrighteousness in Him. The study of His Word, even though it may not always bring the student to regeneration and newness of life, nevertheless is always conducive to higher ethical standards. Gandhi was a far nobler man as the result of the study of the Sermon on the Mount than he ever would have been from studying the Veda.

But the Word itself is perfect, and the primary purpose of the Word is to restore man from his lost estate into sonship in the family of God and into a holiness of life befitting such a station; after that, the translation into the everlasting kingdom of our Lord and Saviour Jesus Christ. The reading of the world's best literature makes a man learned, but the reading of the Bible makes one wise.

Humor and wit make one laugh, and mischief is fun to a fool; but the precepts of Jehovah absorbed by the soul of the reader bring a peace and joy that are beyond the ken of sinful men.

A pure heart and clear eyes go together and are the fruit of hearing and heeding the commandments of God.

The fear of the Lord is not the slavish fear of the criminal but the awe and reverence that causes one to walk in humble obedience to the Word of the Lord. People who have such fear are made and kept clean through the Word.

The ordinances of the Lord are true and righteous altogether. Every one of them was given for our good, and in the keeping of them there is great reward.

The author of this psalm was a converted man. Only one who loves God puts such value on the counsels of the Almighty, and only to those to whom He is sweeter than all else are His words sweeter than honey and the honeycomb.

But the one who has learned to love the Lord always has the sense of unworthiness. He feels his imperfections. Those imperfections that he knows he quickly removes, but only a perfect Lord can reveal to us the hidden things. For that reason the best that we can do is to ask God to make our faults known to us and to cleanse them from us.

But some misguided souls presume on the goodness and mercy of God and indulge in sins of deepest dye. This is trampling under foot the love of God, and in the case of one who has sought the Lord for mercy becomes the great transgression.

As you would not do anything evil, not even

in thought, to one whom you really loved, so arm yourself with the same mind towards our Lord and Saviour Jesus Christ. To be accepted of the Beloved and to be accepted in the Beloved is the supreme yearning of every honest heart.

Psalm 105. The Lord does great things without number to them whom He loves, and the statutes and laws that He gives them are among His choicest gifts. Their purpose is not to circumscribe our lives, but to prepare us for still greater blessings from His bountiful hand. "The blessing of the Lord, it maketh rich, and he addeth no sorrow thereto."

Psalm 119. This is the longest song in the Bible. There are twenty-two letters in the Hebrew alphabet. The author divides this song into twenty-two sections, and starts the eight lines or verses in each section with a letter of the alphabet, thus giving us a song of one hundred seventy-six verses. The whole song is devoted to expressing appreciation for, and devotion to, the Word of God.

The psalmist does not divide the teachings of the Word into essentials and non-essentials. He does not even hint that he could live a fuller life by rejecting the portions of the Word that he doesn't like as we find some would-be Christians doing at the present time. But it looks to me that he loved the Lord so much that he loved all His commandments, too. And it isn't hard to do the things that you love to do.

Those who walk in the law of the Lord will never have their feet or hands or heart contaminated by the corruption of wickedness that there is in the world. It is possible to be clean in a dirty world. We not only need to have our garments washed in the blood of the Lamb; we must keep our garments unspotted. If we do, we shall walk with Him in white. Such are the blessed of the Lord.

Keeping the testimonies means continued obedience to them, and such efforts betoken a seeking after God with the whole heart. He who runs in the way of evil men is not seeking after God.

The way of the Lord is perfect, sought out by all them that have pleasure therein. They do no iniquity (inequality). They do to God and others as they would have God and others do to them. Man's ways are always unequal; only God's ways are equal.

As he thinks of the beauty of holiness, he expresses an ardent wish and desire that his ways might be directed to be according to His statutes. It is a law of God that you can have anything you want if you have sufficient craving for it. Why then am I so different from what I should be?

CHRISTIAN PRINCIPLES OF JUSTICE

Psalm 72:1-8; Romans 12:17-21; Ephesians 6:1-9; I Peter 2:18, 19; Colossians 3:18-4:1

Lesson for September 4, 1949

Golden Text.—Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.—Colossians 4:1.

Psalm 72. In this psalm David expresses himself concerning the kind of a king that he wanted Solomon to be, and prophetically

describes the kind of a king the Messiah would be.

If there is anything of which we can be sure, it is that God is no respecter of persons and favors not the rich because they are rich, nor the poor because they are poor. There are things that are right and things that are wrong, and it matters not who does them. There was a time in the life of David when he got the foolish idea, common then among eastern monarchs, that the king could do no wrong. He acted on this theory in the case of Bathsheba and found out that the judgment of God was severer on him than it would have been on some poor fool, for by his position and prestige he had given great occasion to the enemies of God to blaspheme. From that day the sword never left his house. It is intended that officers of the law administer justice and protect the good from the depredations of the evil. Sometimes they fail to do so, or may themselves become the depredators, but the justice of God is unchangeable and inescapable. Our sins will find us out, and our labors in the Lord are never without desirable fruits. But there is always a period of time between the sowing and the reaping.

Romans 12:17-21. When a man does me evil and I repay in kind, there are two evils standing in the account against me, but if I return good for evil, there is but one. The evil that another man does never justifies the evil that I do. Two sick men do not equal one well man.

Honesty or excellence implies living on a higher plane of morals than the people of the world do. Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no wise enter the kingdom of heaven, and the scribes and Pharisees lived on a higher plane than did the rest of the world. If judgment begin at the house of God, where shall the sinner and the ungodly appear?

It is not always possible to live at peace. Some people just refuse to let you do it. It takes two to make a fight, but it also takes the willingness of two to live in peace and harmony. Many a man would gladly live at peace with his wife, but she just won't have it; many a woman would gladly share her love and good will but her husband will have none of it. That does not excuse either you or me from doing our utmost to live at peace with our families, our neighbors, and with the world at large. But how long shall I stand this meanness and abuse? Doesn't the worm have a right to turn? When God sees that you have had all of that that you need for your own spiritual good, He will remove and punish the troublemaker. And if you have been praying for them who despitefully use you and persecute you, He may even save such and turn them into a beloved brother or sister. Retaliation never wins, but returning good for evil may.

Ephesians 6:1-9. Among the children of men there are necessary relationships. The parent is under obligations to provide for the child; the husband is under obligation to protect the wife; and in return both the wife and the child are under obligation to respect and obey the father; and in the case of the child, the mother. To do as you would,

whenever you would, is not possible in this world. Even Adam could not have done so before God gave him Eve. He had to adjust himself to his environment. It was less so after Eve came. The more people there are the less each individual can express that individuality, and the more each one must adjust himself or herself to fit into human society.

Then there are masters and servants. Few of us are qualified to be masters, and many in that position are unfit for the role they have to play in human society. But the servant who obeys only under compulsion, or at best, half-heartedly, is neither fit for service nor mastery. He is a misfit which we must learn to endure, but should never imitate.

Whether bond or free, my time is the Lord's and the work I do needs to be done as unto Him. If we were always aware of God's authority and watchfulness over us while we are toiling here below, we would not act so mean towards our fellow laborers.

I Peter 2:18, 19. You say that the man you work for is hard to please and that he is unfair. Perhaps he is, but might it not be a good plan to try harder to be a good worker yourself. It is surprising how the other man's faults disappear when you have corrected your own.

Colossians 3:22-4:1. Do saints need this counsel? Assuredly so. If they did not, Paul would not have written as he did. The fact is that we have many things to learn in human relationships before we can look the Lord in the face every night and say, "Lord, I didn't make any error today. I did everything just right. But have pity on some of the others; they have so much to learn."

HE WAS SOMEBODY'S BABY

Dear Parent . . .

That man who asked you for a "handout" the other day . . . did you get a good look at him?

He probably looked like any other tramp to you. A red face, seamed and lined from years of suffering and hardship, covered with a three days' stubble . . . eyes bloodshot and shift . . . threadbare clothes, torn and ripped, and undeniably filthy . . . shoes (if you could call them that) worn to tissue-thinness by his aimless wanderings in the city. You noticed the dejected slump in his shoulders, the clumsy fumbling of his grimy hands, the barely audible mumble of his voice as it came to you through yellowed and broken teeth.

All of these items you probably "took in" at a single glance. But, no matter how observant you were, **you did not see him at all!** What you saw was only the house he lives in, much the worse for wear. The real person you did not see.

Once that person inhabited a body as young and clean and sweet as that of your own child. Once he manifested the innocence and exuberance now seen in your youngster. Yes, dear parent, that tramp—filthy, homeless, and friendless—once **was** a little child. Perhaps he even went to Sunday school.

Obviously something happened somewhere along the line. Not all at once, of course,

but gradually, imperceptibly. Maybe his parents lost interest in going to church. Then, because children always follow the example of their elders, he lost interest in Sunday school. His attendance became sporadic, then stopped altogether. Perhaps his parents no longer cared. They were too busy having a good time. Perhaps they said, "Let the child make his own decision." And the child, treading in the footsteps of his parents, decided against God.

Look at him today. If his parents could have seen the future, how zealously would they have guarded his spiritual prerogatives—his right to a saving knowledge of the Lord Jesus Christ!

Today the tramp is hard, cynical, embittered. A few short years ago he was soft, tender, ripe for the Gospel of God's love and grace.

Parents, we don't mean to say that every child not in Sunday school will turn out to be a tramp. Nor will every child not in Sunday school grow up to be a criminal. BUT—and we must face these facts squarely—vagrancy and crime are on the increase at a horrible rate.

Do not sin against your child. Give him every encouragement in things spiritual. **Take** (don't **send**) him to Sunday school every Sunday. Urge him to read God's Word, and to pray every day . . . and be sure you set the example.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

What your child will be ten or twenty years from now depends upon your care over him today. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

The Sunday school has classes for all ages, manned by consecrated teachers. The Bible, "the Book for today," is the textbook. All of the lessons are Bible-centered, alive, fascinating. Come next Sunday! Bring the children!—Tract prepared by Greater Chicago Sunday School Association, Chicago, Ill.

LANCASTER SCHOOL (Continued)

A few faculty changes have been made for the 1949-1950 term at the Lancaster Mennonite School. J. Lester Brubaker, teacher of English and music, has one year's leave of absence to continue his schooling.—Mrs. Ellen Keener Eshleman and Donald Jacobs have been secured as new teachers.

As said above, this is a local school, but that is only in administration, for we have a large number of students coming from neighboring conferences and some from other states. We are very glad to welcome students from other conferences and give them the benefit of the academic and religious training offered here. We shall be very glad to answer any letters of inquiry from church leaders, pastors, and parents concerning the standards and courses of study offered at the Lancaster Mennonite School. Please address all such inquiries to Lancaster Mennonite School, Route 4, Lancaster, Pennsylvania.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

The topics under Unit VIII are entitled, "Principles of Moral Living." The first of these was published in last month's issue, July. We have had also the second one "The Application of Sobriety" in the same issue. The August number adds two more topics under the same unit. The third one is, "The Exercise of Godliness," and the fourth is, "The Cultivation of Sincerity."

These principles of moral living are worthy topics of our thoughts. We may not only estimate the value, but we may look into how these values may become a part of our experience and become increasingly true in our daily conduct before God and men.

Unit IX is entitled, "Problems in Christian Living." Under this unit there will be five topics. Two of them will be found in this issue. They are for Aug. 28, "The Christian and His School Problems" and for Sept. 4, "The Christian and His use of Leisure Time."

It is well to learn early to face our problems with the purpose of solving them all, by the help of God, in the way in which God intends we should solve them. There is a right solution for every problem, a right answer to every question that arises in our life. But the careless and indifferent soul will drift along without seeking the right answer and will be overthrown in the way of life and lose the rich blessings in store from God. The fact that we live in a world of evil means that if we would not be swallowed up by that evil we must find a way to meet the issues of life before us in God's way. We can obtain counsel from the Scripture and from faithful Christians, but that will not solve our problems unless we learn to apply the counsel in our own experiences. The words of the poem entitled the "Psalm of Life" are true and will need to be considered if we make a success of life:

Tell me not in mournful numbers
Life is but an empty dream,
For the soul is dead that slumbers
And things are not what they seem.

Life is real; life is earnest;
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.—Sel.

THE EXERCISE OF GODLINESS

I Timothy 2:1-10

Topic for August 14

MOTTO

"Exercise thyself rather unto godliness."

MEDITATIONS ON THE TOPIC

I. Exercises Promoting Godliness, or Christian Piety. Paul recognized the futility of being engaged in all kinds of superstitious observances such as "forbidding to marry," "commanding to abstain from meats," "prophane and old wives' fables," etc., with the vain thought that such observances would bring some virtue or credit or special reward. The Lord is pleased with those who exercise themselves rather in carrying out the virtues that spring from the heart that has been renewed in Christ and is being prompted by the Word and Spirit of God to bear fruit that follows in the life of those who "call on the Lord out of a pure heart" (II Tim. 2:22). This means that we "follow after righteousness, godliness, faith, love, patience, meekness" (I Tim. 6:11). There is a need, in the first place, that we receive the means of grace in Christ by which we are made "partakers of the divine nature" (II Pet. 1:4). Following this experience, we need to "give all diligence" in exercising ourselves in the virtues that belong to such an experience. II Pet. 1:5-8. It is a spiritual exercise rather than a bodily exercise. "For bodily exercise profiteth little; but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come" (I Tim. 4:8).

To godliness belongs every Christian grace. In fact, we can sanctify the Lord God in everything we do whether that thing is an outward deed or an inward act of devotion. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

There is such a life that does not take God into account in anything. The Lord instructed us, "Seek ye first the kingdom of God, and his righteousness; and all these things [of earthly need] shall be added unto you" (Matt. 6:33). Not only may we exercise ourselves unto godliness in our regular prayer and Bible reading and church attendance and worship of God in public or private; but we may exercise ourselves in the principles of truthfulness and honesty and in seeking the welfare of others in our daily conversation and business and social life. A life that goes through the forms of religion or of superstition, in professing to have fellowship with God while the fruits of the life is a constant indulgence in sinfulness and lust—such is a great lie in the sight of God and men and can not be acceptable however great the exercises may be in religious pretensions. I John 1.

II. The Text.—I Tim. 2:1-10.—This passage gives instruction concerning the objects of the prayers of the believers as well as the becoming life of those who pray, harmonizing with the godliness that should characterize their profession. "Holy hands without wrath and doubting," as well as "modest apparel with shamefacedness and sobriety" are but fitting accompaniments of the life that is exercised unto godliness.

OUTLINE STUDY

- I. The Term.—Rom. 8:29.
- II. The Mystery of Godliness.—I Tim. 3:16.
- III. Things to Shun and Things to Pursue.
 1. Babblings.—I Tim. 4:7.
 2. The peaceful life.—I Tim. 2:2.
 3. Adornment.—I Tim. 2:10.
 4. Teachers of a fractional Gospel.—II Tim. 3:5.
 5. Godliness with contentment.—I Tim. 6:6.
- IV. Peter's Instructions.
 1. Add to your faith.—II Pet. 1:6.
 2. Exercise in the light of the age.—II Pet. 3:11.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Godliness."
2. Godly Bible Characters.
3. Who Should Be Godly?
4. Professing Godliness.

For Seniors

1. Form Without Power in Godliness.
2. The Power of a Godly Woman.
3. Godliness in the World's Twilight Hour.
4. The Mystery of Godliness.
5. God Revealed in Man.

PERSONAL THOUGHT

Godliness is a service toward God of reverence and godly fear which is acceptable with Him in Jesus Christ. May this be our full desire and exercise.

SEED THOUGHTS

Let us learn upon earth those things which prepare us for heaven.—Jerome.

Growth in piety will be manifest in more usefulness and less noise; more tenderness and less scrupulosity; more steadfastness, peace, humility; more resignation under God's chastisements, and more patience under man's injuries. When the corn is full in the ear, it bends down because it is full.—Sel.

Religion is the fear and love of God; its demonstration is good works; and faith is the root of both, for without faith we cannot please God; nor can we fear and love what we do not believe.—Penn.

The soul of the Christian religion is reverence.—Goethe.

Only for Jesus! Lord keep it ever
Sealed on the heart, and engraved on the life;
Pulse of all gladness, and nerve of endeavor,
Secret of rest and the strength of our strife.
—F. Havergal.

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my love; my Lord, I pour
At Thy feet its treasure-store;
Take myself and I will be
Ever, only, all for Thee.—Havergal.

THE CULTIVATION OF SINCERITY
Joshua 24:14, 15; II Corinthians 2:14-17;
Ephesians 6:24.

Topic for August 21

MOTTO
"Sincere"

MEDITATIONS ON THE TOPIC

I. Sincerity and Its Cultivation. Sincerity suggests the absence of hypocrisy. There is no acting or playing of a part that does not truly exist. The words spoken are meant to express the truth that is in the heart. The actions of the social life or the business life are upright and honest without deception or untruthfulness. When such an one worships God in songs, in prayers, in observance of ordinances, there is no double acting by outward forms and words while within there is a lack of truth and real devotion to God. The teacher or preacher who gives words of exhortation exemplifies what he or she speaks to others. The parent does not deceive the child by words and acts that when the truth comes to light will take away the confidence of the child.

The way to cultivate sincerity in ourselves and others is a vital thing for us all. Sincerity must begin by the honest confession of all insincerity. Honesty must begin in our relation to God by a wholehearted repentance and confession of all sin and a genuine surrender of all known self-will to God who is given right of way in everything we have and are. Such an attitude to be carried out to its fullest extent means that honesty in words and actions must be fulfilled in our relation to fellow men. Purity of conscience must be guarded in our life lest we make shipwreck of our faith in its relation to God. I Tim. 1:19. Those who have swerved from a pure heart and a good conscience turn aside unto vain jangling as well as other works of darkness in their relation to God and men. I Tim. 1:5, 6. Those who want to cultivate sincerity will seek earnestly to know all the will of God and will walk in all the light that is shed on the pathway of life. I John 1:7. When the truth is revealed, at once there must be a response to act upon knowledge obtained. God takes pleasure in revealing His light of life to those who earnestly desire the truth to obey it. "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17). Those who sit under the sound of the Gospel from time to time and do not respond to the teaching by an actual obedience in heart and life, bring a dimness into their moral sense and lose out in their sincerity. But those who respond conscientiously in all things make real progress and have the pathway illuminated more and more. Prov. 4:18.

II. The Text.—Josh. 24:14, 15.—Here Israel is exhorted to serve God in sincerity. This cannot be as long as they fail to put away the strange gods which are among them. There must be a definite decision for one's self regardless of whether others choose differently or not.

II Cor. 2:14-17.—Here the same Gospel has opposite effects in different individuals. To one who sincerely receives the Gospel there is a "savour of life unto life"; while to those who refuse the truth it becomes a "savour of death unto death."

Eph. 6:24.—This benediction may well fall upon all who serve in sincerity.

OUTLINE STUDY

- I. God's Command to Sincerity.—Deut. 18:13.**
- II. Israel and Sincerity.**
 1. Blessing pronounced.—Ps. 119:1.
 2. Lack of sincerity in trade.—Prov. 20:14.
- III. Paul's Injunctions to Churches.**
 1. Philippian Church.
 - a. Sincerity until the day of Christ.—Phil. 1:10.
 - b. Avoid murmurings—to be sincere.—Phil. 2:14, 15.
 2. To the Corinthian Church.
 - a. To share sincerely in the Lord's work.—II Cor. 8:8.
 - b. To celebrate a sincere communion.—I Cor. 5:8.
 - c. To preach Christ sincerely.—II Cor. 1:2.

IV. Paul's Encouragement to Individuals.

1. Titus.—Titus 2:7.
2. The membership at Ephesus.—Eph. 2:24.
3. All Christians everywhere.—Eph. 2:24.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Sincerity."
2. Warming People's Hearts with a Sincere Smile.
3. Kind Words and Kind Intentions.
4. Men Who Treated Jesus Insincerely.
5. Loving God Sincerely.

For Seniors

1. The Relation of Murmurings and Disputings to Insincerity.
2. The Rewards of Walking Without Pretense.
3. Sincerity in the Life of the Apostle Paul.
4. The Mature Christian's Sincerity—A Safe Pattern for the Young.

PERSONAL THOUGHT

When I live in the way of sincerity I open my life to the best I can find for my relation to God and men.

SEED THOUGHTS

The whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self-mutilated, self-paralyzed.—Coleridge.

Sincerity is no test of truth—no evidence of correctness of conduct. You may take poison sincerely believing it the needed medicine, but will it save your life?—Tyron Edwards.

THE CHRISTIAN AND HIS SCHOOL PROBLEMS

I Timothy 4:6-16; 6:20

Topic for August 28

MOTTO

"Do all to the glory of God."

MEDITATIONS ON THE TOPIC

I. The Topic.—The Christian is living in the world but is "not of the world" (John 17:16). All his life long he needs to discern between what is pleasing to God and what is not pleasing to God. He is living "as unto Christ" (Eph. 6:5). He is seeking to glorify God in his body and in his spirit which are God's. I Cor. 6:20. And while he is passing through life the aspects of life bring to him different phases of the question, "Is this right?" or "Is this wrong?" So in the period of life when the matter of schooling is the order of the day to prepare for future usefulness, there will be questions arising concerning the ideals of schooling and how we should meet the differences between us and those who do not share our convictions of God's revealed will.

While some of the problems become the responsibility of parents and guardians, many of them come to the pupil who meets the circumstances of school life and work while in school. What shall I learn? Is my teacher qualified spiritually to give me the right instruction concerning the moral and spiritual questions that he may deal with? How shall I receive his instructions in such matters if he is not qualified spiritually? What activities shall I engage in to the glory of God? What is not to God's glory? How shall I meet the issue for my own conscience if my teachers and fellow pupils do not agree? How can I let my light shine the more brightly so that I can win their respect even if I cannot win them to my views?

Even in a Christian school of our own church provision, there are differences of ideals because of coming from different religious surroundings. Perhaps some have higher standards of Christian life than others along some lines. We must learn not to low-

er our standards for the sake of being like others. We must live out our convictions. (Phil. 4:9). We cannot raise others to a higher level of life by dropping below our own understanding of right and wrong. Heb. 10:24; Rom. 16:17; II Thess. 3:6. We must learn to accept new light and higher standards than we have lived in some other environment if we are to grow spiritually while learning other things belonging to school experiences.

II. The Text.—I Tim. 4:6-16.—A good minister reminds people of false teachings as well as right teaching. Youth may be an example of the believers. A faithful minister or teacher does not neglect the discharge of his calling but gives himself wholly to his commission.

OUTLINE STUDY

I. The Need for Training.

1. The fear of the Lord is the beginning of knowledge.—Prov. 1:7.
2. Diligent teaching necessary.—Deut. 6:7.
3. Training determines a child's end.—Prov. 22:6.
4. Repetition and continued training.—Isa. 28:10.
5. A child is under teachers.—Gal. 4:1, 2.
6. Parents are responsible for their children's training.—Eph. 6:4.

II. Some Blessings of Wisdom.

1. Wisdom preserves one who has it.—Prov. 4:6.
2. Wise men continue to lay up knowledge.—Prov. 10:14.
3. Wisdom is the principal thing.—Prov. 4:7.
4. Wisdom in the end.—Prov. 19:20.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Faithful."
2. Honoring Father and Mother in Home and School.
3. Ways in Which I May Please My Teacher.
4. How I Should Treat Other Pupils.
5. Being a Christian in the Classroom and on the Playground.

For Seniors

1. The Responsibility of Parents in Solving School Problems.
2. The Responsibility of the Church in Supporting Its Young People in the Schools.
3. Marks of a True Christian Pupil (or Student).
4. Present-day Evils in Public Education.
5. The Christian Student Facing School Problems in the Spirit of Christ.

PERSONAL THOUGHT

As a Christian in school, do I conscientiously fulfill my duty in relation to God and consecrate myself to do my best for the improvement of mind and talents for the glory of God?

SEED THOUGHTS

There is no royal road to learning. Only by diligence in study and persevering effort can one become a scholar.—Sel.

Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Go, labor on; 'tis not for naught;
Thy earthly loss is heav'nly gain;
Men heed thee, love thee, praise thee not;
The Master praises:—what are men?

Go, labor on; your hands are weak;
Your knees are faint, your soul cast down;
Yet falter not; the prize you seek
Is near—a kingdom and a crown!

Toil on, and in thy toil rejoice;
For toil comes rest, for exile, home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold, I come!"

—Horatius Bonar.

Teach Me the Truth

Teach me the truth, Lord, though it put to flight

My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break

In casting out the falsehood for the true;
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear

The rocky path that opens out to me:
Rough it may be, but let the way be clear
That leads to Thee.

Teach me the truth, Lord. When false creeds decay,

When man-made dogmas vanish with the night,

Then, Lord, on Thee my darkened soul shall stay,

Thou living Light.
—F. L. Green, in "Poems With Power."

THE CHRISTIAN AND HIS USE OF LEISURE TIME

Matthew 12:43-35; Luke 12:35-48;
Ephesians 5:16

Topic for September 4

MOTTO

"Redeeming the time."

MEDITATIONS ON THE TOPIC

I. Using Leisure Time as a Christian. Time is considered from various viewpoints by people who have various estimates of what is most important in life. A man with one-sided vision will estimate the value of time from the angle of what he considers useful to his particular hobby or life aim. The Christian views life from the viewpoint of the Creator who has given us a revelation of values from the eternal outcome of things.

To the Christian, time is a gracious gift from God to be used in our days of earthly probation for the highest returns possible against the time of our account before God. All that we have and are come as a gift from the hand of God. Our time, during the period of life on earth, is like a stewardship. In this stewardship we should regard time as belonging to God. He has entrusted us with a span of life shorter or longer according to His love and wisdom. This, true wisdom would teach, should be spent for the highest returns possible. Though God has made us subject to human limitations, we should, nevertheless, avail ourselves of all that is in our power.

As we think of leisure time, it seems to be time which we have from the regular routine of work to choose to use as we think fit. Such leisure, belonging to God, cannot be spent in empty vanity. Granted that we may need rest or change, that rest or change in the relaxation of body and mind should fit us for better service when it has been spent. Vain idleness makes a drain upon our resources of life which, like lustful indulgence and various kinds of dissipation, wastes the Master's goods and makes our account a guilty embezzlement of God's entrustments. We will need to meet the same sentence as that given to the one who laid up his pound in a napkin, "Thou wicked and slothful servant." From such a viewpoint may we seek heavenly wisdom to use all our time in a way that brings glory to God and a blessed reward to us who have used it.

II. The Text, Matt. 12:43-45.—Here was a man whose house was empty, swept, and garnished after the unclean spirit had gone out. It only afforded a chance for the seven other spirits, still more wicked, to enter.

How much better if this house would have been occupied with the Spirit of God!

Luke 12:35-48.—This passage illuminates a faithful servant who is ready for the return of the Lord and also the servant who misused the time of the Lord's absence only to be caught unprepared for the Lord's return.

Eph. 5:16.—In light of the evil times in which we live, we need to make extra effort to "redeem the time." That is, we should use every moment to the highest profit.

OUTLINE STUDY

I. Biblical Understanding of Time.

1. Time is God's gift to us.—I Cor. 3:22, 23.
2. Human toil is honorable.—I Thess. 4:11; Ex. 20:9.
3. The body needs refreshing.—Eccl. 5:12; Mark 6:31.
4. Time is needed for preparing talents.—II Tim. 2:15.
5. Account is to be given to God for use of time.—II Cor. 5:10; Luke 12:48.
6. Christian purpose to cover all of life.—I Cor. 10:31; Rom. 12:1; Matt. 6:33.

II. Principles for the Use of Time.

1. Use as stewardship trust from God.—Luke 12:42-48.
2. Make positive use of all time.—Matt. 12:43-45.
3. Make use of every moment.—Eph. 5:16; Col. 4:5.
4. Choose the best things.—Neh. 6:3; Luke 11:42.
5. Always pleasing unto Christ.—Heb. 13:21; Col. 1:10.
6. Guide with life purpose.—Phil. 1:21; I Cor. 10:32.

III. Ways to Use Leisure Time.

1. Meeting the needs of the body.—Eccl. 5:12; Mark 6:31.
2. Training the talents to serve.—Ps. 90:12; II Tim. 2:15.
3. Developing the full personality.—Luke 2:52.
4. Retiring for prayer.—Mark 1:35; Luke 4:42.
5. Seeking Bible study.—Acts 11:26; 17:11.
6. Opportunities for witness.—Acts 18:26.
7. Supporting church activities.—Rom. 16:3, 4; III John 5-8.
8. Meeting the needs of the family.—Prov. 22:6; 13:1; II Tim. 3:15.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Pure."
2. Building a Strong Life:
 - a. By taking care of my body.
 - b. By reading God's Word.
 - c. By talking with God.
 - d. By reading good books and papers.
 - e. By choosing good friends.
 - f. By training my talents.
 - g. By loving my Lord and His church.

For Seniors

1. Our Time, a Stewardship Trust.
2. Guides for Using Our Leisure Time.
3. Improving Our Leisure Time Group Activities.
4. Realizing a Positive Life for God.

PERSONAL THOUGHT

Whether we spend our time in eating or drinking or working or sleeping or reading or writing or talking or playing or visiting or whatsoever, it becomes us, as Christian stewards, to do all to the highest service for our Master.

SEED THOUGHTS

Those who know the value of time use it in preparation for eternity—Dugnet.

Time is the warp of life; oh, tell the young, the fair, the gay, to weave it well.—Sel.

There is not a single moment of life that we can afford to lose.—Goulburn.

Leisure is time for doing something useful, and this leisure the diligent man will obtain, but the lazy man never; for a life of leisure and a life of laziness are two things.—Franklin.

SHE FELT ALONE

A little girl was in an orphan's home and it was observed that she never cried. One day one of the matrons asked her, "Why do you not cry? I have never seen you cry." The little girl replied, "I have no one to cry to since Mamma died."

It was a glorious thing for every Christian that Christ said, "Lo, I am with you always," meaning every day, under all circumstances. The Christian can cry to Him, call upon him, trust in him, and share with him whatever joys come into life.—Baptist Standard.

DEBTS FORGIVEN

In a Scottish village lived a doctor noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink: "Forgiven—too poor to pay." His wife, who was of a different disposition, said: "These accounts must be paid." She therefore sued for the money. The judge said: "Is this your husband's handwriting in red?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain the money where he has written, 'Forgiven.'"

So when Christ says, "Thy sins be forgiven," we are released from our spiritual debts.—Selected.

CHRISTIAN DOCTRINE

(Continued from page 242)

happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (vv. 25-27). Both Jews and Gentiles have now the same privileges in Christ. There is a mystery now in existence, that of making one family of both Jews and Gentiles. Ephesians 2:13-22; 3:1-12. This is the present relative position, that the Jews have access to God through faith and in the Spirit the same as the Gentiles. There is but one family of the elect, and they are those who believed in the Lord Jesus Christ. The fullness of the Gentiles coming, as according to the mystery stated by Paul, will see the reverse of the present time when the Jews will be found in the place of favor and the Gentiles accepted among them by faith. But neither Jew nor Gentile will be accepted into the favor and family of God without faith in Jesus Christ the Son of God.

The term, "kingdom" is found only once in Romans. Romans 14:17. The kingdom is one of a life which is charitable and righteous. While Paul does not mention the restoration of a kingdom and the reign of kings, he sees the restoration of a nation into a special relationship with God and the Lord on the basis of faith and righteousness. There are mysteries yet to be known in God's own time and order.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

COLLEGES OPEN ATTRACTIVE DOORS

A wise man will . . . increase learning.—Solomon.

Usually, "World News" section of the Monitor sets apart some space in the interests of "Education" and our "Church Schools." This Church periodical is deeply interested in these institutions, as well as in the young people of the Mennonite Church. Also, we feel that it is of great value to stress the "increase of learning" for the Church—old and young alike. When men stop learning they die from the neck up, but their funeral is merely a postponed affair.

A wide-awake friend of the writer prays daily this prayer, "Lord, keep me alive as long as I'm living." Sir W. Temple says: "Learning passes for wisdom among those who want both." Learning is a wealth to the poor, an honor to the rich, an aid to the young, and a support and comfort to the aged. Lately a farseeing father spoke thus: "I'm giving my youngsters a good education; things in the world don't look too roseate, a good education can't be taken from them."

Milton states the end of education in a good way. "The end of learning is to know God, and out of that knowledge to love Him, and to imitate Him, as we may the nearest, by possessing our souls of true virtue." Biblically stated, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

In the event that some reader belongs to this class, it will not pay him to read much further. Powell writes thus: "He who has no inclination to learn more will be apt to think that he knows enough." Lately, the writer enjoyed listening to a spicy address by Prof. Maurice T. Brackbill, at the College Class Day exercises, of Eastern Mennonite College. He kindly responded to our appeal and allowed us to use the same in the interest of our three schools, as well as all other educational institutions. Read it—you will like it.

VALUE OF A COLLEGE EDUCATION

College Forty-niners, High School Seniors, Students, Fellow Faculty Members and Friends: I wanted one of the class to speak on this subject. Instead, they assigned it to me. I thought it would be better for a satisfied customer to extol the wares of Eastern Mennonite College than for one of its salesmen to do it. But it just might be that they are not satisfied. I hope they are not, for a college education ought to make a student dissatisfied if he isn't that way or keep him dissatisfied if he is that way.

Dissatisfaction is a prerequisite for success. If I had been satisfied when I came here thirty years ago, and ever since, I wouldn't have a laboratory, I wouldn't have an observatory, I wouldn't have a Starrywood, and I wouldn't have a Queen of Starrywood. Why, I wouldn't have a job here at all nor anywhere else that would be worth much. A college education, I say, makes one dissatisfied. It increases thirst for knowledge rather than quenches it. It puts an urge on the student to learn more and do better. Herein lies one important value of a college education.

There are some parents who see a value in college training. When I was a boy there were only two college graduates in our freundschaft, a medical doctor and a veterinarian, and no others that I knew of had even gone through high school. Education was rather frowned upon in the church, and I heard plenty of warnings, indirectly, against higher education. So I came by my schooling rather slowly, and

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

gingerly, largely on my own initiative. I had to trail blaze my way in the face of real and imaginary dangers. And I believe the chief reasons that I got an education and remained in the Mennonite church are my lifelong prayer for divine guidance and my parents' prayers for me. I would like to pay a tribute here tonight to my father and mother. I suppose it was due to their faith in me and in the Lord that they encouraged me when I talked about going to school: high school, normal school, college and university. Not once do I recall that they tried to dissuade me. Even when I left them alone on the farm they said I should go. I remember that when I told my father I would like to teach school he said, "Well, teaching is a steppingstone to something else." And it often is, and not too large a percentage of teachers remain in the profession. Somehow I have not yet gotten off the steppingstone, and I have no great desire to do so. I wouldn't mind teaching five hundred years longer. In paying this tribute to my parents I pay tribute also to all the fathers and mothers here tonight, and many who are not here, who have encouraged their sons and daughters, and perhaps have helped to make it possible, to obtain a college education. And, of course, I am speaking now of a Christian college training such as we are trying to give to students here. I believe it does have value, and it brings tears to my eyes when I think of our parents who did not have college training themselves but desired us to have it. Forbid it, Lord, that, enjoying these advantages, we should regard ourselves superior to them.

If you would compare the graduation photos of these Forty-niners with their photos two to four years ago you would probably see some differences, but differences hardly due to a college education. They are due largely to time and good meals. For the most part, a college education makes changes in a student that are evidenced only in word and deed. And if a college graduate keeps quiet and does nothing, you quite likely can't tell by looking at him whether he ever went to college or not. And even if he does talk and work it might not be too evident that he holds a collegiate sheepskin. Indeed I am very much of the opinion that the highest type of a college education is not conspicuous, just as the highest art of living tends to conceal itself.

Education, like a watch, can have its greatest value in the case. If I wanted a dependable timepiece I would prefer a 21-jewel movement in a plain chromium case rather than an old-fashioned Ingersoll in a 24-carat gold case studded with diamonds. In other words I would rather have the jewels in the works than in the case. The same thing can be said of an education. And herein lies one of the virtues of an education. A good education does not put itself on parade. It is too busy with other matters. It is a thing of service and being, and not for show. I think Alexander Pope had a similar idea when he said, as nearly as I can recall the words:

"Men of sense taught others as though they taught them not,
And things though new proposed as things forgot,
And spoke though sure with seeming diffidence."

Jesus is a good example of this. He very seldom made any display of His authority, and yet He spoke with the greatest authority of all time.

I shall go a step further. A truly educated person is hardly aware of it himself, and scarcely considers himself educated. The more one learns the more one discovers there is yet to

learn. The more one knows the more remote to him lies the end of all knowledge, if end there is. And so, relatively, the more educated one becomes the more ignorant, and with it a proportional humility. One of the values of a true education is humiliation in one's own esteem. I must admit that education does not affect all students this way.

There are a number of values in a college education that I might enumerate briefly: It should give a student increased range and quality of service, a broader foundation for any trade or profession, a more comprehensive view of life and the world, a fuller sympathy with others, a more adequate basis for a philosophy of life. It should give him greater enjoyment, it should take drudgery out of work, put a glory in the commonplace, make possible a peace that comes with understanding, and it should give him a grist for his mind when he is alone. It should also give him more words, and a way with words, more word-power, more thought power, which is the greatest power on earth.

There are some values I have observed the past thirty years which have made obvious changes in the lives of students here at E.M.C. I have seen students come here with faces sour as a pickle and go away with a smile. I have seen students come here distrustful and suspicious and go away with faith in their vision. I have seen students come here with no outlook and no dreams and go away with purpose and hope. I have seen students come here rough-hewn and go away smoothed down (or up) a little. I have seen students come here of the blunt, outspoken, and unthinking sort and go away with some reserve and discretion. I have seen students come here who are unfriendly and retiring and go away with a bit of congeniality and agreeableness. I have seen students come here who were slouchy and careless and go away with a bit of tidiness and neatness about them. I have seen the superior, cocksure sort of student come here and go away with some modesty and humility. And more important than all of these, I have seen students come here, many of them, conscious sinners, and having found salvation go away with an abiding peace in their hearts.

The Bible attests the value of a college education. I shall mention a few men who had it. Moses had studied all that the highest schools of Egypt taught. I am sure he studied geometry and trigonometry and for all I know he might have contributed some theorems and techniques to those subjects. And on top of all that Egyptian culture, Moses had a postgraduate course for forty years in the "university" of Midian, and I like to think that he wrote as his thesis for a doctor's degree, if we may call it that, that fascinating philosophical drama, Job. David was very well educated. He said that he knew more than all his teachers. Paul had reached the top rung of rabbinical training, and yet he had to take considerable graduate work in the "seminary" of Arabia. That was Paul's Midian. And Jesus after thirty years of training was an "intern" for forty days in the countryside. I say intern—you know, of course, He was a physician. The Bible nowhere discounts a higher education of the right sort, but it certainly berates the false and high-brow variety.

Some of our young people really know a college education has value and they are willing to make every sacrifice necessary to obtain it. About ten or eleven years ago we had a student who by the end of his last year was eking out an existence on pancakes made without grease and without nearly everything else that goes into pancakes. I heard of a boy who put himself through college selling peanuts and he lived on peanuts until within a few weeks of graduation. His mother got his diploma. I heard of another who was determined to get an education if he had to sleep in a barn and live out of a tomato can. These are extreme cases. In contrast are those students who have their way paid, have every comfort and advantage, plenty of spending money and even a car, but who dawdle away their time in play and trifles and complain constantly about the meals

and the rules. They are not getting a college education, they are getting around it.

I believe a college education of the right sort has value, great value, and I can think of nothing comparable in value that I can serve as a substitute. It may cause some inconvenience, delay in life plans; it may incur indebtedness and much hard work; but I am confident it will pay large dividends in the future in quality of Christian service and quantity of human happiness. I sincerely hope it will do all that and more for these College Forty-niners.

THE PRACTICAL NURSE

I was sick, and ye visited me.—Jesus Christ.

Today, in a definite way, there is a return to the "Practical Nurse." In a multitude of stricken households, the practical nurse is giving a remarkable demonstration of her usefulness. Both in the United States and Canada, there are some threescore and more training centers that graduate these vital workers. This is one answer to the nursing crisis. There is a marked shortage of nurses to take adequate care of the sick in our homes and hospitals. Also the higher rate of the more highly trained R.N. makes it well-nigh impossible for the man in the lower wage bracket to procure a nurse. In many a home the practical nurse is a memorable figure.

In past decades relations, neighbors, fellow church members rendered such service. In former times there were more unemployed people. There were more girls around the home and in farm circles. Today, most people seek regular employment. This makes it all the more difficult to obtain proper nursing help. When a new babe arrived, mothers, mothers-in-law, aunts, sisters, and nieces assumed the task of taking care of both the mother and child. Frequently, in these more heavily engaged days the mother and child come home from the hospital to be seriously neglected. Added to all this there is a marked disinterest in the welfare of others. It is so much easier to dig into the pocket and pay the other person to do the work. But—this other person must be found. Here is where the practical nurse is a veritable Godsend.

The task of getting someone to assist in the sickroom becomes a nightmare to pastors, relations, husbands and everybody. This is why the task of the "Professional Nurse," and the "Practical Nurse" are so greatly needed. Quite often it is easier to pay the money than to do the work. The husband must be at the office, in the shop or the factory. The farmer must be in his fields.

Numberless householders in many localities face all these problems daily. This calls for numerous "Community Nursing Bureaus." Such agencies assist in a systematic way. Such a bureau in Detroit has some 275 nurses on its roster. Not too many for the size of this great American City. But this number does many a good Samaritan deed. Before many of these better trained practical nurses came on the scene, there may have been (the latest estimate) some 400,000 such in North America. This ranges from the incompetent to the amazingly capable and trustworthy kind. But without some central agency they often remained too obscure. Often untrained.

Another reason why these "Practical Nurses" are finding such a ready field for their noble services is because of the dire shortage of registered and professional nurses. Last year the United States Department of Labor stated that there were 280,500 registered nurses, estimated that the need this year is for 410,000 nurses. This shows a wide spread between supply and demand. Ten years hence they predict that the need will be for 550,000.

Professional nurses for the homes are becoming less and less. Suppose the supply were larger; these nurses largely take care of the bedside need. This leaves a large area of need unprovided, the meals, washing,

and keeping the home habitable. Besides, the wage scale of R.N.'s is far above the reach of the low income group. All this reveals a crying need for the old-fashioned nurse and homemaker.

Many hospitals which never employed "Practical Nurses" are rapidly becoming interested in this new profession. Not that they want these to supplant their more professional sisters, but to fit into streamlined arrangements by performing work for which they are fitted. This will leave workers possessing the higher skills free to render service on a greater number of patients. This new arrangement will make the return of the practical nurse all the more desirable. The practical nurse is not an altogether extinct species, but a rare article.

Not only hospitals are clamoring for the practical nurse, but it is amazing to see the respect and affection a community will have for the capable practical nurse. Hospitals, too clamor for them. In the Province of Ontario, they practically run marathon races to get the largest number of girls into training. Lately, the Province of Ontario sent one of the best professional nurses on the road to cultivate interest and organize classes. This nurse spoke very effectively at the Ontario Mennonite Bible School. She well-nigh created the spirit of evangelism for the cause of nursing. They want the individual of good sense, the warm heart, a natural aptitude for household routine and a strong back. But they want more than all this. They want such people trained in a systematic way. Hospitals have realized afresh what an amazing amount of work a professional nurse can do when she is ably assisted by the practical nurse.

The task is tremendous. In the United States and Canada some 30,000,000 persons need some form of nursing. A large share of this number do not need hospitalization nor a professional nurse. It is hardly understandable why more practical nurses have not been trained in the face of this great need. It may have been because of the fear of competition and a little professional jealousy. But most of folks are finding out that there is ample room for both the professional nurse and her practical nurse sister. It may interest our readers to know that the National Association of Practical Nurse Education was formed in 1940, at a professional nurses' convention at Philadelphia. Promotion at first was slow, the tempo has been greatly speeded up. The hot spot for the United States is Detroit, Michigan. Ontario on the Canadian side is awakening to the possibility in a much larger way. The current national enrollment is around 1500. Applicants must be between the ages of eighteen and fifty. In some sections the upper limit is disregarded. Lately a widow, mother of seven, grandmother of six, who always wanted to be a nurse was accepted. Her enthusiasm and fervency for the task would have done justice to an eighteen-year-old. She was healthy and the vigor of a good constitution was plainly evident. In Ontario there is a three-month classroom period, then a six-month training period in some hospital. They are plainly told that it is no cheap cut or royal road to become a professional nurse, so as to take care of the acutely ill. They are better paid than nurses, while in training. In many points in the United States the training period is for one year. Twenty-six states license practical nurses. This is for the protection of the public. There is some fear that this will make the rates soar. The practical nurse is being capped in quite a few places. This gowning makes its own appeal to the average girl interested in training. There have been some setbacks in various parts, but the practical nurse is on the way to a new and more secure status.

From the standpoint of the Christian, and the Christian Church, there is a rare opportunity for the Christian girl, the Christian woman, as well as the Christian Male Nurse. Altogether too frequently we hear of the neglected sick. Our Lord spoke of this needy crowd, when He said, "I was sick and ye

visited me." What He meant by this was, that when an individual showed kindness, consideration, love, and helpfulness to a sick man, woman, or child, that it could be translated into the higher altitude of having served the Lord Jesus Christ. This is indeed a high altitude. Long may this group render their noble service. God bless the "cheer-bringers" at the bedside of the sick in the nations of the world.

THE STRAIGHT WAY

It is a straight way and a narrow way,
But it reaches to the stars,
A way of triumphs and scars,
A way of battles and victories.
It is a way of faith, a way of love;
What it lacks in breadth, it supplies in height
For it reaches up to God.

—Mary Ferrell Dickinson.

"BEER BELONGS"

"Beer belongs," say the advertisements, so of course it must be so or the advertisements would not say it. But these advertisements have me worried, for they do not say where it belongs; so I've been trying to figure it out for myself. There are places in most communities where the hoodlums gather, where the down-and-outs congregate, where irresponsible men and women get together for one purpose or another. Well, beer belongs there, all right. Fact is, in many instances it is the one thing that has kicked all these derelicts into the gutter where they now live. So it belongs there. But that isn't what the advertisements suggest it should be. They picture homes where decent men and women live and suggest that beer belongs there. That's like suggesting that a mule belongs on a race track.

Beer has always been associated with the other side of the railroad tracks; and, now that the beer barons have it safely planted there, they are trying to get out of their special district and barge in on respectable people and communities.

Beer belongs, all right, even if the advertisements do not say where. It belongs to the increasing army of alcoholics, for many of them got their first taste of beverage alcohol in a bottle of beer, and the beer has made a very definite contribution to their alcoholism. It belongs in the police court on Monday mornings when the drunks and the disturbers of the peace show up. It belongs among the delinquents and the feeble-minded. It belongs on poverty row. One would have to use a mighty ugly and unattractive background if one were to paint a picture of where beer really belongs, for it does not contribute to the good or the beauty or the worthwhileness of anything in America.

The lower down you get, the more in keeping with beer will be the environment. And, when you finally reach the nether regions themselves, there, at last, you will find the only place where the presence of beer is in complete harmony with everything else. But there might be objections raised in certain quarters to picturing Gehenna in an advertisement boldly proclaiming that there, of all places, is where "beer belongs." After all, "truth in advertising" has its limits, you know. Norman M. Lovein in The National Voice

MISSIONARY BIBLE CONFERENCE

Laurelville Mennonite Camp August 27 - September 5, 1949

August 27—Saturday Afternoon and Evening

4:00 Registration
8:00 Opening Address E. C. Bender
9:00 Prayer Service J. D. Graber

August 28—Sunday

9:45 Sunday School E. C. Bender
10:45 Missionary Sermon J. D. Graber
2:00 Song and Devotion
2:30 Introducing the Bihar Field S. Jay Hostetler
6:45 Sunset Meeting L. S. Weber
8:00 Missions in the Old Testament T. K. Hershey
9:00 Prayer Service J. D. Graber

August 29—Monday

10:00 Bible Study—II Corinthians Howard Charles
11:00 Victorious Living Samuel Miller
6:45 Sunset Meeting
8:00 Glimpses of Argentine Life and Customs L. S. Weber
9:00 Prayer Service

August 30—Tuesday

10:00 Bible Study Howard Charles
11:00 Victorious Living Samuel Miller
6:45 Sunset Meeting
8:00 The Church in Independent India S. Jay Hostetler
9:00 Prayer Service

August 31—Wednesday

10:00 Bible Study Howard Charles
11:00 Victorious Living Samuel Miller
6:45 Sunset Meeting
8:00 Missions in the New Testament T. K. Hershey
9:00 Prayer Service J. D. Graber

September 1—Thursday

10:00 Bible Study Howard Charles
11:00 Victorious Living Samuel Miller
6:45 Sunset Meeting
8:00 Fifty Years in India S. Jay Hostetler
9:00 Prayer Service J. D. Graber

September 2—Friday

10:00 Bible Study Howard Charles
11:00 Victorious Living Samuel Miller
6:45 Sunset Meeting
8:00 Present-Day Problems Facing Argentine Missionaries L. S. Weber
9:00 Prayer Service

September 3—Saturday

10:00 Bible Study—Jude P. J. Malagar
11:00 Victorious Living Samuel Miller
6:45 Sunset Meeting
8:00 The Church in Independent India P. J. Malagar
9:00 Prayer Service

September 4—Sunday

9:45 Sunday School E. C. Bender
10:45 Sermon T. K. Hershey
2:00 Song and Devotion
2:30 The Church in America P. J. Malagar
6:45 Sunset Meeting
8:00 Sermon To Be Assigned
9:00 Prayer Service

September 5—Monday

8:00 Breakfast
10:00 Bible Study—Philemon P. J. Malagar
11:00 Victorious Living Samuel Miller
2:30 Paul Erb
6:45 Sunset Meeting P. J. Malagar
8:00 I Corinthians 16:9 T. K. Hershey

For further information and reservations write to

LAURELVILLE MENNONITE CAMP
Route 2, Mt. Pleasant, Pa.

LARGEST LIVING THING

Can you imagine a restaurant inside a tree? It is true, however. Part of a huge redwood was hollowed out and tipped on end to form the main dining room, while another piece of the trunk hollowed out and set upright forms the entrance way and counter fountain service section. And all from the same tree.

Strange to say, this novel eating place out west was made from but an average redwood. The redwood forests from whence this tree came are full of giant trees, many of them much larger. For instance, the General Sherman, estimated to be the oldest living thing in the world, its age placed at some 3,500 years, rises to a height of over 270 feet and has a base circumference of over one hundred feet. If this tree were to be cut down, approximately 600,120 board feet of lumber would come from it. Yes, and were one to use the base remaining after this cutting for a table, forty people could be served around it at one time.

Yet, these oldest living things, estimated to be two thousand to four thousand years old, do not appear so gigantic when seen in their natural setting among the other redwood giants. However, when one visits places like this "Big Tree Inn," then, and then only, can we really realize the size of these giants.—Sel.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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MINER
BEN SPRINGER

September 1949

Harold Bender

CHRISTIAN MONITOR



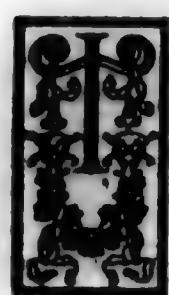
In the Foreground Is the New Annex to the Mennonite Publishing House, Dedicated Sunday Afternoon, August 21, 1949. See Article on Page 274.

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David's New School

By Prisca Delph



It was hot in the bedroom that day late in August. The temperature had soared to an all high of 97 degrees indoors. It was in the days before electricity, so the only relief which could be given the sick man was the fanning by his faithful wife. There were no ice bags or refrigerators in those days, either, so the children had to make many trips to the spring to bring father a fresh drink. Cloths were wrung in the cool fresh water and placed upon the burning brow. The man had struggled bravely. The doctor had done all that he could, but the body just did not respond.

Although he was only forty-two years old and a father of five children with one unborn, David Koffel had to face death. Spiritually, he was prepared for it, but materially, no—he still had a heavy debt on the farm. David Jr., fifteen years old, and Marie, twelve, were a big help; but both were too young to carry all the responsibility. It was hard. How could he go? David was a bright boy and a good worker. He should be sent to school, and had set his heart on finishing that year. He could have done it last year, but he had to help with the corn until late in November; and then, in the spring he stayed at home for the spring plowing.

This year they had hoped it would be different. The market business at Narboth was growing, and Mr. Koffel hoped to hire someone for a few months in the spring.

"But now this illness," he mused, "and the doctor bills and a nursing bill ahead." The sick man turned.

The smaller children stood beside their mother. John and Jacob, six and eight years old, looked so helpless and innocent. For once they were quiet without being told. Little Nora clung tearfully to her mother's apron.

"Annie," the sick man spoke clearly as the children went to the spring for fresh water. "I'm afraid this is the end. Something tells me my time is up. Put your trust in God, for this is His will; and He is able to care for you and the children. I am sorry, but we cannot change God's plans."

Annie nodded as she fanned harder, but on their return, the children noticed her weeping. Marie quickly replaced the hot cloth with a cold one and offered her father a fresh drink. After thanking her he told her to go with her mother to prepare supper.

David took his mother's place with the fan.

"I'm sorry son, but it seems as though I'll have to leave you; but God will take care of you. And David, I have been thinking about school. I did want you to finish, but son, there are many things in life of more importance than a diploma. Let God rule in your life so that we can someday meet again. You may never be able to complete your education, but you can go to the school of Christ every day. You are the oldest and I want you to help mother to see that all the other chil-

dren will go to the same school of Christ. There is a poem I placed in my Bible the other day. It is my only legacy to you. Will you please learn it by memory, and when the others come to the age of understanding, see that they learn it too?"

Manfully, David promised. The days and weeks following the death and funeral of their father were like a dream—Uncle Abner and Aunt Mary came for John; Cousin Amos and his wife took Nora; Jacob went to live with Aunt Kate; and David and Marie stayed with Annie until after the sale. Then Annie went

SCHOOL OF CHRIST

**Come, sinner, to the school of Christ;
Be subject to His will.
Repent, believe, and be baptized;
In school continue still.**

**If you are dumb, come, learn to speak;
If blind, come, learn to see.
Come learn of Jesus every part,
And learn this humble rule:—
Learn to be meek and low in heart
And still remain in school.**

**Then you will learn by faith to walk,
And not by carnal sight.
Of Jesus' mercies learn to talk
And hear them with delight.**

**Thus in Christ's school you shall be classed
By His disciples' rule.
So learn, so long as life does last,
So long remain in school.**

**And having learned all parts well
And your time is come to die;
Then, having learned and loving hearts,
You will remove on high.**

back to her parents, while David and Marie were hired out.

David kept his promise down through the years, and as a result, all but three of his nieces and nephews and one grandson are faithful members of the Mennonite Church today. At the age of sixty, several days before he died, he repeated the poem from memory.

IS THE BIBLE POPULAR?

Much is made of the fact that the Bible remains perennially the best seller. The American Bible Society is currently issuing reports of the truly vast distribution of Bibles, New Testaments, and Scripture portions throughout the world. All this is gratifying indeed, and highly commendable.

But, when one learns that a poll by the American Institute of Public Opinion showed that the Bible was the favorite book of only six per cent of persons under thirty years of age, it is cause for grave concern. "Nothing so reflects the ghastly results of a system of education which in most states ignores or neglects the Holy Scriptures, while exalting

pseudo-science," says Dan Gilbert. "In most cases, the young people have not 'rejected' the Word of God; they simply have no knowledge of it—no opportunity to appreciate it." Too long we have been complacent about this neglect and ignorance. We have soothed our uneasy conscience by reflecting on the immense yearly sales of the Scriptures, never stopping to inquire what use is being made of the thousands and millions of volumes being printed. . . .

Probably the great majority of homes have one or more copies of the Holy Scriptures. In our time the Book has truly been made available to all. Tyndale's vision has certainly been fulfilled. And yet one has to wonder whether there was not a greater appreciation for the Word when it was open only to the few who were fortunate enough to have access to its laboriously reproduced pages, or when they needed to stand at the pedestal in the vestibule of the church where the Bible was chained. It has become common in more than one sense, we fear.

In the city of Lisbon, Spain, I had the pleasure of becoming acquainted with Pasteur Fleidner, the only Protestant minister then at liberty in all the realm. Parts of two unforgettable days and a thrilling night were spent with him in visiting some of the historic scenes in old Madrid. One of the most deeply etched memories is his broken recital of the terror-stricken night when in his absence, with only his daughters at home, the secret agents ransacked his house seeking for his Bible. There were untold terms of the precious Volume which he had been able to salvage by carefully concealing it.

We forget that this Book has been preserved and perpetuated for us at the price of martyrs' blood, of days of untold agony and nights of indescribable terror. Men and women, boys and girls have risked their all to save the priceless treasure! The idea of the common school was first fostered as the means of enabling the common people to read the Word of God.

Yet, the Book of books is now shut out of the public systems of most states. It remains a gem of sentimental associations, while it is almost completely ignored for its practical utility.

That brings us to what is perhaps most tragic of all. Of those who do read the Bible, how many do so with a sincere desire to know its contents in order that they can measure up to its standards? On the contrary, far too many read it to try to find loopholes to get out of things they know to be right. Others are searching for purported contradictions and inaccuracies instead of discovering the revelation of God. Perhaps the majority of those who even read the Bible do so with a bias. They read into its crystal clear revelations their preconceived opinions. They are seeking for confirmations of their previously formed ideas of what ought to be.

What we need is a revived interest not only in Bible sales, but more especially in a sincere search for what God's Holy Word wants to teach us. The Bible is not popular in this sense, except among the wholehearted, born-again, consecrated children of God. To them it is, as always, the number one Book. —Evangelical Visitor.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLI

SCOTTDALE, PA., SEPTEMBER, 1949

No. 9

Hearts Can Be Changed

By Ursula Miller



he King girls, Lydia and Freda, were in the ladies' room of the Mt. Carmel Church. Freda was in front of the mirror looking at herself, and admiring and liking what she saw. And no wonder! She was lovely. Her hair, a golden brown, was arranged very simply, which only enhanced her vivid beauty. Her white covering added a glory to her startling loveliness.

"Do you want this mirror?" she asked her sister. "Not?" as Lydia shook her head.

Lydia smiled. "We'd better go on in," she said.

"Oh, there come the Kimes; let's hurry in," Freda said and entered the church in haste, supposing Lydia was coming, too.

She sat in her favorite place, and looked all around. They were early as usual. There sat her father and mother and a few others in their regular places. A number of the Kimes were coming in. Soon Lydia came walking up the aisle with the two oldest Kime girls. Lydia, as beautiful as Freda, looking enough like her to be an identical twin, was like her only in appearance. She now stood aside to permit the Kime girls to precede her, and thus Ellie Kime sat down beside Freda. She at once began to talk, and giggle as she talked, to Freda. And Freda was simply furious. She gave Lydia a glance of pure rage. She answered Ellie only when the not answering was a too apparent rudeness.

The services were spiritual and inspiring, but were spoiled for Freda who loved singing and had a well-trained and lovely voice. Ellie, sitting beside her, could scarcely carry a tune; yet she sang out as loudly as the next one. Why, stormed Freda's thoughts, if she wants to sing, doesn't she learn? The words are there and the notes are there. Why, if people want to do things, don't they do them right! She doesn't need to stand by me anyway if she won't learn. Immediately after the benediction she hurried to the automobile just ahead of Lydia and slipped into the driver's seat, Lydia slipping in beside her.

"What's the idea of bringing that fat Ellie to sit by me in church?" she stormed at Lydia. "You know. I don't like her; she giggles and isn't even clean."

"O Freda, don't be like that," begged Lydia. "After all, they are people; they belong to the same church. It's much simpler and better to like people."

"Well, let them be a little more likeable then."

"Everybody can't be as talented and beautiful as you are," said Lydia.

"Anybody can be clean and likable," Freda retorted.

"They are liked; I like them," Lydia said. Freda turned and glared at Lydia. "Oh, you. You like everybody."

"And you ought to," Lydia replied. "They may be more in the sight of God than we are."

"Oh, you can take any unlovely thing or person and love it—or pretend to; but I'm not like you."

"I don't pretend; I love them. Ellie is slow in her studies, but I've never known anyone who tries and keeps on trying like she does."

"Good, there comes Mother," Freda interrupted Lydia.

The mother came hurrying, saying in an apologetic voice, "I hope you girls won't care, but I asked the Kimes out for dinner."

"O Mother," wailed Freda. "You know we are looking for —"

"They won't come till late afternoon, Freda," Lydia said.

"Well, but why did you even want to ask them? So many, too," Freda said.

"Well," the mother explained patiently, "we've got plenty ready: there's meat and potatoes, and I made noodles, a big dish of late green beans, and fruit and pie and cookies and a salad."

"Of course, I know we have enough to feed them. But if we had only a crust or two we would still share it with them," was Freda's reply.

Just then the father came also hurrying, getting in the back seat with Mother. "I hope you won't be too much put out, girls, but I

asked Brother Kime to bring his family for dinner."

Freda gasped and Lydia burst out laughing. "What's the matter?" the father asked. He was a grave, quiet, kind man who did not always understand his family.

"I asked them, too," said the mother, at which everybody laughed, even Freda.

At that moment Freddie, the young boy of the family, came rushing up saying, "Push over. If I'd been here sooner you wouldn't have got to drive."

"If you'd been much later you would have got to walk home," Freda retorted.

"Say, Mom," he turned around talking to his mother, "I just about asked Nicky Kime to go home with me for dinner." Everybody shouted with laughter except Freddie.

"What's the matter? Was that funny?" he said puzzled. "I was at the Kimes once for dinner, and all they had was cooked potatoes and gravy and watermelon," he added.

"Well, they will get a good dinner today. Mamma asked them and so did Papa," said Freda.

"Is that why you all laughed?" Freddie asked. "I expect to have fun."

Upon their arrival at home various activities occupied the family. Papa and Freddie went to take care of the noon chores. Mother changed her dress quickly and snatched an apron as she scurried kitchenward. The girls went to work in the dining room, putting boards in the table.

"How many places?" Freda asked, although she knew as well as Lydia, and laughed when Lydia said fourteen.

The afternoon was very pleasant indeed. While everyone was very happily visiting, two automobiles came up the drive.

"The young men couldn't wait till you got to college in a few weeks," teased one of the young Kimes.

"And President Fry, too," added another.

"Now we can have real singing," said Matty, a young Kime girl. "I always did want to learn to sing and read notes, but never could."

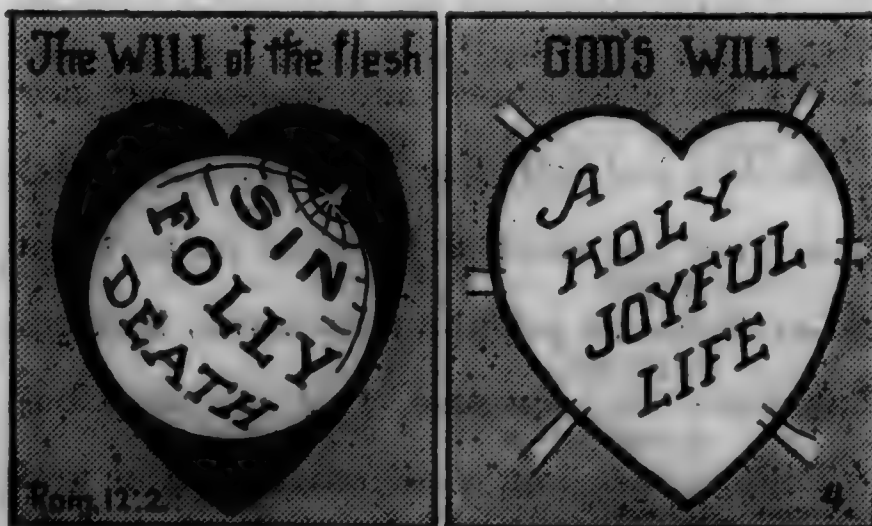
"Why, I'll help you," said Lydia. And soon she and Freda and their dates were practising a song for the evening service.

"It is so beautiful; it makes me think of heaven," Ellie said to no one in particular.

Just as the song ended President Fry was saying to Ellie, "Well, you made it this time, Ellie. Now you can come to school when it begins."

"It was so hard for me. I could have done it sooner if I would have had a little help."

"I suggested one of the King girls help you," he replied.



"Well, Lydia wasn't at home then," was all Ellie said. Astonished, Lydia looked at Freda and thought she had never seen a face look so ashamed. On account of the young men guests? Lydia wondered.

Seeing their mother leave the room the two girls soon followed her. Freddie and Nicky were also in the kitchen.

"Well, Mother!" both girls exclaimed. "Where did you get that big freezer of ice cream?"

"Mom and I know where it came from," shouted Freddie. "We made it."

"Good, old-fashioned cream," Mother said, "It is better than refrigerator cream."

"More of it anyway," Freda added.

"Shall we set the table, Mother?" Lydia asked.

"Let's eat out under the oak tree," Freddie said.

"Oh, that will be fun," agreed Nicky.

"It's nice enough for your boy friend, too, if he isn't any nicer than you," Freddie hurled at Freda as he went out to help set the table.

The lunch was good and plentiful; it was outdoors and informality was the order. The Kimes were very poor and of varying ages, and a college president was present; yet everyone had a lovely time at the Kings' hospitable and gracious home.

Soon all the guests were gone but the two young men. And soon the work was all done and everyone preparing for church. Freda and Lydia were upstairs. "So Ellie has finally passed her entrance examinations and can now go to college," Lydia said. "I'm so happy for her."

"It's no worry of mine," Freda responded. "But I do hope she keeps herself nice and clean and doesn't giggle all the time."

"She doesn't have a nice bathroom right next to her room as we do." To this Freda made no reply, so Lydia said, "She will hardly bother you, Freda, a brilliant senior."

"Well, all right, I'll say it: I'm terribly ashamed and sorry I didn't help Ellie when she wanted help." Freda said this defensively.

Lydia stared at her, then said, "You mean to say she asked you to help her and you refused?" Lydia kept staring at Freda as if she had never seen her before, then continued, "I can't believe it—a subject so difficult for Ellie, yet so easy for you. Freda, I'm ashamed of you."

"I told you I am sorry," Freda said. But Lydia started from the room without a word.

"Wait," Freda called sharply. "Wait, Lydia, I'm truly ashamed and sorry. Freddie likes Nicky and Mother worked like a horse to give them a good dinner and lunch—all for people who really do very little to help themselves. And you will be helping young Matty to read notes. I—I—just can't stand that Ellie and her silly giggling. If I start helping her all the time, that will just be my life work. I'd be like you—pretty soon I'd be liking her. But I will be decent to her now all winter. I'll even help her. But I still think she ought to change herself so you couldn't help but like her instead of making yourself like her."

Lydia smiled a secret and happy smile to herself. Freda is on the right track she thought. Then she said, "There is a verse

that is so good for us all; Ellie may need changing; so often do we."

"Not you, Lydia, If I were like you I would not worry about changing my heart."

"Yes, Freda, I need having my heart changed lest it get hard and haughty."

"The verse; you said something about a verse?" asked Freda.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

Protection, Kans.

E Pluribus Unum A Parable of Thirteen Stars

By Mary Alice Holden

Once there were thirteen new stars in heaven. They grew until they became merged as one, and no one could tell that they were separate; for they shone forth their glory in unity and strength. Many there were that came to the brightness of their scintillation to be warmed and sustained by them, and they sent forth their beams to all the celestial heaven.

Now after a certain time the stars fought together in heaven. An enemy had sown seeds of discord and rivalry among them, till the greater stars sought to rule the smaller. God had placed them in the firmament in their several degrees and each was to esteem others better than himself. But the enemy said, "Not so, for it is better for each to express himself and grow into the full glory that should have been his." The thirteen United Stars had held themselves aloft from the others because they had business of their own to attend to. Only sometimes when a smaller star needed greater light and warmth they directed their rays more especially to it.

Still the large stars sought to rule the heavens and the smaller resisted, till the larger ones, especially two not quite so large, who had an inferiority complex, seeking to get more shining room for their superior brand of rays, turned on all the

lesser stars with thunder and blitz. Since the United Stars held themselves from this warfare they became richer yet by selling all the meteors that had landed on their shores since the dawn of time. They scoured the rivers and valleys where they had deposited such junk. Also their fence corners were piled with it, and the star dust had covered most of it. Thus the war continued, since there was an ever-increasing amount of ammunition.

After a while the chief aggressor star turned on the United Stars and sent them back their meteorites in bombs and dreadful thunderbolts. In this manner the firmament of stars was almost annihilated and a great darkness settled over the universe, because the stars were not shining their light over the planets and the non-illuminous moons. The darkness grew until it was thick and heavy and could be felt.

When the Lord of creation saw the darkness, He wept that the sources of light should be draped in the obscurity of desolation. The tears that flowed from His heart of love were great showers of rain falling down upon the starry heavens under His feet. For love was in every teardrop. Gradually the tears cooled the wrath the stars had for each other. Many days saw a vapor arise up to God laden with the grief of repentance and the sorrow of mourning.

In the valleys of many of the stars where the tears of the God of love had collected, great rocks of hatred and pride were split asunder and flowers of love bloomed whose perfume and beauty were wondrous. There were Bleeding Hearts, Love-in-a-Mist, Roses of Remembrance, snow-white Lilies for purity and truth, and buds of Faith, Hope and Charity. These sent up a continual incense to the great Lord of the heavens, and by this He knew that there were those in His creation of stars that were responsive to His love. He allowed the vapor of their grief and the perfume of their repentance to cool the hurt of all the lights of heaven. Still there were enemies among the stars, but their force was reduced; and God promised that some day all enemies would be done away with. He gave the United Stars pre-eminence because they had had less to do with the war, and He made them a star of first magnitude.

THE MASTER'S TOUCH

**In the still air the music lies unheard;
In the rough marble beauty hides unseen.**

**To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.**

Great Master, touch us with Thy skillful hand;

**Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,**

Hidden and lost, Thy form within us lie!

Spare not the stroke! Do with us as Thou wilt!

Let there be nought unfinished, broken, marred;

Complete Thy purpose, that we may become

Thy perfect image—Thou our God and Lord!

—Horatius Bonar

But because they had grown rich at the expense of their neighbors, and because their rays had not been dimmed as much as some, He decreed that they should use their abundance to help these brethren.

Then He bade them shine as never before, for the wealth of their scintillation should prepare a golden pathway for the perfect day of the Lord.

Garden City, Mo.

Trees and the Bible

In the Bible, some one has found more than 500 references to trees. These take the form of figures of speech, or memorable scenes and events which have taken place under, or in connection with, trees or are the names of the various trees of Palestine and Syria—all suggesting spiritual teachings or parables. The Old Testament is full of such references, and the New Testament is not far behind.

Human history begins in a garden of trees divinely provided as the ideal physical environment for our human ancestry. There were trees bearing all manner of fruits including the tree of the "Knowledge of Good and Evil."

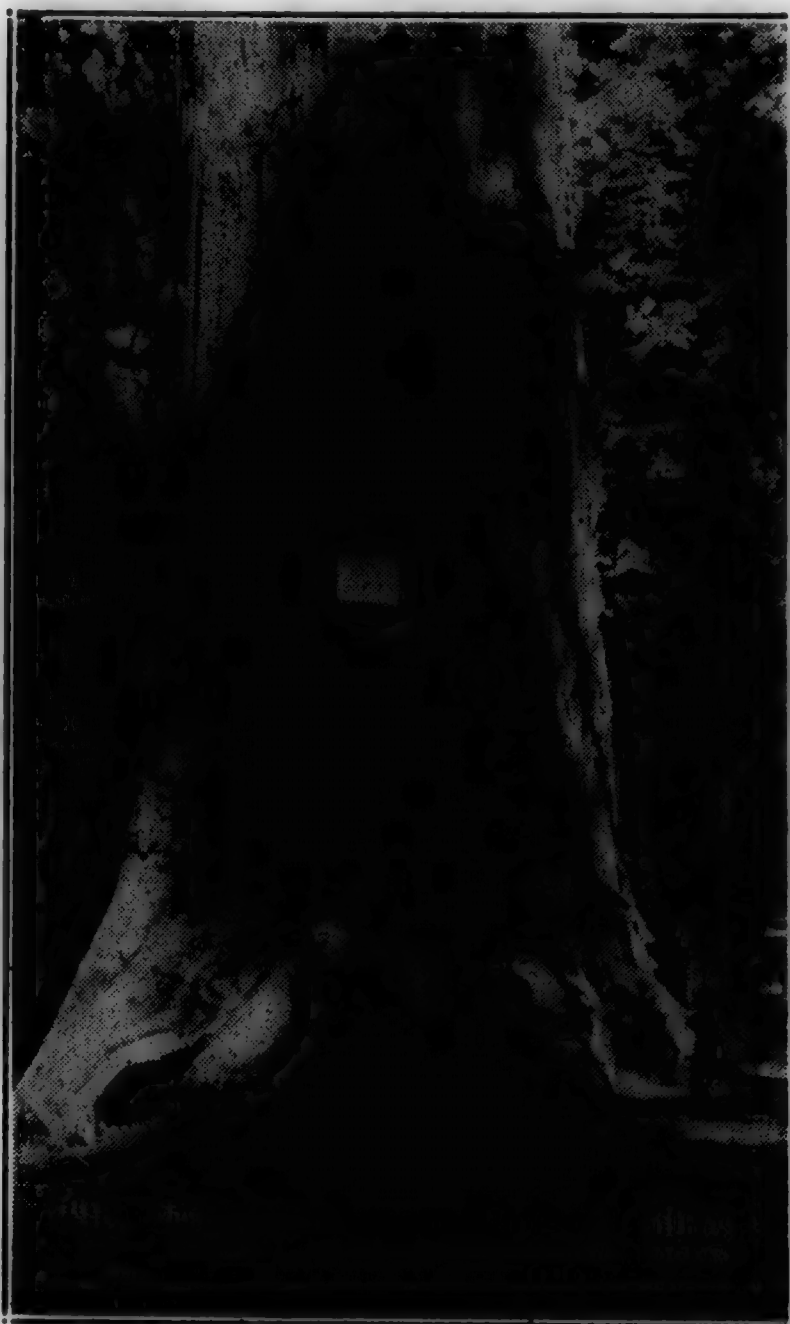
The closing scene of divine revelation, in the very last chapter of the Bible, is as follows: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

The highway of the sacred narrative, from Genesis to Revelation, is flanked and shaded by trees. The Patriarch Abraham entertained the angels of Jehovah under the oak of Mamre. Deborah, the prophetess, who judged Israel, dwelt under the palm tree of Deborah. What child or grownup shall ever cease to be stirred with Nebuchadnezzar's dream of the tree, as found in the fourth chapter of Daniel. The stately cedars from the slopes of the snow-capped summits of Lebanon found places in king's palaces and in the construction of Solomon's temple. The fable of Jotham, in the ninth chapter of Judges, is intensely interesting from the standpoint of the story itself, which is simple enough for any child to understand. Its interpretation, however, is somewhat complicated. Elijah took refuge in the forest when pursued by the agents of the blood-thirsty Jezebel. The fearless Prophet Amos was what might, in our time, be styled a tree surgeon.

In the New Testament we see Zacchaeus, small of stature, outrunning the crowd and climbing into the branches of a tree in order that he might get a glimpse of the Prophet of Nazareth. We all recall the tree in connection with Nathaniel, whom the Lord pronounced to be an Israelite without guile. The judgment of the Master upon the useless, fruitless fig tree carries a message and a warning to all succeeding generations.

It seems fitting in this connection to refer to the utility of trees beside their service to mankind in furnishing fruit and shade and their esthetic value in landscaping. The great forests and wooded hills hold back the floods. As a people, we have been too profligate with

our forests, and as a result, floods and erosion have carried much fertile soil toward the sea. The forests tend to conserve the moisture. Some scientists have called attention to the fact that the water level over the country is going down. That also has some relation to the forest problem. The forests also help to purify the atmosphere, through their leafy lungs exchanging the elements which man should not have for the invigorating oxygen which is so essential to health. The trees of the primitive forests through thousands of seasons have shed their leaves, thus building productive soil for the cultivation of food to



sustain the teeming millions of earth's inhabitants.

Many valuable lessons may be learned from the great variety of trees. Time and space limit us to reference of only two. First, the giant Sequoia trees of the West Coast. Some of these are living since Christ was here on earth. Of all living things, these are no doubt the oldest. These are the Sphinx of the Western Hemisphere. In inanimate nature, the mountains, "rock-ribbed and ancient as the sun," speak of Him who is, and was, and is to be. And so these great trees, living through centuries, turn our thought to ideas of permanency, continuity, and eternity, which are attributes belonging to the Creator.

And next we think of the oak. The very mention of the term carries with it a subtle suggestion. Sturdy, stout, and storm-defying,

the oak teaches us stability and dependability. Rocked by the tempest, it sinks its strong roots into the firm earth, ever lone and solitary, it stands the storm. Even so, faith may take root in the eternal verities and by the exercise of spiritual graces, the moral fiber may become sturdy and strong and able to stand the stress and tests of life.

There is an almost universal sentimental attachment of persons to some tree or trees. You may remember the Early Harvest apple tree in the orchard of early boyhood days, or the old cherry tree, or the walnut that grew in the lane, or the oak on the hill. You may recall the beech with its smooth bark upon which, with your first pocket knife, you carved your initials (and perchance the initials of another). You may remember the willow that shaded the "Old Swimming Hole," or the pine that swayed in the winter wind.

We are not surprised that the old poem, "Woodman, Spare That Tree," holds its place in our hearts and memories; or that Joyce Kilmer, who died on the battlefields of tree-dead France, should have written:

"I think that I shall never see
A poem lovely as a tree."

and close with the couplet,

"Poems are made by fools like me,
But only God can make a tree."

Let us turn our thought to another garden, not a vegetable garden but a garden of trees, and let us follow the thought and interpretation of Sidney Lanier in his "Ballad of the Trees and the Master."

"Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came
Forspent with love and shame,
But the olive trees were not blind to Him;
The little gray leaves were kind to Him;
The thorn tree had a mind to Him,
When into the woods He came.

"Out of the woods my Master went
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him
last,
From under the trees they drew Him last;
'Twas on a tree they slew Him—last
When out of the woods He came."

We have heard the trees tell their story down through the centuries. We have heard them sing their songs of utility, beauty, and wonder, swaying in the summer breeze and sighing like an Aeolian harp in the winds of winter. We have cultivated their friendship and have formed some peculiar and sentimental attachments; but we are never stirred as much as when we look back through the centuries of light and shade, through the nights and days and vicissitudes of twenty turbulent centuries to a crude tree, rough-hewn and stripped of its branches and torn from its roots, and then planted on a barren hill silhouetted against the horizon. This is The Tree of the Bible, this is the symbol of eternal salvation.

"I the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

—The United Evangelical.

Editorials

John F. Bressler

Death broke the ranks of the contributors of the *CHRISTIAN MONITOR* when Bro. John F. Bressler, Lebanon, Pa., was called to his eternal home on Wednesday morning, August 10. Bro. Bressler's name is quite familiar to our readers as the writer of *Nuggets of Truth Found in Our Sunday School Lessons*, a service which he rendered since January, 1932. He was a faithful contributor, for though often beset by physical and other difficulties, he never missed one installment of his material during almost eighteen years. His comments on the Sunday-school lessons were appreciated because they were fresh and original, never being trite or having the appearance of closely following the thoughts of other writers. We recently heard the story of how a brother asked Bro. Bressler why he never used notes in his preaching, whereupon he characteristically replied, "Because I want to have my messages fresh."

Bro. Bressler had a wide experience in church work as minister, evangelist, Bible teacher, and more recently as Christian day school teacher. The first tent meetings to be held at our mission work in East Scottdale were conducted by Bro. Bressler in 1922, and his unique service in preaching and visitation is still remembered. His work as a Bible teacher in Bible conferences is also recalled by many. Of recent years he spent his winters in teaching Christian day school at various places. Last winter he taught in Lebanon County, Pa., and for this coming winter he was engaged to serve at a new school near Lititz, Pa.

The *Nuggets* which appear in this issue were received just a short time before his death. In them he gave no indication of failing physical powers, for his notes were as crisp and bright as ever. However, a few thoughts on Psalm 121, in the lesson for September 25, are significant, when he says: "I have always had an itching foot. I cannot stand it for long without going somewhere. Yet I love home, and the place of my birth has charms for me that I have never found elsewhere. Can such feelings reside in the same breast? Yes. Even though I had never slept a night except under my parental roof, I would still have been a pilgrim. I am not what I was yesterday, nor where I was yesterday. As steadily as time, I am moving on to my final home. So are you. Happy and confident can we be if we have as our constant Companion the Lord and Saviour."

Only a few weeks after he penned these words our brother took his final journey, as death from heart failure came quickly soon after he came downstairs from his sleeping room. His passing, in the light of what he wrote as quoted above, reminds us of the fact that he had traveled far and had served the Lord in many places and recalls words of Robert Louis Stevenson:

"Under the wide and starry sky
Dig the grave and let me lie.
Glad did I live and gladly die,
And I laid me down with a will.

"This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill."

We can only expect that death will invade the ranks of our editors and writers. But as these servants of the Lord are called home, we look to Him to raise up others to take their places. And so we say in the language of Revelation: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Our brother's pilgrimage is over, his voice is silent, his pen is laid aside for others to take up, but the influence of his life and writings will continue to live on.

Our Publishing House Annex Is Dedicated

Sunday, August 21, will be long remembered by the members of the Mennonite Publication Board and the workers of the Mennonite Publishing House as the day when the new annex to the House building was dedicated to the work of the Lord.

The annual meeting of the Board was held from Saturday afternoon through Monday afternoon, August 20 to 22, and representative people were present from many sections of the United States and Canada. The Board meetings were held in the church located diagonally across the street from the new building. On Sunday a large crowd was present at Sunday school and church services, even though visiting ministers and others went to our two mission points and a number of other churches in the conference district. In the afternoon a record-breaking crowd met at the church, where the dedicatory sermon was delivered by Bro. John C. Wenger, vice-president of the Board. Afterward the large audience of around five hundred people moved across the street to the first floor of the new building, where in the large space to be used for the new bookstore and shipping room, the actual dedicatory service was held.

After short talks by the president of the Board, a minister from one of the city churches, and the pastor of the local church, Bro. O. N. Johns, secretary of the Publication Board, led in the dedicatory prayer. The dismissal by Bro. Simon Gingerich, president of the Board, marked the close of this impressive service, which in a formal way committed to the Lord the building which His blessing made possible.

The new building, 72 feet wide by 88 feet long, costing \$250,000.00, is now dedicated. That is one phase of the work, one chapter in the story that will necessarily be a continuing one. It is now ours to carry on the work and to make use of this large plant as good stewards of what the Lord has given us through His people, the church.

Located in the new building are the pressroom in the basement, the bookstore, shipping room, and storage on the first floor. The entire second floor is devoted to office space. This made possible much needed expansion for the finishing, binding, composing, and job departments which remain in the old building. The assembly room and library will remain in the old building but will be rearranged and enlarged.

We enjoyed a helpful Board meeting and an impressive dedication service. But the dedication of such inanimate materials as brick, iron, wood, and concrete is not enough. The people who have charge and who occupy the building must also be dedicated to the service of the Lord in order to appreciate the value and to use it for the cause for which it was erected and dedicated.

Elsewhere in this issue is an article by Bro. Ford Berg which gives information concerning the growth of our publishing work.

The Christian and His Manner of Dress

This young people's Bible meeting topic for September 11 should be very helpful to us all in this age when people not only go to extremes in dress but in undress. The Mennonite way of life has always recognized the fact that the Scriptures speak on the subject of dress and that the Bible principles concerning modesty, simplicity, serviceability, purity, and nonconformity to the world should be observed.

There are hundreds of allusions to dress in the Scriptures. When we once recognize that the Bible does speak concerning this subject and we have a sincere desire to know and to do the will of God in this as in all other matters, we will neither be apologetic in our teaching and preaching on the subject, nor will it be a burden to us to live out the principles that the Bible lays down concerning dress. Disobedience in this matter is just as serious as in anything else, for to know the will of God and to fail to do it is sin.

The world gives much time and attention to the matter of dress. Often it uses this means to promote its designs of evil and lust. The Christian needs to give attention to it also, but in order to promote purity, simplicity, and godliness.

CHRISTIAN MONITOR PULPIT

Going Deeper with God

By Wm. G. Detweiler

In the forty-seventh chapter of Ezekiel the prophet was brought to the house of the Lord, the Temple, and was shown by the angel waters that flowed out of the Temple. These waters were measured by the man with the measuring line in his hand. Let me read you a few verses, beginning at verse 3: "And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."

I shall not attempt an interpretation of this passage, but I do want to make an application. Remember that these waters that flowed out of the Temple became deeper and deeper. When the first thousand cubits were measured, the waters were ankle deep. When the second thousand were measured, they were to the knees. When the third thousand were measured, they were to the loins. And then when the fourth thousand were measured, the waters were river deep. I want to have you think with me in this connection, of Christian experience.

Some have a Christian experience that is ankle deep; some have an experience that is knee deep; some have an experience that is loin deep; and others have an experience that is river deep. How deep have you gone with God? Have you just waded into the things that God has for you to the depth of your ankles? Or have you gone deeper, so that you are in to the knees? Or have you gone in to the loins? Or are you one of those who have gone so deep that you can no longer wade in the blessings of God's grace and power and glory?

One of the great tragedies in the work of the Lord is shallow Christians. Yes, some Christians have a very shallow experience. They do not go deep enough to enjoy their Christian experience. Many of you remember that when you went swimming in the old swimming hole on a chilly day the water seemed very cold when you started to wade into it. There you stood and shivered, feeling very uncomfortable, until you took a plunge into the deep water and began to exercise yourself. Then you became warm and en-

joyed yourself until you again went out into the shallow water. I believe that the same is true in the spiritual analogy. Some people are afraid to go deep with God. They wade into the water, find it rather chilly, feel the cold winds of persecution blowing, and then stand there miserable. Others plunge into the deep things of God, enjoy the riches of grace, lose themselves in the love of God, and, forgetting self, find great pleasure and satisfaction in the floods of God's blessings and power and salvation. If you are not enjoying your Christian life and experience, it is because you have not gone deep enough with God. I believe that some people have just enough Christianity to make them miserable. If you are not joyful in your Christian life, pray God to take you deeper into His rivers of blessing and power.

The story is told of a man who bought some land in California and sank a shaft for gold. He was a man of considerable means. He invested his whole fortune in this shaft, but found no gold. The Lord spoke to him in a dream, and said, "Go deeper." Understanding this to be a divine call to sink his shaft deeper, he went East, borrowed a fortune, returned to California and invested that fortune in sinking the shaft deeper. But still he found no gold. Again the Lord spoke to him, saying, "Go deeper." Again taking this as a call from the Lord to sink his shaft deeper, he borrowed another fortune, and invested this also in sinking his shaft deeper. This time he found a very rich gold vein. So great was his find of gold that he was able to pay back the two

BEHOLD THE LAMB!

Behold the Lamb! 'tis He who bore
My sins upon the Tree,
And paid in death the dreadful score—
The guilt that lay on me.

I'd look to Him till sight endear
The Saviour to my heart;
To Him I look who calms my fear,
Nor from Himself would part.

I'd look until His precious love
My ev'ry thought control;
Its vast constraining influence prove
O'er body, spirit, soul.

To Him I look, while still I run—
My never failing Friend;
Finish He will the work begun,
And grace in glory end.

—Hawes

borrowed fortunes, and still have a great fortune for himself. Again the Lord came to him, saying, "Go deeper." Now he understood that the Lord meant for him to go deeper in the things of the Spirit, so he began to spend his money in the service of the Lord. I wonder whether the Lord may not be speaking to some of us, and saying, "Go deeper." I pray that I shall be used of the Holy Spirit to say some things that will challenge some of you to go deeper in the things of God.

Before I give you some suggestions on how to go deeper, I want to suggest some marks of shallow experiences. First, I mention that of a wavering faith. There are, as you know, some people who are very much up and down in their Christian experience. Today they are strong in faith; tomorrow they are down in the "dumps." Today they are sure that they are saved; tomorrow they doubt whether they were ever saved. Today they feel that they can move mountains through faith; tomorrow they cannot move a mole hill. Very probably these have but a shallow experience. Then again, there are those who are selfish. How they love themselves! How they pity themselves! How they love the praise of men! How they guard their reputation! How easily they are hurt! How soon they are moved to anger and envy and bitterness and malice when they are crossed, or when their rival or their competitor is praised above them! Again there are those who have a love for money. Money means so very much to them. Money becomes an idol to them. Others love ease and pleasure. They are unwilling to give up their cherished plans and ambitions for the sake of the Lord and for the sake of others. The service of the Lord seems to them so burdensome, while the service of the world appeals to them very strongly.

Again, there are those who lack peace. They hear others tell of their great peace and satisfaction in the things of the Lord, but they themselves do not have it. There is some unconfessed sin that they are not willing to bring into the open. There is some habit from which they are not willing to let the Lord save them. There is some idol that they are not willing to dethrone. Somehow the love of the world has a very strong hold upon them. Some even want to have victory, but somehow they are bound to their sinful habits so strongly that it seems to them they shall for all time be compelled to live under their power. It may be pride. It may be drink. It may be tobacco. It may be lust. It may be temper. It may be any of many things. Let me say to you that if any of these characteristics are your experience, you need something. If you have ever been truly born again, you need to go deeper. The Lord does not want you to lack peace and assurance and victory and satisfaction. He wants you to be

more than conqueror. He wants you to have that great peace that passeth all understanding. He wants you to overcome all sin: you need not be a servant to your passions, to your temper, to your fleshly appetites, to your selfishness. To you the Lord comes today and says, "Go deeper."

Some one says, "That's just it. I have been living a defeated Christian life. I have been selfish. I have been proud. I have not had victory over my flesh. I have been a victim of envy, of malice, of anger, of bitterness. I have found so little real satisfaction in the things of the Spirit. What shall I do, for I want to go deeper with God?" Let me then give you a few simple suggestions which I pray shall be a blessing to you.

1. Make sure that you have truly been born again. This is basic. Come to the Lord and say to Him: "If I have never truly believed in Jesus, I now receive Him as my Saviour and Lord. I know that I cannot save myself. I know that I have sinned. I know that Jesus took my place and died for my sins on the cross. I now open my heart to Him, confess my sins, and trust His blood to wash them all away. Forgive me, and cleanse me, for Jesus' sake."

2. Make sure that you have repented of all your sins. Pray the Lord to search you and to show you whether any sin of the past is unforgiven, and promise Him that if He reveals anything to you, you will by His help confess that sin, make restitution, if necessary, and forsake that sin. This may be a most bitter thing to do, but this is necessary if you would go deeper with God. Pray the Lord to search you and to show you whether you allow any habit that grieves Him, and promise that by His help you will give up this habit. This, too, is very bitter to the flesh, but it is necessary if you would go deeper with God. As long as we hang on to any sin; as long as we do not break with sin, renounce sin entirely; as long as we are not willing to confess all our sins and to be cleansed, we need not expect the deeper Christian life, the joy and the peace and the assurance and the satisfaction that we see other Christians possess. Yes, our sins may be popular sins; many other church members may be doing the same things. They may seem to us small sins, not big enough to matter. They may be habits of long standing, and therefore we feel we cannot give them up. But I do want to assure you that the Lord Jesus Christ is able to deliver you from these things if you want to be delivered. If I am speaking to some one of you who loves some habit so much that you do not even want to be delivered from it, will you not ask the Lord to make you willing to be delivered? God help us to break fully with all sin!

3. Reckon yourself dead unto sin, but alive unto God. Rom. 6:11. This is a message in itself. In the sixth chapter of Romans Paul used three key words: "know," "reckon," and "yield." As believers in the Lord Jesus Christ, we need to know that we are baptized into His death (Rom. 6:3), that "our old man is crucified with him" (Rom. 6:6), and that since we are in Christ, identified with Him in His death, identified with Him in His burial, so we are also identified with Him in His resurrection. Like as death after His

resurrection had no more dominion over Him, so sin, the thing that caused His death, shall have no more dominion over us. We now need to reckon, to regard, ourselves to be dead unto sin, but alive unto God. We must momentarily identify ourselves with Christ: we in Him, and He in us: we not living our own lives, but He living His life in us. This is the secret of victory. This puts an end to all striving for victory by good resolutions and by self-effort.

4. This brings us at once to the next simple suggestion. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). Are you fully yielded? Are your members fully given over to God? Are your talent, your time, your will, your money, your ambitions, your unknown future, your everything yielded unto God? This is essential to the deeper life.

5. Spend much time in fellowship with God in prayer and Bible study. I know this is very trite, but I believe it is absolutely essential. We cannot go deeper without this. It is impossible. If you are not willing to do this, you need not hope for the deeper life and its blessings.

6. If you would go deeper with God you need a burden for souls that are lost. I know this means suffering on our part, for a burden is not something that is pleasing to the flesh. If you would go deeper with God, you must seek for a passion for souls, you must be willing to pay the price to have this passion, you must be willing to carry the weight of souls upon your heart until you can say with Paul, "I have great heaviness and continual sorrow in my heart" (Rom. 9:2). Well has Dr. L. R. Scarborough said, "It is letting people alone that sends them to hell." Let me ask you, Do you love souls? Are souls upon your heart? Do you weep for souls? If you do not, do you want to have this passion for souls? If you do not want to have it, you need not expect to go deeper with God, and to enjoy the deeper life.

7. If you would have this deeper life, if you would go deeper with God, you need the fullness of the Holy Spirit. I wish I had time to enlarge on this. But remember that apart from the Holy Spirit and His fullness there is no deeper life for you. He wants to possess you wholly. Every chamber of your heart must be occupied by Him. He will then empower you as He infills you. And as He infills you, you will have rivers, not merely rivulets, but rivers of living water flowing out of your inmost being. John 7:38, 39. God help us to observe these seven simple rules, and thus to experience the deeper life.

Orrville, Ohio.

HEAVEN

One night a girl walking with her father was looking intently at the skies. Her father asked her what she was thinking about, and this is what she said: "I was thinking if the wrong side of heaven is so glorious, what must the right side be?" We cannot tell what a glorious place Jesus is preparing for us, but we know it will be a beautiful place. And best of all He will be there!—Unknown.

WHAT OTHERS HAVE SAID ABOUT JESUS

The first expression comes from the lips of the angels who announced to the shepherds who were watching their flocks, "Unto you is born this day . . . a Saviour, which is Christ the Lord."

John the Baptist, who baptized Jesus said, "Behold the Lamb of God, which taketh away the sin of the world."

John the Apostle said He is "the bright and morning star."

Peter, another of the Apostles spoke of him, "Thou art the Christ, the Son of the living God."

Thomas, convinced of the genuineness of the Master exclaimed, "My Lord and my God."

Pilate, the man who examined Jesus when he was brought before his court, said, "I find in him no fault at all."

Judas Iscariot, the man who betrayed Him with a kiss, shouted, "I have sinned in that I have betrayed the innocent blood."

The centurion who watched by the cross when Jesus was crucified, testified, "Truly this was the Son of God."

Paul, one of the first century Christians, declared, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Napoleon said of him, "The nature of Christ's existence is mysterious, I admit; but this mystery meets the wants of man. Reject it and the world is an inexplicable riddle; believe it, and the history of our race is satisfactorily explained."

Martin Luther, the leader of the Reformation movement, observed, "In His life, Christ is an example, showing us how to live; in His death, He is a sacrifice, satisfying for our sins; in His resurrection, a conqueror; in His ascension, a king; in His intercession, a high priest."

Pascal wrote, "Jesus Christ is a God to whom we can approach without pride, and before whom we may abase ourselves without despair."

G. Macdonald remarked, "God never gave man a single thing to do, concerning which it was irreverent to ponder how the Son of God would have done it."

French concluded, "This is part of the glory of Christ as compared with the chiefest of His servants that He alone stands at the absolute center of humanity, the one complete harmonious man, unfolding all which was in humanity, equally and fully on all sides, the only one in whom the real and ideal met and were absolutely one. He is the absolute and perfect truth, the highest that humanity can reach; at once its perfect image and supreme Lord."

Ambrose explained, "As the print of the seal on the wax is the express image of the seal itself, so Christ is the express image, the perfect representation of God."

Finally, Henry Ward Beecher, one of the great preachers of the world, exhorted, "Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit, and some at the mainmast, but never touch the helm."—R. J. Tyson.

CHRISTIAN LIFE

Repentance—A Missing Note

By Omar B. Stahl

In the scale of modern living we find repentance a missing note. This fact points up many reasons for the restless, unconcerned, and unhappy lives of multitudes of our generation. Before there can be real satisfaction in life, there must be a genuine experience of repentance. Life can never be completely satisfying with a missing note. Yet many folks are leaving out a genuine repentance, hoping that they will get by somehow. Thus Satan ensnares their souls and leads them on down the broad road to destruction. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7,8).

Those who teach "once in grace always in grace" have wrought untold havoc in the lives of thousands throughout our nation. My own experience in working with individuals in a southern city has proved this to be true. We met many folks who had once made a profession of faith but today are living in the depths of sin. Yet, because they were told that once they are saved they will always be saved, they continued to live under this delusion. Even though they naturally recognized that they were daily going against the Lord's will, yet on the basis of the eternal security teaching they claimed to be saved. But they were unhappy souls. The peace of God did not reside in their hearts, for the Lord's Spirit will not dwell in hearts that are filled with the trash of the world. Their faces spoke loudly of misery and inner turmoil of the soul. Because of the false teaching in which they believed they were too stubborn to repent. Repentance in their lives was a missing note.

Christ, in the thirteenth chapter of Luke, tells us plainly that we do not have to be "big sinners" in order to be lost. It is those small things which we harbor in our lives from day to day and for which we do not repent that will finally damn our soul.

God has nowhere told us that the requirement for entrance into the New Jerusalem is to have our name on a church roll. And when I make this statement I in no wise belittle church membership; rather I exalt it. But we must remember that the heart must be changed and cleansed before we are fit to stand before God. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He

shall receive the blessings from the Lord, and righteousness from the God of his salvation" (Ps. 24:4, 5).

When we read about the large evangelistic campaigns of the well-known evangelists of our time, we quite frequently notice that they have a large number of professions of faith. A profession of faith alone is not enough to satisfy the demands of a just and holy God. Before the Lord can place His stamp of approval upon any life, there must be an evident change; there must be a definite break with sin and a complete surrender to the will of God. That is repentance, and it is too often a missing note in the lives of those who make a profession of faith. Many a soul has been lost because he has anchored his trust in a false teaching such as eternal security. Christ says, "Except ye repent, ye shall all likewise perish." The Lord will not tolerate unforgiven sin in the life of any individual even though he claims to be saved and has his name on the roll of the largest church in town. This is an eternally unalterable fact. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

"CHASTENING"

I know not why His hand is laid
In chastening on my life,
Nor why it is my little world
Is filled so full of strife.

I know not why, when faith looks up
And seeks for rest from pain,
That o'er my sky fresh clouds arise
And drench my path with rain.

I know not why my prayer so long
By Him has been denied,
Nor why, while others' ships sail on
Mine should in port abide;

But I do know that God is love,
That He my burden shares,
And though I may not understand
I know, for me, He cares.

I know the heights for which I long
Are often reached through pain;
I know the sheaves must needs be
threshed
To yield the golden grain.

I know that though He may remove
The friends on whom I lean,
'Tis that I thus may learn to love
And trust the One unseen.

And, when at last I see His face
And know as I am known,
I will not care how rough the road
That led me to my home.

—Grace Troy

Repentance is not missing in God's plan for man's redemption. But repentance, in too many cases today, is missing in man's plan for laying hold upon the salvation which God offers. Why is there a difference in God's plan and man's plan? You would say, "Simple enough; man is far inferior to God in making plans." But when I speak of men who have made a plan different from God's, I speak of church leaders and ministers. They are the ones who influence the religious thinking of the masses. Why then have they proposed a plan different from the Lord's? It must be because they are more interested in getting earthly church members than in saving souls for God's eternal kingdom. No matter what men say, God's Word remains unchangingly true. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). If real repentance is missing in our lives, we will be found missing in heaven.

One big reason why repentance is a missing note in many lives is because we may have the wrong idea as to what really saves us. As Mennonite people we are faced with this problem even though we may not have thought much about it. Of course, we would readily admit that there is no salvation outside of Christ, but then what would we consider of utmost importance in instructing applicants for membership in our church? Are we careful in seeing to it that the applicant has had a real experience with the Lord, a real change of heart? Or may we be guilty of placing too much emphasis upon the externals of our faith? Do we attach to them a significance that causes the applicant to feel that doing certain things will save him? "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). It is an undisputed fact that if we are truly born again we will show it by the way we live. There must be an outward expression of the inner experience. Men can tell by our lives if we have been with the Lord. We do not merit salvation on the basis of good works, but good works follow the new birth experience.

Our world needs to repent. As Christians we have great need of confessing our sins to God and imploring His forgiveness.

We present to you the question, "Why is repentance a missing note?" One reason why it is a missing note in the lives of many is because we as Christians have miserably failed in carrying out our divine privilege and work. Many have not repented because they have never heard the name of Jesus through whom they alone can be saved. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and

bring glad tidings of good things" (Romans 10:14, 15)!

Have we spoken to our near neighbors about the love of God for them? Have we in some way or other witnessed to those in our near-by towns or cities about the ever-living Saviour? Have we felt a deep burden for the lost in foreign lands? Have we done our part in helping to meet their need? God hears our answers to these questions. If we have not met our responsibility, then upon us rests the blame for repentance being a missing note in millions of lives. Is the blood of unredeemed millions dripping from our hands? Let us hasten to the fields and labor for the Master in saving souls before the

sun shall set upon our earthly horizon. For we surely realize the import of the words in Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

God shall be glorified and souls shall be saved when we faithfully present the message of repentance and forgiveness of sins through the blood of the Lamb of God. May we do our part in keeping repentance from being a missing note in men and women's lives. Then many more souls will be in tune with God and in their lives there will be no missing note.

Scottdale, Pa.

Assurance for the Future

By Ruby P. Zook

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Could Jesus have spoken any words with more assurance for the future? He comforted the hearts of His disciples with these precious words, which have also brought consolation to many souls throughout the years.

If, says Paul, in this present life we have a hope resting on Christ, and nothing more, we are more to be pitied than all the rest of the world. "If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). The thought here is that if this hope in Christ is a false hope, with no prospect of being fulfilled in the future, the Christian is surely to be pitied. If the Christian has no home to go to, no God to welcome him, no King to say, "Well done," then his state is a bad one. But such is not the case. The hope of the Christian enters into the very presence of God Himself and endures throughout eternity. "Verily, verily, I say unto you, If a man keep my saying, he shall never see death," are more words of assurance from the lips of Jesus in John 8:51. And, here are still more from the conversation with Martha of Bethany. "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Believest thou this?"

As a rule, in this life, each person reaches about the place and the condition for which he has prepared earlier. This is also true in the moral and spiritual life of a person. The Christian's entire earthly life is a preparation for a later life in some place for which men and women have fitted themselves while here. Since man was created in the image and likeness of God, his spirit must have some place to dwell forever. So, what is his future home like?

Again I refer to the comforting words of Jesus found in John 14 and 15. Jesus gave

His disciples a view of what is beyond this life. He gave them a promise that He Himself is making ready a place for His followers. The important fact is that this place is in the presence of God. Where God is, there the soul can be at home. Christ Himself is the way to that eternal home. Through Him the believers can come into the very presence of God, and there they can find rest and comfort for which they are longing. In His presence is the eternal home of the soul.

Christians can be assured of a kingdom prepared for them. God truly desires to have human beings in His fellowship and in His kingdom. In fact, He created man so there should be intelligent beings who would love and honor Him by free choice. He did not wait to see if any would love and honor and worship Him before He prepared their future home for them—and that home is in His own dear presence. When the judgment day arrives, the believers will hear "the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

God has provided, therefore, that every human soul in the end will receive the reward it deserves. This, of course, will depend on how that person has lived here on earth and the attitude which he took toward God. "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it. . . . For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:24-27).

The Christian has the assurance that he is to go to be with Christ. Paul was so full of Christ that he could hardly write a sentence in his epistles without making some mention of Christ or relating what he had to say in some way with Him. Living, Paul says, is for him Christ; and dying, he says, is still better, for that is to go to be with Christ. "For to me to live is Christ, and to die is gain" (Phil. 1:21).

Believers have the assurance that they

are to be rewarded for the service they render their Master. Eternal life is a gift from God. No person ever earns—or even deserves—salvation or the eternal home that is prepared for him. Because of God's great love and tender mercy that is a free gift. Yet there is a reward promised for service that has been well done. It may be that the reward is the joy and the satisfaction that follows fruitful service. Rewards in the world to come will differ, but one can have the assurance that everyone will find his own cup of enjoyment and appreciation filled full and overflowing. "If any man's work abide which he hath built thereupon, he shall receive a reward" (I Cor. 3:14).

Take time to read the first epistle of John. There one finds assurance given to believers. The Christian can know that he has eternal life. In this epistle there are tests to confirm one's assurance. The hope the Christian has should keep him watching for Christ's return for He has promised to return to receive His bride to Himself. The time is uncertain, but His bride is urged to keep watching and to be ready for her Bridegroom. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

In the Revelation are given some pictures of the believer's future home, and he can have the assurance of some day occupying those mansions which Jesus said are prepared for those who believe. "And I saw a new heaven and a new earth. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . He that overcometh shall inherit all things. . . ." "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: . . . And the gates of it shall not be shut at all by day: for there shall be no night there. . . . And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:1-7, 22-27). Here feeble human language makes an attempt to show the great and glorious and eternal realities which are far beyond human comprehension or appreciation. A few words from some wise writer are brought to mind which might well fit in with this discussion. "Divine wisdom, intending to detain us some time on earth, has done well to cover with a veil the prospect of the life to come; for if our sight could clearly distinguish the opposite bank, who would remain on this tempestuous coast of time?" As the believer studies and learns more of his future home and the glories surrounding it, he could well ask the same question.

The one all-important truth is that God is in the future home and the Lamb of God

is there. They have prepared mansions for everyone who is ready for a home in heaven. The fellowship of men with God is there perfect. This future home is shining like a beacon light for the believer as he goes through his earthly life. The city of God gleams on the distant horizon, brighter than the bright lights of any city at night here on earth. In one's imagination a person can not comprehend the beauty and the glory and the brightness of

this new Jerusalem, which is beckoning the believer on to dwell at last in the very presence of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). "O Paradise, O Paradise, I greatly long to see The special place my dearest Lord Is destining for me." La Tour, Mo.

Living Unselfishly

By Wilbur Nachtigall

The day in which we are privileged to live is not lacking in challenges. New frontiers in so many areas—science, medicine, education, business, agriculture, and others—present countless opportunities to those who possess a venturesome spirit and who dare to take the risks of new discovery. Hence, our newspapers tell us daily about some new achievement or some startling discovery; our institutions of learning are daily unraveling some secret of the universe, and these discoveries of seekers after knowledge are revolutionizing this world.

This age of discovery and invention seems to place a premium on "success" as measured in material standards—dollars and cents, honor and position. These social pressures begin very early in a child's life—this striving after recognition and for what our social system has labeled "success." Parts of this pattern are the high marks in school, or a position on the school athletic team, or social approval and popularity with one's classmates. Graduation from high school may be followed by a college career, and again there is the pressure "to be successful." Later a youth is faced with the decision relative to his life's work, and he makes his choice and puts forth his efforts in line with what he has been taught to regard as "success."

It is at this point of decision with regard to what constitutes "successful living" that many young people come to appreciate some of the beautiful lessons in relative values that have been taught by some of the great souls of the Church, men and women who dared to conquer some of the unexplored frontiers of Christian experience. Certainly there are many new frontiers, but perhaps one area of real Christian experience that still offers the greatest challenge is the frontier of "unselfish Christian living."

Nature has much to teach us about living unselfishly. The flower is an example. It does not live for itself. The apple blossoms, beautiful and fragrant, hang for a day; tomorrow they may have relinquished their hold in order that the fruit may grow. The fruit continues to shield the seed until it reaches maturity; then it decays in order that the seed may be released from its prison, fall into the moist and fertile soil where it sprouts and consequently gives up its own life in order that a new tree may grow. What a striking truth in this parable! Life for life; the old dying for the new; every tree in the orchard, every stalk

of grain in the field, every dust-covered weed by the roadside—all of them giving themselves for others! The doctrine of unselfish love and of self-giving is fragrant with the odor of ten thousand blossoms, and it is rich with the fruitage of ten thousand harvests. The first law of nature, it seems, is not self-preservation. Rather, when we view nature from this angle, we see that its first law seems to be selfless giving for the purpose of bringing new life.

And didn't the Lord Jesus Christ teach His disciples about such complete unselfishness? He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24, 25). Again He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

How unselfishly Jesus lived these words! His own life He offered voluntarily as a sacrifice for sin; and through the atoning sacrifice of His unselfish life, the abundant life is offered so freely to all who will accept it.

As Christians we have so much to learn, and one of the greatest of all spiritual truths we seek to make practical in our lives is the fact that hoarding is losing! We lose what we keep selfishly for ourselves; we gain what we give unselfishly for others!

"I will not give away my perfume," said a rosebud, holding its pink petals tightly wrapped in their tiny case. The other roses bloomed in splendor, and those who enjoyed their fragrance exclaimed at their beauty and

THE BETTER PART

Cumber me not with many things
At the close of a busy day;
You have your plans in the marts of trade
For the morrow, fast on its way.

Struggle for money, and power, and fame
Were mine in the hours that have gone;
But I shall seek wealth from a richer store
Before there's another dawn.

For I would have hope, and peace, and joy,
And such treasures that wear no wings;
So, cumber me not at the close of the day
Merely with tordid things.

—Harry Halbisich

sweetness; but the selfish bud shriveled and withered away unnoticed.

"No, no," said a little bird, "I do not want to sing." But when his brothers soared aloft on joyous wings, pouring forth a flood of melody, making weary hearers forget sorrow and bless the singers, then the forlorn little bird was lonesome and ashamed. He tried to sing, but the power was gone; he could make only a harsh, shrill chirp.

"If I give away my wavelets, I shall not have enough for myself," said the brook. And it hoarded all its water in a hollow place where it formed a stagnant, slimy pool.

Here is a new frontier in Christian living—new, yet as old as Christianity. But its challenge is ever new and vital! How unselfishly do we dare to live? When we examine our own lives, we are ashamed because we discover that we have been yielding to selfish impulses. Often the temptations have come to us in such subtle ways—in refined and seemingly legitimate guise.

If we are to venture forth to make new claims for Christ in the spiritual frontier of unselfish living and sacrifice, no doubt it will involve taking new risks for the sake of the Gospel. And, certainly, it will mean that we set up our standard of values in line with the teachings of Jesus regarding "success" instead of adopting the standards of the world in which we live. Jesus said, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). And so it is perhaps a good thing to remember that in the spiritual realm we do not necessarily measure "success" in terms of dollars and cents, popularity and influence, position and prestige, or even in terms of the number of converts and the number of additions to the church roll; but, rather, that we quietly go about doing the will of the Father, leaving the counting of the harvest with Him.—Rio La Plata.

La Plata, Puerto Rico.

BECAUSE YOU MUST

On a recent spring day I was working out-of-doors.

A frail, undernourished child of seven years, one of a family of underprivileged children, who are my friends, met me in conversation.

Said she: "Uncle Harry, when are you taking us for a ride?" "And why should I take you for a ride?" I replied.

Then stroking my face with her soiled hands she gave me her answer: "Because you must!"

I made a tentative promise and forgot the incident for the moment. But I found her reply coming to me again and again: "Because you must." Had the child been much older and wiser she could have given no better reason. If others had failed or neglected, my duty was still clear. There are many things in life we must do because of the failures of some to meet their opportunity.

Are not our youth in these trying times bringing to us their perplexities and problems; and in placing them before us, they are telling us, in effect, that we shall give them aid and advice—"because we must!"—Harry Halbisich.

OUR HOME CIRCLE

The Community Needs the Home

By Forrest L. Weller

Much criticism has been directed toward the modern home. However, we must bear in mind that there is no other agency which cares for the multitudes of functions which it serves. With no more preparation and guidance than we provide for home building it is to be expected that some of the more than twenty-seven million families in America should experience difficulties in living up to their opportunities. However, the manner in which these criticisms may be eliminated is to emphasize the positive contributions which the home is already making in our community life.

The home has long been of major interest since in it lies the source of a large portion of our life decisions. For that reason it is the area where the maximum control can be exerted. However, we must avoid ascribing to the home those behavior traits which stem from other sources in the community. Our difficulty has been to discern those small embryonic traits in childhood which are only completely revealed in the maturity of adult life. We have failed to appreciate fully that he who rears a good child contributes to the community an honorable life, a good citizen, and an example to others.

The impact of the home upon the community has been experienced in at least five areas.

First, we shape the plastic minds of our children by what we designate with admiration in the home. A mother once came to a sudden realization that the bedtime missionary stories read to her son in his childhood were the source of his desire to volunteer for foreign missionary service ere he became of age. The converse of this was experienced by a pastor who regretted that none of his sons chose the ministry as their life vocation. Yet the sons could recall in the home nothing but criticisms of the work of the ministry. The father had overlooked the guiding influence of admiration.

If honorable men are scarce we should not consider it sufficient to blame our age. Perhaps we should re-examine the conversation in our homes to discover if there we sustain by our admiration the developing idealism of our children. Sooner or later we must realize that it avails little to teach honesty, virtue, and fair play in the home, churches and schools if in our family conversations we give disguised approval to those persons whose conduct violates those very virtues. Parents have neglected one of their

greatest opportunities if in the story hour they fail to teach admiration for those men and women whose lives have been outstanding examples of great virtues. The reception of great truths and principles is largely determined by how much we appreciate the person who conveys them to us.

Second, the home instills those qualities of character which are of inestimable worth in one's business or professional success in the community. Trade and professional schools provide one with skills for efficient functioning inside the chosen work. However, of equal significance for success are the standards of justice and fair play, the manner in which one should take either success or reverses, and the response one needs to make to praise or blame. Such traits of personality may be implanted with the earliest bedtime stories or suggested in the calm of family worship. Many a sermon preached in the pulpit was first stimulated in the obscurity of a home blessed with devoted parents.

The elements of character are not so much taught by parents as discovered in them by their children. Homes which teach financial success irrespective of virtues undermine the best interests of the community. In many fields of endeavor men do gain influence and power in violation of these traits. However, to the degree that their achievements catch the admiration of youth they undermine the con-



HOMES

So long as there are homes to which men
turn

At close of day,

So long as there are homes where children
are,

Where women stay,

If love and loyalty and faith be
Found across these sills,

A stricken nation can recover from
Its greatest ills.

So long as there are homes where fires
burn,

And there is bread,

So long as there are homes where lamps
are lit

And prayers are said,

Although a people falters through the dark
And nations grope,

With God Himself back of these little
homes,

We still have hope.

—Grace Noll Crowell.

fidence of the young men in the values of justice and character. Blame should not be heaped upon youth if they try to "get by" when adults provide rewards on the basis of "pulls" and concessions.

Third, the home provides for a gradual introduction into the problems of the adult world. Grading in school indicates that some types of information precede others in time and importance. One must learn many of the principles of the social order in the concrete home experiences. The elements of democracy may be conceived first in sharing home responsibilities for home privileges. One learns the type of joy which comes from sacrificing for the less fortunate in the community by sacrificing for one another in the domestic circle. The solicitude and devotion of parents translate into vivid reality the meaning of the care and tenderness of a Father God. Even around the council tables of the world the manifested conception of right and justice betray the latent influence of the home.

Fourth, basic personality patterns have their inception in the home. One's conception of his ability is in no small way determined by the reactions of other members of his family. In fact, his devotion to his home may be in about the degree to which he thinks its members appreciate him. Unsatisfactory status in the home provides fertile stimulus for delinquent gangs, irregular adult groups, and clandestine liaisons. Many "spoiled children" become problems in the adult community because of their refusal to co-operate unless their program is followed. Hence a good home is one which prepares the child for the kind of social role he must play in his wider social contacts.

If the reputation of the home is good the youth will have greater opportunity for credit at the bank and an acceptable place in the church, and his word as a citizen will be respected. When we pause to give honor and respect to those of our community whose honesty and integrity have made it a better place in which to live, it is but fitting that due gratitude be given to those homes which nurtured these virtues.

Fifth, the home provides the safest relationship inside of which to teach acceptable release of emotions and tensions. Much intemperance, and a large part of mental and moral collapse are all increased by lack of faith and confidence on the part of members of one's home. We need to be taught how to be angry and sin not, to be joyful without dissipation, to endure hardships with serenity. Home tensions are rarely hidden but escape into the community in devious ways, causing business and professional failures.

Thus the home is the final school in which are taught those virtues upon which rest the moral fiber and security of the community.
—Gospel Messenger.

"Are you willing to stoop down and consider the needs and the desires of little children . . . and to trim your lamp so that it will give more light and less smoke and to carry it in front so that your shadow will fall behind you?"—Henry van Dyke.

Missing the Gate

We once worked on a farm. The mother was a devoted Christian. The father tarried long at the wine and came home late, depending on his sober horse to find the way. It had snowed deep during the night. The tracks from the garden gate into the house were wobbly, now on the walk and now off. The same on the other side of the gate to the barn. The aged farmer stood looking from the back door toward the gate, leaving for his morning chores. He had scarcely left the porch when his wife came to the door and called, "Oliver, are those thy tracks on thy return home last night?" "Yes," he said, "they be mine." "Oliver," she called, "God's Word saith, 'Strait is the gate, and narrow is the way, which leadeth unto life.' If thee don't give up thy cups, thee will miss the Gate!"

That night there was a cottage prayer meeting in that home. I attended it. They sang and prayed with power. "Oliver," said the mother, "Won't you join us? Come, Oliver, you used to sing with the spirit and understanding when we were young. Come, Oliver, let's sing a duet together as we used to down at the meeting house." I'm telling you! They sang, "Am I a soldier of the cross, a follower of the Lamb, And shall I fear to own His cause, or blush to speak His name?"

It went well for a time, and then mother's voice broke. Tears came like a flood. Oliver started a verse alone. I heard it! "The dying thief rejoiced to see that fountain in his day; so—so—so. So there may I—I—I! So, there may I . . . Though vile as he, wash all my—my—my sins away!" We all joined together, and we sang it again. Oliver and Selinda, their arms around each other:

"There is a fountain filled with blood
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."
It was Uncle Oliver's last drink!
—Clinton N. Howard.

The Grace of Apology

Jesus said a thing one time that we are likely to forget. He said that when we come to the altar to worship God and remember that we have injured or wounded or grieved a brother, the first thing to do is to go and apologize to him and be reconciled.

What Jesus said was neither incidental nor accidental, but fundamental. It goes to the root of things. It is a major Christian virtue, this willingness and promptness to apologize for wrongs done to others.

Life is full of strained relationships and in our shortsightedness we offend and injure others unthoughtedly. Our absorption in our own affairs causes us sometimes to neglect those who have a claim upon our care. Misunderstandings arise most naturally. An inflection of the voice sometimes carries a meaning we did not want nor intend to convey. Our actions are often not a true index of our motives and heart. Out of these unintentional injuries to one another grow most

of the quarrels of life. How many of these would disappear if we would hunt for our wrongs to others, and apologize for them, rather than hunting for the wrongs done by others to us, and hug closely to our bosom the ghosts of offended feelings!

Some people spend much time fretting over the wrongs others have done to them. It never occurs to them how much they may have wronged others. We can just about tell what our state of grace is by how our own thoughts turn, in moments of leisure. Is there a burden over the wrongs done to others? Test yourself out and see which stirs you the most.

It is harder to apologize than it is to accept an apology. To accept an apology means that we were right and the other person now acknowledges it. But to apologize means to confess we were wrong. No one likes to admit he has been wrong, especially if he intended to do right. But no matter how difficult it is, there is a divine command to do it. And there is no use going to worship, no use carrying your head high, no use tramping down that "inner feeling" that you ought to acknowledge your fault, for God will not accept you, till you go and be reconciled to your brother.

All through the Bible this fundamental truth is emphasized. Forgiveness is a duty, and so is confession of faults. James says, "Confess your faults one to another." "Go . . . first be reconciled," said Jesus. All right. The Lord wills it. We will obey and we will pray that we may have sufficient grace to apologize.—Sel.

TAKE TIME

Take time to live, dear heart,
Take time to live;
A blessing you may then
Receive and give;
Then bind thee not thy soul
To earthly things—
Take time to love and laugh,
Give thy soul wings
So it will rise above
All care and gloom;
Take time to live,
Though unswept be thy room.

Take time to think ennobling
Thoughts each day;
To praise and meditate
To sing and pray;
Take time to be a
Neighbor and a friend,
Although thy work seems ne'er
To have an end.
Though needful tasks
Demand exacting toll—
Let silver tarnish,
But soil not thy soul.

Take time to see the beauty
Of the skies—
Although each moment
Very quickly flies;
Let not thy daily task
So cumber thee,
That naught of good or beauty
Thou canst see;
The world will move
Although thy work should cease;
So take the time
To live in joy and peace.

—Bertha Inwood Michael

Politeness Shows

"You can't be polite just at times, as some people think. You must be polite all the time, and considerate of others, or sometime when you least expect, you will be impolite.

Politeness is like manners. It must be with you all the time, not just when you are out. Then when you go visiting you won't have to think about how to act, but will be able to enjoy yourself to the limit. I've heard it said that going visiting is a test of one's manner or politeness. I think being at home is a much better test, for it is hardest there, I do believe.

One must be just as mannerly and polite with his, or her, parents and brothers and sisters as with strangers. A grouch at home is bound to forget and be a grouch somewhere else sometime. And how ashamed he'll be!

I have two friends who come to visit me quite often at different times. The one I love to have, the other I can't help admitting is a source of worry to me from the time she comes until she goes. The first, Betty, enters right into our home life and enjoys herself. She realizes that the work must be done before we do things for the day. So she helps, or if there is nothing she can do to help, she goes off and amuses herself until I have finished what I had to do.

But that other one, who could be just as kind and lovable, is entirely different. She rarely helps me with anything I am doing. Well, Madeline has to be right where I am every minute, talking every minute, too. If I suggest that she play the radio, or find a book to read until I am ready to entertain her she replies, "Oh, I'll just hang around until you are ready, I don't mind." But I mind and I am afraid some day I shall have to tell her.

Can you see now how if both girls had been used to being polite at home, and helpful they would be here? Madeline just never did learn politeness. She just doesn't think anything at all about it. But Betty did. And hers is a happier life, I know. She is forever smiling and gay, but Madeline is grouching most of her life away. I am hoping some day to have both friends here together. Maybe Madeline will gather some ideas from Betty. It may be hard on the latter but, if I drop a hint, don't you believe she'll be game? I do.—Light and Life Evangel.

FOLKS AND BOATS

Some folks are like rowboats, for they have to be pulled wherever they go.

Sometimes it is a hard struggle to keep them pointed in the right direction.

Others are like sailboats. If the wind blows east, that is their direction. If it blows west, they go that way. Of course it is possible for them to "beat against the wind," but they do not often do it. They are inclined to follow every wind of emotion and popular sentiment.

Others still are like powerboats who drive against the wind or tide and in face of great difficulties keep their even course. Which are you like?—Sel.

MISSIONS

Life in a Summer Camp

By Sara Jane Johnson

A city mission worker gives us an interesting picture of camp work in action.

The mission yard and driveway presented a scene of much activity on Monday morning, July 11. It was time to start Girls' Camp. Last minute packing was to be done, lunch to be made, there were children to gather together, and the trailer and trunk to load. Girls began to gather with their suitcases, and an air of expectancy permeated the air. Soon the girls were loaded in the mission panel truck and Eldon's Model A and the new Chevy, and we were off to camp! An hour later we arrived at our destination—in through Miller's barnyard, through the pasture and into the wood. There, nestled among the fir trees was the camp where we were to spend most of the next four weeks!

Forming a circle beneath the large Douglas firs were seventeen tents and the cook shack. Just west of the cook shack (within the circle) is a picnic table with a canvas roof over it where the children eat after being served cafeteria style at the cook shack. The water cans find their place on a table north of the cook shack. Beside the water is a wash bench and rack where each child finds his cup and towel on a nail. In the center of the circle of tents a campfire glows at night and during the day when it is cool enough to warrant a fire.

The first two weeks of camp our family consisted of twenty-eight girls, two boys, and six workers. That size family brings many interesting experiences.

The girls ranged in age from seven to fourteen. This created the problem of co-operation in play. The big girls didn't want to play "baby" games, and the smaller ones couldn't play what the big ones wanted to play, but occasionally we would strike on a game that pleased them all. Boat riding was a favorite way of spending a morning, the girls all thought. They would keep Eldon busy rowing for two and a half hours each time they went for boat rides. (This boat was built and donated to the camp by one of our members at Portland.)

The first morning of camp the cooks and girls' counselor awoke at 5:30, and soon the camp was alive with wide-awake girls. Breakfast was served about 8:30. When all were finished eating, the girls and their counselor went through the west entrance into the sunny pasture and sat in the grass for a period of devotion. This time each morning was spent in singing, a study of some miracles of Christ and His death and resurrection, and prayer. We also memorized Psalm 19.

The time between devotion and dinner was spent in games, boat riding, and hiking. On some of our hikes we visited a hatchery, slaughterhouse, and a zoo. The hatchery and slaughterhouse were interesting to city children who had few opportunities of seeing farm life. There recreations were quite interesting. At the slaughterhouse the girls were led through an animal passageway onto the scales where they were weighed, and we discovered we had about two thousand pounds of girls.

After dinner the girls were sent to their tents to rest and study their verses before they went to the river to swim. The girls seemed to enjoy that time more than any other activity. It was one in which all could participate. The little ones played in the shallow water, and the bigger ones went across into the deeper water. After the first week the weather became cooler and some of the girls didn't want to go in swimming. Some of the girls stayed at camp and played ball or other games while the rest hiked across the pasture to the river to swim. One day one of the little girls asked the counselor if she was going in and to the answer "no" she sorrowfully responded, "Aw, it isn't any fun when you don't go."

"Of course, it's fun!"

"Yes, but it's more fun when you go, 'cause you help us turn sommersaults and other tricks in the water," was the reply that was encouraging to the counselor.

After swimming the girls were free to do the things they wanted to do until supper-time. During this time they enjoyed the swing, teeter-totter, croquet, and their tents. The feminine quality in them came forth in the form of playing house and "fixing up" their tents and other things which are foreign to Boys' Camp.

A game of softball usually followed supper, and it continued until about nine when we came in to the campfire for our story and bedtime prayer. Tent lights were out soon after then, and after the first day the girls were tired enough to settle down to sleep shortly after the lights were out.

During the campfire hour some of the girls raised their hands for prayer. During devotion most of the girls said they had accepted Christ as their Saviour and we know that some of them have and are endeavoring to live a Christian life even though various circumstances keep them from church membership.

The Sunday we were in camp was spent visiting the country churches. The children and workers were all invited to homes of the members of the churches we attended. And were the girls ever thrilled to see a farm! What a humdrum of conversation took place as we gathered for church in the evening!

Twelve days ended soon enough, and it really felt wonderful to be going back to civilization again. How good it felt to have the river scum washed out of our hair and to lose the camp dirt in a bath tub which felt like a luxury long denied us!

After two days at home we were ready to start to camp with the boys. We find they are very different from the girls even though our schedule is nearly the same. Our family decreased in number by five, but it has increased in noise volume. We have five colored boys in camp and they add to the interest of camp and also make it quite lively at times. The first evening during campfire Vernon got in a hurry to go to bed and in the midst of the story jumped up and said in his slow southern drawl, "Well, let's hit the hay." Of course, the boys all laughed, and Vernon being encouraged by it continued his funniness and it was a few minutes until order was regained.

One day Claud had gone to Portland, and as we waited for his return we wondered why he was so late and one of the little boys suggested that, "Maybe he had a conclusion."

The boys find the cook shack quite interesting too, and their remarks are interesting to the cooks. One boy asked the cooks what they were cleaning. It was green beans. His reply was, "The only time I like them is when I can take the seeds out."

Vernon came by one day and saw one of the cooks spreading bread and said, "Is that butter yous pickin' at?"

It really is a joy to cook for people who eat like our family of boys.

For devotion the boys are hearing stories from the Old Testament. They are also memorizing Psalm 19.

Summer camp is interesting; it is also a means of testimony and a channel of blessing.

Portland, Oreg.

THE MISSION OF SHINING

"To give light upon the earth" is the work of the solar system and of Christians. But the regularity of the heavenly bodies ought to be a rebuke to many witnesses of the Lord Jesus. Time is measured by comparing meridians and the sun or certain stars. If the sun should rise one day at an unexpected hour, mankind would be thrown into confusion. The results would be disastrous—but not so tragic or far-reaching as the consequences of the failures of God's people. A Christian walking in the flesh leaves a sad trail behind him; what seem to him thoughtless acts and words may keep an unsaved person away from God for years, if not for eternity. But the path of a Christian walking in the Spirit "is as the shining light, that shineth more and more unto the perfect day." He turns "many to righteousness," and he shall shine "as the stars for ever and ever."—The S. S. Times.

Sponsorship of Protestant D.P.'s Lagging

By Wm. T. Snyder

Here is a ministry to those who are in need that should challenge us.

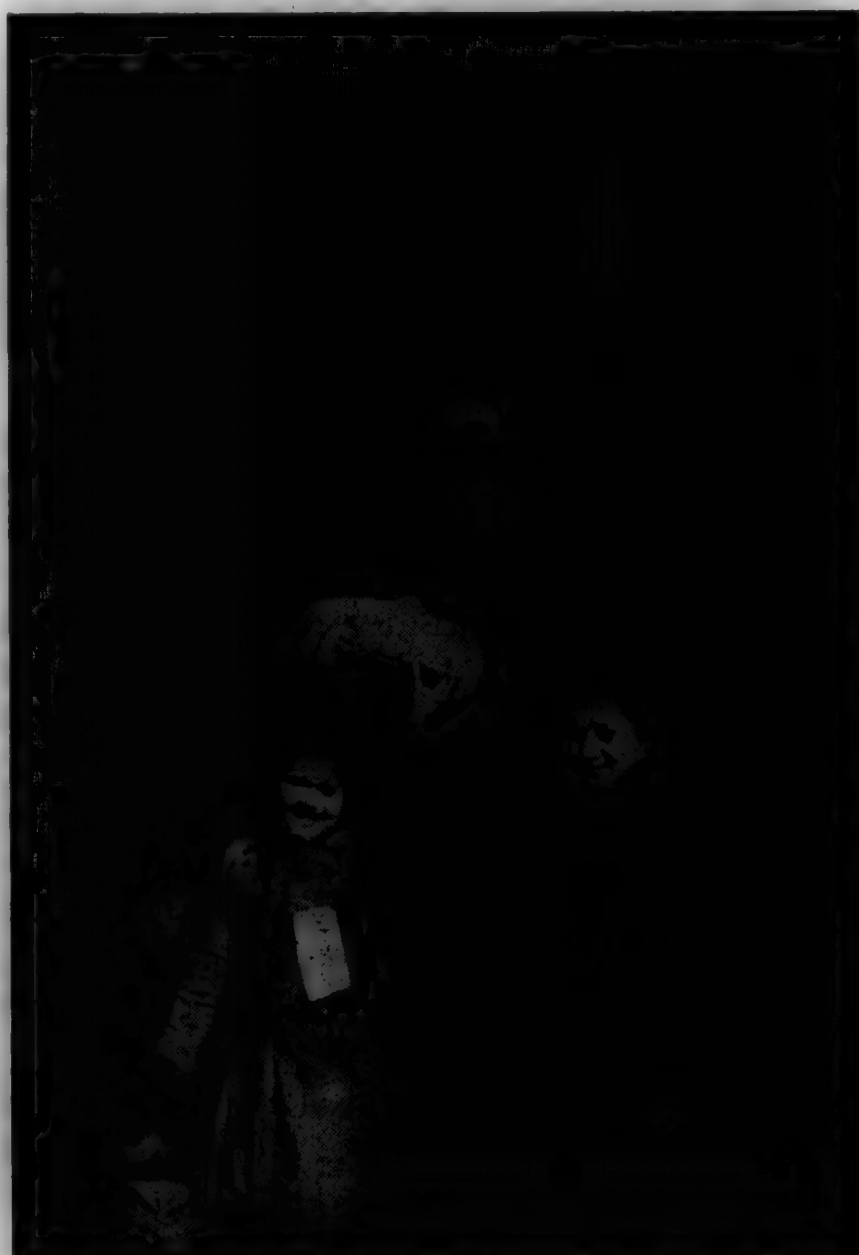
With the arrival of the transport "General Howze" in New York City on July 3, the number of displaced persons who entered the United States under the "Displaced Persons Act of 1948" is approximately 38,000. The total number that may enter under the Act is 200,000. A displaced person must have assurance that housing and employment await him before the authorities arrange departure from Europe. Assurances have been flowing into the office of the Displaced Persons Commission, Washington, D.C., in ever-increasing numbers; it is estimated that by August the entire 200,000 possible admissions will have assurances provided. The Protestant churches of the United States have lagged far behind the better organized Catholic and Jewish D.P. agencies, and there is reason to believe that many fully qualified Protestants will remain behind because the Protestant people in America have not provided employment and housing assurances.

Church World Service is the principal Protestant agency recognized by the Displaced Persons Commission and has many more eligible D.P.'s than housing and employment assurances. M.C.C. is also recognized by the Commission, and thus far has brought fifteen Mennonite families into this country. Another group of eighteen families is ready to sail as soon as several technicalities can be cleared with the Immigration and Naturalization Service. The Mennonite families that have entered are settling nicely into the Mennonite communities that have received them and are appreciative of the "hand of love" that was extended by American Mennonites.

Many who have been close to the total D.P. problem have regretted that our migration and resettlement endeavors had to be confined to Mennonite D.P.'s because there were over 13,000 and also because our financial resources did not seem adequate to help more than these Mennonites whom we consider our first responsibility. Now that over 5,000 of our Mennonites have been moved to South America and a similar number of close relatives to Canada, we have approximately 3,000 eligible D.P.'s left in Occupied Germany. Most of these will go to Canada under the Canadian Government's kind offer to receive non-relatives. A comparatively small number will desire to enter the United States, whereas the interest latent in the Mennonite constituency could provide assurances for many more.

The M.C.C. Executive Committee approved contacting Church World Service to determine whether interested Mennonites could receive non-Mennonite Protestant D.P.'s in the absence of sufficient Mennonite families. Mr. Roland Elliott, Director of the D.P.

Department of Church World Service, was glad to extend Church World Service cooperation, and the Displaced Persons Commission in Washington also offered encouragement as it is generally recognized that Protestant D.P. immigration is much too low. A trial group of 25 non-Mennonite families will be brought to the United States to fill assurances given by Mennonite folk willing to take either Mennonites or non-Mennonites. M.C.C. representatives abroad will make selection of the non-Mennonite families keeping in mind that:



A Family of Mennonite D.P.'s Leaving the Train to Embark on the Ship That Will Take Them to a New Home in a Distant Land.

1. The D.P.'s selected will be Protestant;
2. They should have resettlement possibilities and should be interested in permanent settlement in the area of the sponsors; and
3. They should have a definite church interest that can be served by either non-Mennonite or Mennonite churches in their communities.

The ocean transportation for the D.P.'s is borne by the International Refugee Organization. Sponsors must pay only for the inland rail transportation and this may be reimbursed by the immigrant family from earnings.

Churches or individuals who wish to consider offering housing and employment assurances for non-Mennonite people are invited to write the Aid Section of M.C.C., Akron, Pennsylvania, for forms on which their interest may be indicated. It is not necessary to furnish the usual "affidavit of

support" customary in quota immigration because the D.P. Act requires only the "assurance" of employment and housing. Akron will try to comply with any specific reasonable requests that are made regarding the type of family desired. Those who have already provided assurances for Mennonite families may also write whether they are willing to take non-Mennonites.

One of the portions of Scripture that has become especially meaningful to us in our relief and refugee work is Matthew 25. We see the righteous asking the King, "When saw we thee a stranger, and took thee in? or naked, and clothed thee?" And then we see the King answering, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May all who feel led to participate in this wider service to D.P.'s feel the reward that comes from helping our fellowmen "In the Name of Christ."

Akron, Pa.

ANTS ARE INTELLIGENT

No wonder King Solomon wrote, "Go to the ant, thou sluggard," for these busy little creatures show a remarkable intelligence. We humans have learned many lessons from them, and can still learn more.

Some kinds of ants are farmers. They plant fungus gardens and harvest the crop. Other ants are called harvester ants, and they collect vast quantities of seeds and grain, which they store in underground granaries. They even spread the grain out to dry before storing it, so it will not become moldy.

Most remarkable of all, they show almost human sagacity, by biting off one end of each seed, thus preventing it from sprouting underground.

Another species of harvester ant, a larger kind, are the grain crushers for the colony. These have large jaws, with which they crush the grain or seeds, so the smaller ants can get at the food inside.

It is said, that at least eighteen different kinds of seeds have been found in these ant granaries.

Another species of ant, called leaf-cutters, raise their own crop. The workers carry bits of vegetation into the nest and arrange it in a seedbed, and on this the queen plants a tiny speck of fungus.

The workers then busily fertilize this "crop," by spreading dung of certain caterpillars over the "bed." Sometimes the queen breaks open her first eggs, to provide extra nourishment for the "garden."

In some very mysterious way, the workers then "treat" the garden so tiny white swellings, like minute cabbage heads, grow on the fungus. These "cabbages," the ants eat for food.

Scientists have grown exactly the same fungus in their laboratories but have never mastered the problem of producing the "cabbages." This is still the secret of the intelligent ants.—Ila Marie Baird.

"Some people have tact and others tell the truth."

BIBLE STUDY

Christian Doctrine

LXXXIII. The Kingdom in Revelation

By the Bible Study Editor

From the evidences of the Gospels and of the epistles, the general impression is obtained that the kingdom of heaven or the kingdom of Christ, is a spiritual one. Yet there are sections of the Gospel, as we have seen, which suggest that there will be a more manifest expression of the kingdom of Christ when He shall come in His glory.

The same is true in Paul's letter to the Romans in which he discusses the facts of salvation and the principles of salvation by faith. The chapters dealing with the transition from the Jews to the Gentiles, and again the fact that the Jews will be grafted back into their own tree, suggest that there will be a time of great glory. In this change is seen what Paul would suggest as the hope of the Jews, or of the people Israel.

In all of the epistles the writers make mention of the coming of Christ, instead of the end of the world. This manner of the statement is in itself significant. Jesus frequently spoke of His coming again, and His coming was a consolation to the believers. It included a blessing of a place in His kingdom, a reward for faithfulness, a fellowship in His house and at His table. At the same time the Lord indicated that the unfaithful ones would be judged, punished, and cast out, even located with the devil and his angels.

We have observed that many of the great hopes of the prophets and the outlook of the Jews for the blessings promised to them and to Abraham and the fathers have been spiritualized because there was not found for them a place in the New Testament and they did not fit into the program of the church as it exists today. There is a spiritual character to the kingdom as found in the church. We are sitting in heavenly places in Christ Jesus, and we do possess all spiritual blessings in Christ Jesus. We are His body, the fulness of Him that filleth all in all. Eph. 1, 2. But we seem to be very far from the glory which is to be found in his kingdom as promised to Israel. Only a small fraction of the church is abstaining from learning war; a very few swords and spears are beaten into tools of industry. The blessings of peace and quietness are enjoyed by only a few who may sit under their own vine and fig tree in the quiet of an undisturbed life. We lock our doors and hide away our treasures. Only by the most ardent effort do we maintain peace and good will with a few of our brethren and neighbors. "On earth peace, good will toward

men," is sung every Christmas time and waited for during the next twelve months of the year. Yes, the kingdom is spiritual and within the heart, but its spread in the world is very limited. Is this all that one may expect of the kingdom of Christ in the world?

The Law and Its Answer

The last book of our New Testament has been considered to be a book of mysteries, not to be easily understood. There were mysteries in the Old Testament, truths given to the prophets which even angels desired to look into but could not. And the prophets decided that it was not for them to understand what they had written, but their prophecies were made for the benefit of those who should come after them. I Pet. 1:10-13. The prophecy of Daniel ended with a command to seal the times indicated by the angels. The Book of the **Revelation of Christ** was not to be sealed. It is the only book which men are told to **read and hear and keep** what is written, and receive a blessing. Rev. 1:3. The present writer does not claim to be especially enlightened above others. He invites the reader to note a few facts relative to this book which seem to have been overlooked very frequently.

The law was not given to Israel by Moses without its particular expressions of worship which in themselves were symbols of worship and of good things to come. We have seen in the tabernacle and in the Temple the figures of Christ and His sacrifice for sin. We have come to glory in the cross of Christ, by whom we have access to God. And we fail to go farther in the progress of the sacrifices, into the holy place and into the most holy place, and then return from those sacred parts of God's sanctuary conscious of the fact that we have seen only the pattern of the actual, now existing, things of heaven. Moses saw the things after which he made the furniture of the tabernacle. John saw the same things which Moses saw and expounded them as Christ showed them to him, "The Revelation of **Jesus Christ**, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Rev. 1:1). "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last" (Rev. 1:17). Here was a personal revela-

tion of Christ to John, just as the law was a personal revelation from God to Moses. Moses received the law from the pattern which he saw on Sinai. John received the revelation from Christ from the same pattern of heavenly things which Moses saw.

Only in the Epistle to the Romans is an altar mentioned to which the believer offers himself as a living sacrifice. In Hebrews an altar is mentioned of which they who minister have no right to partake, the altar sacrifice whose blood was taken into the holy place. Heb. 13:10-13. In the book of the Revelation there is shown the brazen altar of sacrifice. Rev. 8:5. The golden altar of incense is mentioned in Rev. 8:3; 9:13. There is also the candlestick. Rev. 11:4. The ark of the testimony and the tabernacle of the testimony which stood in the most holy place are mentioned. Rev. 11:19; 15:5-8.

In the Epistle to the Hebrews these articles of furniture are mentioned and expounded in their spiritual significance in reference to the matters of our salvation as they are fulfilled in Christ. But in the Revelation they are given with reference to their significance in the fulfillment of redemption for all men.

The Gentile Churches

John was told to write these things and send them to the angels of the seven Gentile churches. There were seven specific messages to these seven angels, Ephesus to Laodicea. To them was revealed a message from the resurrected and ascended Lord who stood in the midst of their seven golden candlesticks. There were no altars or censers or trumpets or golden censers (vials) for the Gentiles had not to do with them. Their salvation and their hope were in Him that liveth, and was dead, and behold, is alive forever more. He was revealed to them as one who held the seven stars and walked in the midst of the seven golden candlesticks; the One who was first and last, which was dead, and is alive; the One out of whose mouth went the sharp sword with two edges; His eyes like a flame of fire and His feet like fine brass; the seven Spirits of God and the seven stars; He that is holy; He that is true; He that hath the key of David; He that openeth and no man shutteth and shutteth and no man openeth; the Amen, the faithful and true witness, the beginning of the creation of God. These things are for the Gentile churches.

For the Israelites

The setting of the chapters in the Revelation, beginning with chapter four, returns one to the character of the prophecies with their visions of things that are heavenly in character, including the soundings of voices and trumpets, the vivid colors of heavenly beings, and the setting of thrones and the scenes around them. There are living creatures with appearances of a lion, calf, man, and eagle. There are elders, four and twenty, and the

visions of wings and eyes with the call of "Holy." That which the prophets looked for is still in the purpose of God after the ascension of the Lord and after the establishment and completion of things that belong to the churches.

The following chapters, from chapter five and on, are definitely associated with the worship and service of the children of Israel whose hopes of redemption and glory rested upon the fulfillment of all that their service promised. They had hope in and through the Lamb of their sacrifice. They worshiped with expectation toward the most holy place. Their annual atonement was not completed until the return of their high priest from the tabernacle of the testimony. Their hopes still await Him who was made a sacrifice upon the altar of burnt offering and has entered with His own blood into the heavenly place, but He has yet to return with the blessing of His completed redemption.

The Temple of Israel has been destroyed, for the Lamb of their sacrifice has ascended to minister in the temple not made with hands, where God Himself dwells. The things in heaven, "the things which are not seen," and are eternal, have not passed away. John saw them, as given to him by the Lord, in the process of fulfillment in spirit; and such will be the manner of their fulfillment as John saw them. The hope of Israel is pictured for them in the Book of the Revelation. As Gentiles, we have very little interest in the altars and their services, in the book which is sealed and in the trumpets which sounded, and the vials, or censers which were conveyed from altar to altar. But the hopes of the people of Israel are in the answer to all that was involved in their services, which came to an end before their covenants were fulfilled, either to Abraham or to David.

Moses saw to the end of the things which he established for his people, and his face shone with the glory of that ending. The ending of Israel's history was not glorious. The church is struggling on in experiences which are full of tribulation and she sees not much glory for her in this present life. All her glory awaits the coming of the Lord in fulfillment of the word of prophets and apostles. The united voices of four and twenty elders call for the completion of all that is involved in the testimony of the Revelation.

Israel's Worship in Hope

The people of Israel were in constant seeking for the blessings of the Lord in their worship. They brought their offerings to the altars and took nothing away. The fires consumed their burnt offering and the blood and fat of their peace offering with the fat of their sin offerings. The priests received the offerings and gave nothing in return, except their blessing. The fires of the altar gave them no answer and no deliverance. The altar of incense saw their sacrifices in coals of fire and in the smoke of incense ascending; but the altar had no voice for them and no release for their burdens and sorrows and no answer for their hopes. In the holy place, the very presence of God, the high priest entered with fear, bearing the tokens of their sacrifices in the few drops

of blood, and carrying back the blood to pour it under the brazen altar; but there was no answer and no deliverance such as their prophets and priests had hoped for.

Well might Israel hope for an answer to the prayers and appeals of the Levitical ceremonies and to the worship of the many zealous souls who sought the Lord and His promises in the appeals of that worship which was made in spirit and truth. Well might the prophets wonder what it all meant as they spoke to the people in the terms of the figures of their prophecies, and they remain unanswered to this day. Israel is told to go to the Gentiles and accept their faith, and in a sense that is true, for our faith includes all that is in Christ. But what answer has the Lord for the pattern which Moses saw? If the pattern is repeated, as it is in the Revelation, it must be for the purpose of answering the first revelation. And such seems to be the nature of the Revelation.

The Lamb and the Lion

Moses did not see a vision of the Man upon the cross. He described the method of slaying the Lamb and the use of the blood of that Lamb. John saw the Lamb standing before the throne, "as it had been slain." He saw it as slaughtered, not as a man, but as a sheep. This Lamb is called the Lion of the tribe of Judah. In this Lamb all the past dead sacrifices of Israel become alive to answer with power all the appeals made in their name. All forfeited rights and covenants and promises through transgression which were acknowledged in sin offerings and sacrifices of slain creatures are now in the hands of the living Lamb who has become the Lion to triumph for Israel. The church has been looking to the Lamb without the Lion. The Jews have been looking to the Lion without the Lamb. The Lamb is the Lion, and the Lion is the Lamb. The Lion and Lamb is the Root of David. He hath prevailed to open the book and to loose the seven seals. The seven horns are the fullness of the power of the Lamb, and the seven Spirits of God are those which are sent forth into all the earth.

There is a certain peculiar significance in the response of the worshipers when the Lamb took the book from the hands of Him that sat upon the throne. The four living creatures and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of all the saints. Here are prayers presented to the Lamb for fulfillment. In what the Lamb accomplished in the opening of the seals, He is fulfilling the prayers of all saints.

The Progressive Order of Revelation

From the presentation of the Lamb and His taking the book, there is a progressive order of fulfillment of the things of Israel. The first is the beginning of judgments upon the earth, particularly upon the nation represented by kings, great and mighty men, captains and bondmen, of every class who fear the wrath of the Lamb. The judgments are sent forth from the Lamb. The believers suffer at the hands of the godless world during this time. Their souls are under the altar. The place where the blood of the

sin offering is poured is under the altar, from whence comes the cry for a full deliverance. Rev. 6:10.

The second step is that which belongs to the golden altar in the holy place. Rev. 8. The golden altar depends on the coal of fire from the altar of sacrifice, from which the coal is taken and the incense is burned on the golden altar. Note that the vials of incense in the hands of the living creatures and elders is now presented along with **much incense** given to the angel before the altar. This occurs at the opening of the seventh seal. Fire from the brazen altar is cast out into the earth, and the judgments of the trumpets are ushered in. These judgments are upon the earth and not upon the righteous. These judgments follow the sealing of the 144,000 of the twelve tribes of Israel. The tribes belong to the sons of Israel (see the Greek), and they are not included among those judged upon the earth. The trumpet judgments are divided into two characters: the first judgments of nature, and then judgments from the realm of demons. These are all upon the godless world.

When the seventh trumpet sounded, the period of judgments entered a final phase, for then the Temple of God was opened. The holy place began to answer to the plea of the people who had long worshiped in the hope of promises to be fulfilled. Rev. 11:19.

The judgments of the seven vials came forth from the very presence of God, from the most holy place. Rev. 15:6. When the seventh vial was poured out, the final stages of the judgment were completed, with the gathering of the nations and the judgment of the great city, the great whore, Babylon. This judgment was upon the false worship of the world. The second phase of the judgment was that upon the great powers of the earth and the consummation of the kingdom into the hands of King of kings and Lord of lords. Rev. 19. The ending of the judgments was that of the sealing away of the serpent, the devil and Satan, for the duration of the time when the beheaded witness of the Lord lived and reigned with Him. Rev. 20:4.

The ending of the Lord's interests in this world came, and will come when a final judgment will separate all the evil from those who shall enter a new heaven and new earth.

LOOK ON THE BRIGHT SIDE

A little child shall lead them. An exchange relates a touching incident of childlike self-denial:

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

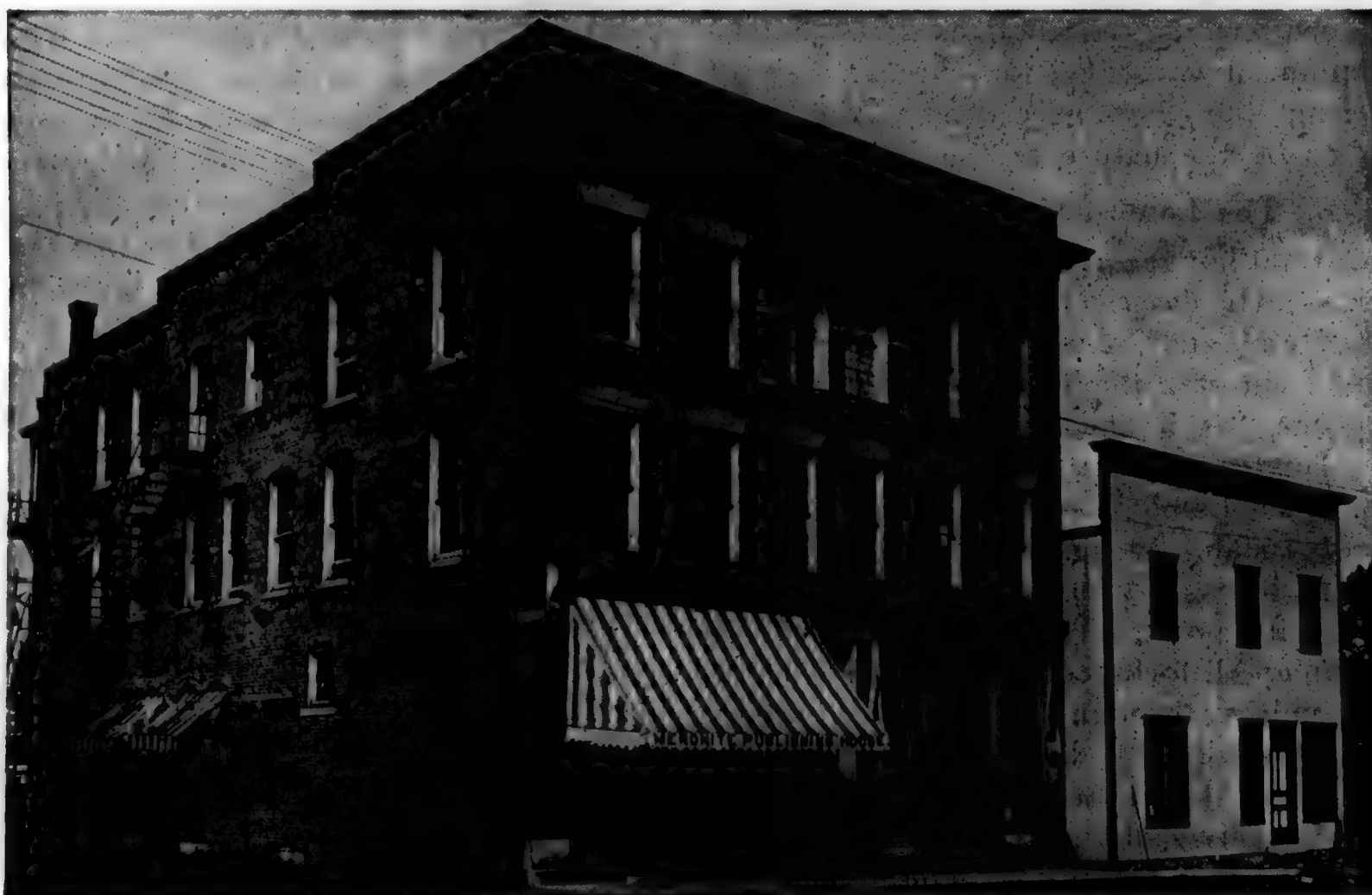
The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars.—Publisher Unknown.

EDUCATIONAL

Our Publishing House Grows

By Ford Berg

The dedication of the new annex to the Mennonite Publishing House on Sunday afternoon, August 21, brings to our minds anew how, under the blessing of the Lord, the publication work of the church has grown to proportions that the founders could not have foreseen.



The white building to the right shows the small beginning of the Mennonite Publishing House in 1905. The building to the left was added in 1907.

Since April 5, 1905, when a new periodical, *The Gospel Witness*, made its first appearance, there has been a growth in the printing work at Scottdale until today the Mennonite Publishing House does business amounting to more than \$800,000 annually. Starting with no building, and practically no funds at the outset, the pioneering publishers had at the end of the first year only an unpretentious building, in which was a room 18 by 32 feet, where a new printing press was installed and printing work begun.

The early publication work was managed by Bros. Aaron Loucks and A. D. Martin. Financing was done by nine brethren of the Mennonite Church who pledged themselves for a certain amount of capital to be used in publishing a religious paper in the interests of the Mennonite Church. Under the managership of Bros. Loucks and Martin, the work of the new publishing company was a success from the first, and in 1907 a brick building 40 by 70 feet, was erected.

By 1908 the merging of Mennonite publications occurred and the Mennonite Publishing House actually came into existence. Then came larger growth, for as the literature requirements of the church increased the need became evident for a considerably larger institution to represent the growing Mennonite Church in America.

In April, 1921, work was started on the construction of a new three-story and basement building, 80 feet wide and 110 feet long, with a

total of 35,200 square feet of floor space, about enough to fill the area in an average city block. A year later the new building was ready for occupancy. It was dedicated April 4, 1922. Over the years as the need for more Mennonite literature increased, more employees as well as machinery were added.

Within a few years it became evident that in the future there would need to be another addition. With the growth of the Mennonite Church and her vision of the world's needs was a parallel growth in the literature demands. New periodicals were issued and the number of subscribers was increased. A bookbinding department was added, a mail order service was established, a bookstore for the town and for others was opened, and in general there was a growth in all departments.

Increased demands for Mennonite literature stepped up production yearly. New employees were added, more editors were secured, and soon it became evident that there must be another expansion, and so plans were made to make a substantial addition.

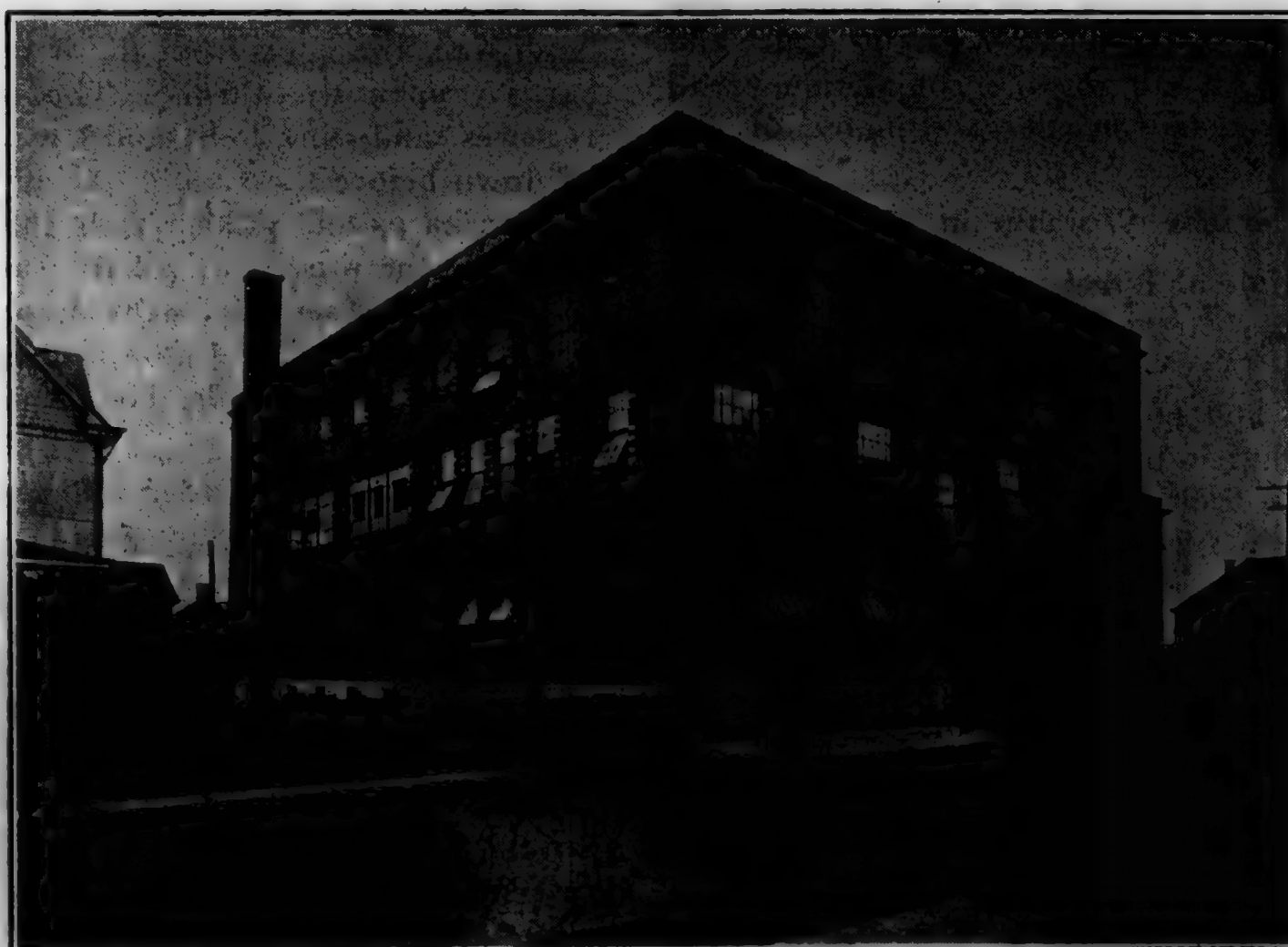
High prices soared the original estimate to the figures of \$250,000 by the time the contract was let. The Westmoreland Construction Company, to whom the job was awarded, began construction immediately, and today we have a fine new annex, which is a credit to the thousands of dollars expended. Instead of editors crowded by twos and threes in offices intended for one, there is now an office for each executive and each editor, twenty-nine separate offices in all. Modern divisional offices, utilizing all possible space, have been installed.

The bookbinding department and the press-room each have had their working space doubled. Within the last year \$57,000 were spent on new presses and other equipment.

Editorial, executive, and clerical offices are located on the second floor, while the first floor has been set aside for an enlarged bookstore. A large, new modern showroom, displaying selected new religious books is being provided for people in the Scottdale area, as well as for the many Mennonite visitors who stop off at Scottdale each year.

On the basement floor is the pressroom where five presses are operated daily, some on double shifts. Two new presses, involving purchases of about \$13,000 to \$22,000 each, have been installed recently.

In the space on the first floor of the older building, from where the presses were moved to



1921 found a new, large building under construction to meet the growing literature need of the Mennonite Church.

the basement, is the bookbinding department. Here books on Mennonite history, doctrine, missions, and theology are finished. Several of the last books issued are *Christian Manhood*, *Service for Peace*, *Christian Nurture of Children*, *Glimpses of Mennonite History and Doctrine*, and the Annual Report of the Mennonite Board of Missions and Charities.

Also located on the first floor is the mailing room where periodicals, filling bag after bag of mail, are sent out daily. Also shipped out in the daily mail are books and supplies which go to all parts of the world, mainly to the Mennonite centers of population. A catalog, issued yearly, lists items for the operation of Sunday schools, missions, regularly established churches, and church schools.

The tract department, which has grown phenomenally in the last several years, manufactures two to three million tracts yearly, which are sent out to distributors all over the world, primarily in the United States.

Yet to be completed and enlarged are the chapel and the library. Since the number of employees has grown steadily through the years, the room provided for the daily fifteen-minute devotional period is not large enough. Workmen are soon to enlarge the room, greatly increasing its size. The library facilities also are to be improved and enlarged. It is hoped to build a library which will be known for its wide coverage in the fields of missions, theology, doctrine, and Christian education. This will be accessible to anyone in the community and in the church. In addition to the historical library, collected over the years, this should make a valuable place for study and research.

Since the beginning of the work, visitors have come to Scottdale to see the Publishing House and to become better acquainted with the place and the workers. This is as it should be, since it is an institution owned by and serving the church. We trust we may be able to serve the church better through our enlarged facilities.

Scottdale, Pa.

MISSION OR OMISSION

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself" in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Do you belong to the Mission or the Omission Band?—Missionary Digest.

Question in the Crucible

By Ethel Reeser

This peace oration delivered at Goshen College sets forth graphically the need and power of love in the crucible of human relations.

Since the death of our first president, American medical science has made some astounding strides. Attending at the deathbed of George Washington was a barber-surgeon, whose method of bleeding his patient was motivated by the skepticism and mysticism of preceding centuries. We still act on the theory which he held, that the disease germs are carried by the blood stream, but long ago we discarded his treatment, which eradicated, not only the blood, and consequently, the disease, but also George Washington!

With justifiable pride we tell how superstition gradually gave way to more scientific methods of research and we quote statistics to prove that our life expectancy rate is higher than it was. But there has been no comparable advance in the conquest of a moral illness that undermines the peoples of the twentieth century as it did those in Washington's day—the disease of militarism.

It is true that war has been stripped of some of the deceitful luster which blinded us to its evils in the past. We seem to be less imbued with the medieval philosophy that placed war on a plane with chivalry. With purple stars in our windows, it isn't easy to speak glibly of war as a "necessary" evil. The protests in this country against universal military training indicate that Americans wish to consider seriously the question of resorting to war again.

Yet in spite of a changing attitude, our war death rate has not decreased. Instead, each succeeding generation has witnessed a bigger and better bleeding of the masses, a total war that has left us nothing except miles of white crosses and a world of blue-lipped, hollow-chested children. The real harvest of our realistic thinking has been a moral hemorrhage and an outward effusion of man's nobler desires and more generous emotions, and yet the bleeding goes on. Even now, before the operating room of World War II has been cleared of the remains of vindictiveness, the powerful anesthesia of nationalism is dulling our senses in preparation for the next war.

We have attempted to discover the cause of war by assessing guilt racially and geographically, but history showed the fallacy of this analysis. In the French and Indian War we hated the French and loved the British. Only thirteen years later, in the American Revolution, we loved the French and hated the British. Although we considered the Japanese worthy of our aid in 1904 in the Russo-Japanese War, by 1941 this race had so degenerated that we were morally impelled to join the Russians in a humanitarian effort to show them a better way of life. Here again, patriotic appeals served as a smoke screen to hide the truths of morality in a time of physical danger and political expediency.

Some economists ascribe our international illness to a kind of "natural" law of economic development. Other possible causes have passed under the microscope and been declared to be the answer in the search for the war virus.

Over-population, certain belligerent leaders, ill-timed events and discoveries—these were blamed. However, I think most of us would agree with two eminent militarists who have diagnosed the disease with the altogether unscientific word, "sin," or selfishness. Air Chief Marshal Harris, in a news dispatch from London during the last war said, "Wars will continue until there are some drastic changes in the human heart." His words were echoed from the Orient by General MacArthur in his well-known conclusion: "The problem, basically," he said, "is theological . . . it necessitates a spiritual improvement of human character that will synchronize with our almost matchless advance in science . . . it must be of the spirit if we are to save the flesh."

This is the opinion of men acquainted with world affairs, of men who have seen war. If it is a theological problem, then our hope for world peace lies in rethinking and applying what the greatest Theologian has said. To Jesus Christ, peace itself was not a goal to be sought. Rather, it came as the result of showing love to other people, including one's enemies. It was simply doing for them what you would wish them to do for you.

He didn't explain love in theoretical or scientific terms. But how many of us can explain exactly what happens when a crushed finger becomes whole with healing? The fact that we can't doesn't keep us from allowing a doctor to dress the wound, and when it is healed we call it a miracle and let it go at that.

In the same way, the miracle of love is an unexplainable force which is powerful enough to lift men's conduct to a plane on which the ideal of peace becomes a working reality. It is the only drive that will cause men voluntarily to beat their swords into plowshares, and it is the sole persuasion that will keep a nation from jet-propelled atom bombs against another nation.

Love is the practical approach because it promotes activity that prevents war. Longfellow summed up the whole idea in a verse:

"Were half the power, that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

Can we expect other nations to accept a kind of democracy that spends huge sums in devastation for self-defense but gives almost nothing in preventive education? One army chaplain is an ironic example of how we have misinterpreted the meaning of good will. As the atom bomb was about to be dropped on Hiroshima, he offered a prayer for its success. Afterward when a moving picture company gave him \$400 for the right to quote the prayer, he sent the money to Japan for the relief and reconstruction of Hiroshima.

Contrast this with the story in "Life" magazine last fall which featured a young man who

had the conviction to try an altogether different approach. Nearing death on a dangerous mission, he asked that the money from his life insurance be used for the education of a Japanese his own age, a former enemy. Here was an individual who had discarded the idea that the moral disease of war can be cured by physical force. There are others like him who are convinced that love is more effective than armament in preventing war. A veteran returned from Germany is now studying in a college in Illinois. He has decided to go to the German people again, this time with a Bible instead of a bayonet. He is another individual who does not underestimate his own power to do something for world peace. Convinced that war is a result of insecurity and fear, he is persuaded to foster an environment of security for his enemies.

In their courage and foresight, these men rank with the early medical scientists who dared to expose the fallacies of existing beliefs. We appreciate the endeavor of medical pioneers who

risked their reputations and sometimes even their lives while they searched for a lifesaving drug. Personal injury or the skepticism of the masses, these men decided, was nothing compared to the crime committed against humanity by withholding their discoveries, and presumably, many of us are alive now only because they brought life-saving drugs out of their crucibles.

In the crucible of human relations we have found love to be the most dynamic, effective cure for selfishness, insecurity, and fear. Now, being persuaded that the soul of any man is worth more than his body, we can turn our resources toward creating a healthy mental and spiritual environment for every nation. What we have attained in the field of medical science, we can also realize in the area of peace. When every individual within each nation has learned the effectiveness of a concern for the preservation of his neighbor as well as for himself, then our combined reward will be a world peace.

Albany, Oreg.

On Learning

By S. H. Brunk

Learning normally begins at the cradle and ends on our deathbed. Like all other human attainments it can be used as a present blessing or curse, and it can aid in determining the final destiny of our never-dying souls. We can readily count our dollars and measure most of our other earthly possessions, but this blessing of the intellect is not so readily or accurately measured. There seems to be a human weakness to overrate rather than underrate our learning. We seem to be more ready to teach than to learn.

Our burden is to distinguish between WISDOM and KNOWLEDGE in the field of learning. Many words are used in expressing just a bit different phase of our learning, but it appears to us that WISDOM is used in the Word of God to express that part of learning which is *revealed* to man, and KNOWLEDGE that part which is *acquired* by effort.

The wise man says in Prov. 4:7: "Wisdom is the principal thing; therefore, get wisdom: and with all thy getting get understanding." We all know the source of his wisdom, yet he seems to have failed in understanding that this same wisdom that was needed to rule a nation would be needed to rule a man. He further advises us: "Take fast hold of instruction; let her not go: keep her; for she is thy life" (Prov. 4:13). This pictures the source of our acquired knowledge, which seems to be to a great extent our own experience or that of others. James is fully aware of the source of wisdom as he says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not [will not even revile your ignorance]; and it shall be given him" (Jas. 1:5). Does this not picture a degree that cannot be acquired in any institution? How little instruction do we get to go to this source of learning? Might not this given wisdom fill a much larger place in the needed learning of God's children?

We can find no premium on ignorance in God's Word, but we are told to study, search, seek, inquire, and knock that we may know. But how large a part is our church taking in fulfilling the prophecy that men shall run to and fro in the earth and knowledge shall increase? What a task one finds it to be to persuade men who may have the knowledge to split the atom to apply their hearts unto wisdom for their own souls' salvation. One has said, "Knowledge boasts of what it knows, and wisdom is humbled that it knows no more." These different attitudes very largely affect the usefulness of our learning. When did I come to know it all? Or when did I receive wisdom to understand how little I know?

Most parents can recall how much easier their children were to direct when they were yet unlearned than in the teen age when they began to know better. Some children in book learning may exceed their parents, but seldom in wisdom; and even this would never excuse one from obeying his God by honoring and obeying his parents. Do we not have the same problem in the church? Our young people in going off to school seeking knowledge or understanding can praise their God for their godly parents and pious church leaders. But if they attain knowledge unbalanced with wisdom, they may be inclined to return with their degrees and be ready to persuade parents, church leaders, and all of the folly of living the simple life in accordance with God's Word.

Could we not teach much more the fact that the source of real wisdom is in God? Even our schools set forth the need to balance book learning so as to produce learning that can not be measured by grades or degrees. Surely our aim in securing higher learning must be to use it with our other blessings to the glory of God, and it seems that wisdom is lacking where this is not done. We may learn to read Greek and

Hebrew, but if we lack the wisdom God gives by His Spirit, we will be poor Bible teachers. Therefore, may our church never require degrees of knowledge as a qualification of service, and could we not much more emphasize the true source of wisdom in our preparation for service?

We have asked for wisdom to write these few lines, yet have waited some time to do it. We trust that they may provoke thought in others who may have much more learning than we have. And since the nation and church are being crowded with institutions of learning, why do we not magnify our true source of wisdom and strive to attain a much higher degree of that phase of learning?

Denbigh, Va.

MY FIVE-FOOT BOOKSHELF

We have become a nation of readers. As soon as a child is able to understand anything, it is given books of pictures, and after it has learned to read it wants books that suit its mentality and are interesting. During school days, books are given for study, and occasionally the pupil is asked to look for information in some books of reference.

We are not thinking today about the books that we are asked to use, but about those we choose for ourselves. What are the books that appeal to you, and how do you choose them? When you look in the daily paper, are you interested mostly in the comics or sports, or do you read the news section? Do you read only the fiction that is found in magazines, or can you find enjoyment and information through the reading of serious and helpful articles? When you are given the opportunity to choose the books that you would like to have, is your choice limited to fiction that is easy to read and merely amuses, or do you occasionally like a good book that enriches the mind?

How shall I choose the books for my five-foot library? This is a question that must receive serious attention, because the books I read are an indication of my character.

Choose some books of history. Some of the history books we are asked to study in school are not very interesting, but there are others that not only give information but keep one's attention. Choose some books of biography. Reading the lives of others is interesting and profitable and will help you to build your life. Choose some books of poetry. Poetry is the highest type of language and is a great help to our imagination, while at the same time it helps us to think of the higher things in life. Choose some books of the line of work in which you are interested and which you intend to follow. Include some books of fiction, but do not choose the trashy kind of which there is too much.

Include the Book of books, the Bible. It is not a dry book, although it does contain sermons and precepts. It contains the best of history and the finest kind of instruction for life building. Its poetry is the best to be had anywhere and helps to lift the soul to God. It is the one book that will make us wise, keep us holy, and bring us near to God and to heaven.—United Evangelical.

Historical Clocks

By Richie Waddell

Man has been measuring time in some form or another since the dawn of civilization. The sand clock and water clocks were the forerunners of our modern clocks.

Some clocks have weathered centuries of time and stand as a symbol to man's inventiveness and his creative ability. Strangely enough, two of these long-lived timepieces are found in two countries recently at war against each other and each country widely separated in thought at the present time.

Germany has a remarkable clock located in Strassburg. Three different clocks have been built and rebuilt at this famous clock site. The first one was constructed in 1352. Later in the sixteenth and nineteenth centuries, reconstruction jobs lasting for years have kept it in constant operation. A description of it could give only partially the beauty of such a magnificent creation. On the floor level is a great celestial globe indicating the sidereal time or time of the stars and the passage built over the meridian reveals all the stars of the heavens visible to the naked eye. Behind this is a gigantic calendar indicating the days of the months, dominical letters, and all feast days.

But this is not all. A gallery rises above the calendar with symbolic figures representing the days of the week. Sunday is Apollo drawn in a chariot by horses, Monday is Diana drawn by a stag, Tuesday is Mars, Wednesday is Mercury, Thursday is Jupiter, Friday is Venus, and Saturday is Saturn. All these figures pass in orderly review. Wonderful, is it not? But there is more to this symbol of man's creative power. A great dial rises high above to record ordinary time, while a planetarium and a huge globe divulge the various phases of the moon. A genius seated beside the ordinary dial strikes the first note of each quarter with a scepter. Another genius seated at the opposite end turns an hour glass at each and every hour.

Above, the procession of the twelve Apostles passes at noon before Christ, bowing at His feet, while He makes the sign of the cross. During the processional march a cock perched high on a turret flaps its wings, ruffles its neck and crows three times. It really has something to crow about. This great clock was built when Germany was a country of peace and it has stood the test of time.

In England, the chimes of the famous British clock known as "Big Ben" are still heard. Built high atop the English House of Parliament in Westminster, "Big Ben" has been ticking right along since 1860. The dials are 180 feet from the ground, built high in a tower 320 feet above street level. Each dial is 22½ feet in diameter and is made of opalescent glass encased in an iron network. The hour figures are two feet long and the minute spaces are one foot square. While "Big Ben" lacks the art work of the Strassburg Clock, it is considered the world's

champion in regularity among giant-size clocks.

Due to the great wind pressure on tower clocks, they are inclined to be slightly irregular. The pendulum alone is thirteen feet long and weighs 700 pounds. The "going" parts of the clock require winding once a week, while the striking parts need attention every three days. The hour bell weighs thirteen tons, the quarter bells grouped together tilt the scale at a mere eight tons.

Here in America, we have more individual clocks of all kinds than any other country. Outdoor clocks are used as advertising

mediums by many stores and buildings. Clocks of some kind are found in almost every home. New York City houses the famous Metropolitan Life Building tower clock. It has four dials, each 26½ feet in diameter, situated in each side of a tower nearly 350 feet above the street. It is illuminated by many thousands of lights. The giant minute hand measures seventeen feet and the hour hand a trifle over thirteen feet, all driven by electric power and self winding.

Jersey City has the famous Colgate clock with a 38-foot dial and weighing six tons. Boston, Columbus, and San Francisco also have large tower clocks. All these giant clocks around the world do more than record time. They tell the story of man's effort to regulate time—but it is one thing we cannot control.

Time flies! The time of our life is now. Let us make the most of it.—The Youth's Evangelist.

Pertinent Questions Concerning Alcohol

1. **What is alcohol?** Alcohol may be classed under four heads. It is first a **narcotic**. As such it exerts its strongest and most serious effect on the nervous system, by numbing and making inactive the functions of seeing, feeling, moving, thinking, self-control, etc. Second, it is a **deterrent**. This means that it hinders or slows down the actions of glands or organs, thereby delaying their work and causing overwork later to make up for the delay. The result of this is the degeneration of cells and tissue and the hastening of disease because of injured cells. Next it is a **habit-forming drug**. It tends to create a desire for its effects, and because of its narcotic effect this desire is less easily resisted each time. The Japanese say, "First the man takes a drink, then the drink takes a drink, then the drink takes the man." Last of all it is a **poison**. It attacks the protoplasm in the body cells and life germ cells, so that there is danger of injury and harm not only to the person himself, but even to his children in the form of epilepsy, idiocy, or lunacy.

2. **What effects have been proved in laboratories of alcohol on the body?** Alcohol hinders the sense of sight. A normal driver of a car can see things not only in front of him but to both sides, even motion as far to the side as each shoulder, but even a little alcohol narrows the eye span. A normal person can see distinctly about thirty feet ahead, but alcohol reduces that distance as much as one third. Red and green lights grow to look more and more like each other with increased use of alcohol. These few facts alone indicate the increasing danger of accidents.

In driving a car it normally takes 1/5 second to put on the brake. The alcohol in a glass or two of beer lengthens that time to 2/5 or even 4/5 of a second. If a car is traveling at the rate of sixty miles an hour, how far would it travel in that additional time?

In tests on typewriters or other instruments, laboratories have shown greater inaccuracy when alcohol has been used. Alcohol decreases the speed and increases the errors.

3. **What claims are made for the use of alcohol?** It is called a stimulant because it gives people a "lift" after a hard day's work. But science says that is false because the "lift" is a deceptive reaction caused by the numbing of the nerve centers, and that actually the body is more tired and worn after the alcohol has produced its effect. One can even observe that fact in the "hangovers" and headaches that follow drinking.

Beer makes people fat, and is therefore claimed to be healthy, but science says that the increasing weight is not a sign of health, but of the fact that alcohol slows down important bodily functions which would ordinarily change that "fat" into tissue or reject it in waste.

It is claimed that alcohol is necessary to revive fainting persons, but hot water, tea, or any liquid causing choking will produce the same effect, without the destructive effect that alcohol will have when used in large quantities.

People claim that one glass of wine or beer will do no harm, but it is a habit-forming drug that creates a thirst for more, and its first effect is on the finer spiritual qualities of people. Therefore though not so visible as the later effects of continued drinking, the effect of the first glass is in some ways the most serious.

It is claimed that many of the best musicians and artists have done their best work under the influence of alcohol. This is hardly a fair claim, because in most cases, if not in all, the use of alcohol became such a habit that before long its destructive effects were felt. One could not prove how much better they might have been had they refrained from the use of the narcotic.—Watchword.

THE CIGARETTE MIND

The cigarette mind is comfortable in the atmosphere of dirt. It litters restaurants, hospitals, stations, offices, railroad coaches, stores, sidewalks and homes with ashes and stubs. It tolerates filthy ash trays, and then in contempt of them throws the remains everywhere. Also its breath is dirty—it stinks.

The cigarette mind is a servile mind. It will spend money for the smoke though there is not enough for food, though health is being impaired, though to smoke decreases efficiency, increases danger, interferes in the eating of the meal.

The cigarette mind thinks only of its own pleasure. It has no regard for the comfort or health of others. It will smoke in a room or railroad coach where there are small children and babies. In a mother it will cause the little one to live in an atmosphere of burning nicotine, thus blighting the child for life. It will give the smoke to nonsmokers, even blowing the pollution into their faces.

The cigarette mind is indifferent to the property of others. It will smoke in the bed and burn the bed sheets in homes and hotels. It will burn tablecloths and fine coverings and the upholstery of car seats and overstuffed furniture. It will burn annually publicly and privately owned forests valued at tens of millions of dollars; and it will burn scores of millions of dollars worth of homes and other private property every year, causing not only the direct losses but indirect losses in higher insurance rates for everybody.

The cigarette mind is illiterate, or else it is lawless. It cannot read, or it will not heed "No Smoking" signs.

The cigarette mind is getting a dulled sense of right and wrong so that the victim can lie and fall into liquor and gambling and associated evils easier than would be possible if the cigarette had not prepared the way. This mind is becoming a seared thing so that the longer the servitude, the less the appreciation of moral values and the less the likelihood that the victim will ever grasp what is good and holy or ever seek or find salvation.

The cigarette is of the world, the flesh, and the devil. It is an enemy of the men, the women, the children and of the home. It is an enemy of the body, the mind, and the soul. It is a curse which will be felt in a degenerating America as the habit poisons the generations.—Free Methodist.

BEAUTY

Look at a poor little colorless drop of water, hanging weakly on a blade of grass. It is not beautiful at all; why should you stop to look at it? Stay till the sun has risen, and now look. It is sparkling like a diamond; and if you look at it from another side, it will be glowing like a ruby, and presently gleaming like an emerald. The poor little drop has become one of the brightest and loveliest things you ever saw. But is it its own brightness and beauty? No; if it slipped down to the ground out of the sunshine, it would be only a poor little dirty drop of water. So, if the Sun of Righteousness, the glorious and lovely Saviour, shines upon you, a little ray of His own brightness and beauty will be seen upon you.—F. R. Havergal.

Book Reviews

The Rose of Sharon, Robert G. Lee; Zondervan Publishing House; 1947; 121 pp.; \$1.50.

The Rose of Sharon consists of six sermons preached by Dr. Lee entitled: "Jesus—Rose of Sharon," "Candles," "The Face of Jesus Christ," "A Lad Here," "One Sin," and "Seven Eyes upon One Stone." The sermons are sane, Scriptural, spiritual, and interesting. The Lord Jesus Christ is exalted. The style is easy to read, and can be read with profit and interest by the average young person and adult.

Dr. Lee, who is the pastor of Bellevue Baptist Church, Memphis, Tenn., is unusual in his choice of words and phrases. One finds numerous instances like the following—"Thus we see that upon Jesus were the eyes of Satan—Satan who capers with the cultured, fuddles with the fool, frolics with the frivolous, prays with the pious, dances with the devilish, plods with the poor, races with the rich, romps with royalty, vies with the vicious, works with the wicked, trots with the thrill-seekers."

This reviewer recalls hearing Dr. Lee address an assembly of ministers. So outstanding was his style that at the close of the service one of the preachers remarked, "I think I'll quit preaching." Since in Dr. Lee's sermons one finds a strong evangelical emphasis combined with an outstanding style, every Bible lover and public speaker can profit by the reading of these sermons.—Wm. G. Detweiler.

The Story of Daniel, Harriet Fisher; Moody Press; 1936; 129 pp.; 25 cents.

Here is a book that retells the Book of Daniel, not omitting the visions, and the author explains them in a broad general sense, not at all dogmatic. It is an excellent little booklet, true to the Scriptures and contains many warnings for the present day. I would recommend it for any junior, intermediate, or young person that will read it, but I'm afraid that there is the catch, for as one young person expressed it, "Mamma, I can tell by the first few pages that it isn't a book I want to read." Perhaps, however, had he read farther he might have liked it better, yet throughout I feel that it isn't interestingly written to appeal to the age that it is intended for. That is to be regretted, for the book has much merit. Yet, I would say again that if you can get your junior to read it, it is a good, safe, Biblical book to put in his hands, unless you object strongly to the premillennial viewpoint. It might also be used as an aid in the study of the Book of Daniel; if so used, the parent or teacher might be able to get the young person to see its value and read it in spite of its style, which is somewhat prosaic and preachy.—Naomi Strubhar.

Exposition of Genesis, by H. C. Leupold; The Wartburg Press; 1220 pages; \$5.00.

The author is well suited to write such a book, being a well-known lecturer and writer on Old Testament liturgics. He gained his doctor's degree from Capital University in 1935 and is now a professor of Old Testament Theology in the Lutheran Seminary, Columbus, Ohio.

This book is written to build up in each user of it a real faith and confidence in God. He believes "the Bible means what it says and says what it means." He, therefore, with the aid of his own research, concludes that not only is "Moses the author of Genesis, but that the creation days were twenty-four hours long, the flood was universal, miracles are facts, and prophecies are predictive." He takes considerable space to combat the theory of different parts of Genesis being written by E, J, D, and P. His logic is very clear and his message well written.

In his introduction, page 30, he gives quite a bibliography of commentaries on Genesis and places the authors in the several classes of moderately critical, extremely critical, conservative, and modern, as well as naming the ones who dis-

regard critical issues altogether. On page 32 he follows with a bibliography of dictionaries, versions, grammars, and other helps. These are referred to as need arises in the discussion of the book.

The author uses over 700 pages to cover Genesis to the close of Abraham's life, leaving 500 pages to cover the lives of Isaac, Jacob, and Joseph. He uses over eight pages on an exposition of Genesis 3:15. Each page has the reference at its top so that any part of the exposition can readily be found for the parts of the Scripture under consideration. The Hebrew is readily brought in to substantiate the author's view, yet the non-Hebrew scholar does not feel a serious loss by not being able to follow in this field.

Each chapter is followed by a short paragraph on homiletical suggestions. While the author has written a lengthy, usable book on Genesis, some of the ministers will probably feel that they would have appreciated more homiletical hints and helps in the main body of the work as the topics are being developed.—H. N. Troyer.

The Radiant Cross, Paul S. Rees; Eerdmann Publishing Co.; 1949; 134 pages; \$2.00.

The author, pastor of the First Covenant Church of Minneapolis, having had a great deal of experience as student and speaker, has revealed in this book a real love for the cross and its message. It has been said of him that he "presents profound truth with clarity and power." These words describe his writing very well.

The title gives the theme of the book, which consists of ten messages centering in the cross. They are as follows: From the Cross—A Radiance; At the Cross—Derision; Through the Cross—History; Around the Cross—Envy; Before the Cross—Lethargy; Toward the Cross—Dishonesty; Behind the Cross—Love; With the Cross—Identification; In the Cross—Mystery; After the Cross—A Message. Each message radiates a glow of deep conviction on the part of the author as to the impact of the cross of Christ, that it is "incomparable and indispensable." The last chapter of the book certainly brings the book to a fitting climax, for surely "after the cross" there is a message. The author asks, "What will YOU do with such a message as this? Christ is risen! It is a FACT for you to recognize, a FAITH for you to affirm, and a FORCE for you to experience."

Every preacher and Christian layman should read this book. It is easily read, and the time spent will be a time of real blessing. The reader will receive a new appreciation of the "power through the risen Saviour—power to cancel out the guilt of long-standing sins—power to take weak and defeated Christians and turn them into living embodiments of the beauty of holiness—power, blessed be God, to carry them through the stern realities of life, across troubled waters of death's dark river and to plant their feet, tired but triumphant, in the Paradise of God."—Kenneth G. Good.

Freddie, C. Umhau Wolf; Wartburg Press; 1948; 31 pp.; no price given.

Freddie is a book that is written in a simple, comprehensive style with a large black-and-white printed picture on every page. It is sure to attract children whether they are able to read or not. This book has large clear type and uses a good quality paper.

The author tries to show us that the Negro child has the same feelings and thoughts that a white child would have. The author also shows in a skillful manner how the Negro race is a downtrodden one.

Some objectionable features are the pictures. Some picture women in immodest attire, and others show elaborate church worship services. Also, this book tells of two of Freddie's uncles that have been in the war or have helped the war effort. This book holds them as heroes.—Lois Roth.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

We are continuing the study of UNIT IX—PROBLEMS IN CHRISTIAN LIVING, which began August 28.

The Christian and His Manner of Dress is the topic for September 11. This subject takes so much of the time of the world and often requires more time by the church to keep her free from the contamination of the world than one would desire. But whatever becomes a problem for the Christian needs to be solved in a way that will satisfy the Lord and make us His faithful servants shining as lights in the world.

The Christian and Industrial Relations, topic for September 18, is a live issue for every earnest Christian to consider. We ought to labor at useful trades. In the Christian motive of labor we find this standard, "Let him labour, working with his hands the thing which is good that he may have to give to him that needeth" (Eph. 4:28). In this standard we note: (1) Industrious hands, (2) Good occupation, (3) Using for benefit. This motive needs to be kept untarnished by an unequal yoke in which ungodly work is done and ungodly practices are carried out in the organization.

The Christian and Amusements, topic for September 25, may well be worked out in our minds so that we can be clearly understood by the world while our own conscience is clear before God. It is a blessed thing to live so near the Lord that His Holy Spirit can give us a "discerning of spirits" so that we can see the difference between the evil and the good and can devote our thoughts wholly to that which honors God and is a light to fellow men.

The Ministry of Angels is the first topic in October under Unit X—THE SPIRIT AMONG US. The Scriptures give us a number of points to enable us to understand the existence of angels and what their work is in behalf of mankind, especially toward the heirs of salvation. By knowing their service we can cultivate the consciousness of God's helping hand through their ministry and receive comfort and confidence, exercising greater boldness in doing His will.

On the topic **Ministry of Angels**, you will find Scripture references interspersed in the "Meditations on the Topic." If you will read these you will have a Scriptural comprehension of their ministry. Search out what is given in the Program Builder, and may the Lord give you a profitable meeting on this theme.

Unit X will be continued in next issue under the head of **Satan, the Adversary**, and **False Doctrine**. Take a look ahead at the topics for the coming weeks and months and prepare to have profitable meetings.

THE CHRISTIAN AND HIS MANNER OF DRESS

I Timothy 2:1-10; Romans 12:1, 2

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Topic for September 11

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MOTTO

"Be not conformed to this world."

MEDITATIONS ON THE TOPIC

I. **Christian Apparel** is such that has the approval of God and bears the marks of Christian principles rather than the marks of sensual and worldly principles. It becomes a problem to the weak Christian to take a stand different from associates and surrounding people who do not exemplify Christian principles in apparel. When once we have a clearly defined understanding of the principles involved in our dress and we have our heart in full loyalty and devotion to Christ, the problem to a large extent is solved. But we may expect, as long as we are in the world, to have to deal with human weakness and with babes in Christ whose understanding and whose feebleness of purpose makes them waver in adverse influences. It is a good thing for us to give the topic an earnest consideration and settle our minds fully in accord with the teaching of the Word of God and the evident principles in which the Spirit of God would lead us.

Distinguishing Christian principles show forth humility, purity, simplicity, modesty, and shamefacedness and sobriety, the pro-

fession of godliness. Meekness and quietness of spirit is the ornament rather than any outward display, marking itself in gaudy colors and material ornamentation. Many things that would be of use are made into gaudy forms and colors for show rather than service when vain ornamentation is manifested by the pride of the wearer or the one responsible for the wearing. Gold, pearls, costly array, gay apparel, fancy buttons, showy ribbons, ties of all descriptions, ruffles and fixings and laces, distinguishing uniforms of worldly significance marking the wearer as standing for worldly rather than godly things, fashions leading to sensual rather than pure thoughts, costliness that separates from the common people of "low estate"—these, as well as others that might be named, characterize principles opposite to those which He who is meek and lowly in heart would be pleased for us to follow. Follow the motto: "Be not conformed to this world."

II. **The Text.**—a. I Tim. 2:1-10. The Christian is first of all one who is concerned for the welfare of all men and makes supplication in their behalf. As a godly supplicant, his life needs to be such as will be acceptable in the sight of God as well as a pattern of good works in the sight of men. Along with holiness of hands and edifying speech go modest apparel and good works.

b. Rom. 12:1, 2. God's mercies form a strong appeal to the Christian to consecrate his body to God as a living sacrifice, holy, acceptable to God. Such consecration would separate him from the fashions of the world and the spirit of its conduct in every line, and

lead to that way of life which the Spirit of God would lead a mind, transformed and renewed, to heed in its desire to please God.

OUTLINE STUDY

I. The Christian's Dress Must Be Simple and Adequate.

1. God gave skin coats for leaf aprons.—Gen. 3:7, 21.
2. Clothes are not to be worn for adornment.—I Pet. 3:3.
3. Modesty should characterize dress.—I Tim. 2:9.
4. Dress is not to become an occasion for anxiety.—Matt. 6:28-33.

II. The Christian's Manner of Dress Will Be Separate from the World.

1. Be not fashioned after the world.—Rom. 12:2.
2. The Christian's dress should portray inward beauty.—I Pet. 3:4.
3. The Christian woman's dress should be consistent with submission and prayer.—I Pet. 3:5; I Tim. 2:8-10.
4. Women are to wear long hair and men short hair.—I Cor. 11:14, 15.
5. The Christian's body is the Lord's.—I Cor. 6:20.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Yield."
2. God's Idea of Beautiful Dress.
 - a. The beauty of flowers.
 - b. The beauty of birds.
3. How a Christian Should Dress.
 - a. Simply.
 - b. Without gold or jewelry.
 - c. Modestly.

For Seniors

1. How a Person's Dress Reflects His Character.
2. The True Beauty of Godly Simplicity.
3. Solving Our Problems of Unscriptural Dress.

PERSONAL THOUGHT

I belong to God. His Spirit is the moving power for my thought and conduct. Let Him rule and reign within and without through the Spirit which worketh in me "to will and to do of his good pleasure."

SEED THOUGHTS.

Excess in apparel is another costly folly. The very trimming of the vain world would clothe all the naked.—Penn.

All finery is a sign of littleness.—Lavater.

Surely half the world must be blind; they can see nothing unless it glitters.—Hare.

There is a difference between a spiritually minded and a carnally-minded person: The first seeks to adorn "the hidden man of the heart;" the second, the "fleshy tenement of clay."—D. Kauffman.

Why a Slavery to Fashion?

Too much carnality in the affections. Too much admiration for a graceful physical person and carriage, and not enough admira-

tion for Christian graces. Too much love for the world and not enough love for God. The natural man is held at a premium and the spiritual man is held at a discount. As long as these conditions exist, we may expect nothing else than that people will continue to follow the worldly fashions no matter how outlandish they may be. Let the minds and affections of people be set on heavenly things, and the spiritual man be preferred before the natural, and we shall see how careful they will be that their adorning be not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but . . . the hidden man of the heart."—From a Talk with Church Members.

THE CHRISTIAN AND INDUSTRIAL RELATIONS

Colossians 3:22-25; 4:1

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Topic for September 18

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MOTTO

"Love thy neighbour as thyself."

MEDITATIONS ON THE TOPIC

I. Christian Conduct Toward Industrial Contacts.—Buying, selling, manufacturing, producing—these are some of the words that tell what our line of work may be in the industrial world. The Christian has a part in this world of production and service which is legitimate. We may think of a number of industries that are unchristian, such as the production of strong drink and the distribution and sale of the same. Whenever there is an occupation in any line that is to the detriment of society, a righteous man does not want to be yoked in such an enterprise. He seeks his employment in some field of work which is lawful for a social benefit. The Christian must consider whether a business is in line with the golden rule before he enters into it. We are acquainted with the making of war munitions and the Christian conscience against having a share in producing what goes on to carry on war and the destruction of life and property of fellow men who are considered enemies of our nation. Similar distinctions can be made against any partnership in a business enterprise which has unchristian principles. The Christian should engage in industries which help to clothe and feed and make the people in general better physically, mentally, and spiritually. The teaching against the unequal yoke (II Cor. 6:14-18) will keep the Christian from any form of organization in which the contracting or yoking parties are not Christian. Thus present-day unions in labor or in capital have no place in the Christian program because of the binding together with non-believers. Then their methods of bringing pressure to bear to secure their ends is out of harmony with the spirit of love and nonresistance as taught by the Lord Jesus Christ.

There is a right spirit of the employer toward the laborer as well as a right spirit of the laborer toward the one for whom he labors. We may be in any social status from slavery to simple contracted hiring and may fulfill the Christian spirit of doing our work as unto Christ, even when those who have the advantage of us misuse their power to make our way difficult. Eph. 6:5-9; I Pet. 2:18-20; Col. 4:1. We need to fulfill this standard whether in service or in the position of master: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

II. The Text.—Col. 3:22-4:1.—This deals with the two sides of industry, the side of the one using service as well as the one doing service. If both keep their place before God and in love to fellow men the difficulty will be solved.

OUTLINE STUDY

I. For Employees.

"Servants, obey in all things your masters . . ." (Col. 3:22-25).

1. "Not with eyeservice." The Christian workman does not work just when he is watched.
2. "As menpleasers." The Christian has a higher obligation than merely pleasing his employer.
3. "Fearing God." God sees all that everyone does—including the workman.

II. For Employers.

"Masters, give unto your servants that which is . . ." (Col. 4:1).

1. "Just." "What doth the Lord require of thee, but to do justly."
2. "And equal." The Christian employer will not treat his employees in such a way as to foster class distinction.
3. "A Master in heaven." Every man must give an account of the way he treats his employees.

III. For Both Employers and Employees.

"Take heed, and beware of covetousness" (Luke 12:15).

"It is he that giveth thee power to get wealth" (Deut. 8:18).

To produce and earn is a gift from God and He will hold us accountable whether employer or employee.

"Ye shall return every man unto his possession" (Lev. 25:13).

Sharing of the world's resources by all is God's will; not hoarding by a few, be they employers or employees.

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

The adversities of life (including business depressions and failures) should be borne by one another.

"Love thy neighbour as thyself" (Matt. 22:39).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Words: "Justice," "Equal," "Servant," "Master."
2. Is It Good When People Do Not Need to Work?
3. Is There Any Difference Between Cheating in an Examination and "Loafing on the Job"?
4. Why Is It More Important to Pay a Just Wage Than to Make a Big Profit?

For Seniors

1. My Duty as an Employer.
2. My Duty as an Employee.
3. Seeing the Other Person's Point of View in the Labor-Capital World.
4. Honoring God in Our Work.

PERSONAL THOUGHT

Am I finding a service in the world that is a blessing to mankind? Do I serve those under me or over me in the spirit of service to my Lord?

SEED THOUGHTS

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Jesus.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.—Jesus.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.—Jesus.

THE CHRISTIAN AND AMUSEMENTS

Ephesians 5:1-21; Titus 2:11-14

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Topic for September 25

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MOTTO

"Acceptable unto God."

MEDITATIONS ON THE TOPIC

I. Amusements are means by which the mind is diverted and entertained. The Christian has his heart fixed. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13b, 14). Christian sanity will guard the goals of life and refuse to heed the allurements that take the mind away from its true ends. With this principle in view we may consider how the Christian meets the call to diversion and entertainment.

Whatever does not divert us from truth and righteousness and our love for the Lord will be an asset to our course of life and may be used to the honor and glory of God. The body and the mind are the Lord's. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1b, 2). Let us keep the channel of our consecration clear by doing whatever we do to the glory of God. We need to be able to ask His blessings upon all that we engage in or allow our mind to enter and accept as right and proper. The conscience can be clear if we earnestly seek to know what is pleasing to Him and do all that fulfills His command and is pleasing in His sight. I Jno. 3:19-24. What is plainly written in the Word should not be trifled with. What the Spirit's fellowship does not condemn in us we may gladly and safely follow. I Thes. 5:19; Gal. 5:16, 17; I Pet. 2:11. But when the flesh seeks to indulge in lusts of any kind, we know that these lusts are crucified for those who are His, and we may not indulge in them.

When we amuse children we do so with good motives for their welfare. Do we? or is there an aimlessness in our diversions that borders on the vanities of worldly distractions that will feed in them an appetite for excitement that leads on and on into fascinations that are unwholesome? Is our amusement in reading books and papers that have no uplifting influence? Is our amusement in companionship with those whose conversation and activity do not strengthen our spiritual life and do not give us a clear conscience in our fellowship with the Lord? Do we foster the attendance at movies that lead on and on till our consciences become seared in sheer delight in excitement? Does the amusement in which we indulge become a stumbling block to the conscience of others? We know how we ought to answer these questions and how they will help to solve the problems of amusement in the right way.

II. The Text.—Eph. 5:1-21. This passage sets forth the difference between the walk of the Christian and the walk of the man who is following the lustful desires of the flesh. There is no fellowship between the works of darkness and the works of light. The Spirit's fullness is the opposite of the indulgence of the appetite in strong drink.

OUTLINE STUDY

I. Remembering Who We Are.

1. Forgiven, cleansed, sanctified.—I John 1:9; John 15:3; Eph. 5:26, 27.
2. Redeemed by Christ's blood.—I Pet. 1:18, 19.
3. Made alive.—Eph. 2:1-3.
4. Temple of the Holy Spirit.—I Cor. 6:19, 20.
5. Obedient children.—I Pet. 1:14, 16.

II. Joys of the Christian.

1. Full.—John 15:11; 16:24.
2. In the Lord.—Phil. 4:4.
3. In a clear conscience.—Rom. 14:22.
4. Obedience to Christ.—John 13:17.
5. In His sufferings.—I Pet. 3:14.

III. Pleasures of the World.

1. Predicted by the Holy Spirit.—II Tim. 3:2-5.
2. Enmity with God.—Jas. 4:4.
3. Abomination in God's sight.—Luke 16:15.
4. Fatal to life.—I Tim. 5:6.
5. Seasonal.—Heb. 11:25.

IV. Need for Spiritual Discernment.

1. Carnal mind misunderstands.—I Cor. 2:14.
2. Whole world lieth in wickedness.—I John 5:19.

V. God's Desire for Us.

1. Seek His pleasure.—I Cor. 10:31; I John 3:22.
2. Grow in grace.—II Pet. 3:18.
3. Keep pure.—I Tim. 5:22.
4. Always abounding in the Lord's work.—I Cor. 15:58.
5. Shine as lights.—Matt. 5:16.
6. Love not the world.—I John 2:15.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Blessed."
2. Godly People Who Had a Good Time.
3. God's Desire for His Children.
 - a. Delight in His will.
 - b. Share His blessings cheerfully.
 - c. Make good use of our time.
 - d. Enjoy everlasting pleasures.
4. How Shall a Christian Decide?
5. Outgrowing Childhood Amusements.

For Seniors

1. How Safe Is Popular Opinion and Practice?
2. The Need of Being Fair with God.
3. Wholesome Leisure Time Activities That Bind Home Ties.
4. Scriptural Tests for Legitimate Amusements

PERSONAL THOUGHT

Lord, give spiritual discernment that I may know what the nature of amusements is. Give strength to enable me to stand for that which bears the fruit of "all goodness and righteousness and truth."

SEED THOUGHTS

It is a sober truth that people who live only to amuse themselves work harder at the task than most people do in earning their daily bread.—H. More.

Dwell not too long upon sports; for as they refresh a man that is weary, so they weary a man that is refreshed.—Fuller.

If you are animated by right principles and fully awakened to the true dignity of life, the subject of amusements may be left to settle itself.—T. T. Munger.

THE MINISTRY OF ANGELS

Hebrews 1:1-14; Matthew 25:31, 32;

II Thessalonians 1:7, 8.

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Topic for October 2

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MOTTO

"He shall give his angels charge over thee."

MEDITATIONS ON THE TOPIC

I. What Angels Do in Their Ministry.—They serve the Lord in such a ministry as He directs them to perform. It is a comforting

thought that they minister to the heirs of salvation. Heb. 1:14. When Jesus was in the body, the angels were ready any moment to serve His earthly needs. Matt. 4:11; Luke 22:43; Ps. 91:11, 12. He was conscious of the heavenly hosts in mighty power who could rescue Him from all danger. Matt. 26:53. Just as Jesus was under the protecting power of God in the ministry of angels, so the servants of the Lord have a similar protection. II Kings 6:15-17; Acts 5:19; 12:8-11; Dan. 6:22. Words of cheer from God have been ministered to the saints in time of anxiety or need. Acts 27:23, 24. Revelations of God's purpose have been sent through angels. Luke 1:11-13, 19. Angels have given guidance for the fulfilling of God's plans. Matt. 2:13, 19, 20; Matt. 1:20; Acts 8:26; 10:3-6. At death they minister for God's own. Luke 16:22; Matt. 24:31. Children have angels ready at God's bidding to care for them (Matt. 18:10), just as an adult who lives in God's fear has an encampment about him. Ps. 34:7.

A special revelation of God's care by the ministry of angels has always been an unusual matter. The work of angels may differ in a dispensation of mercy when God's full revelation has been delivered in the Scripture. But God's love and care has not diminished in this dispensation. We do not always see the angels visibly even when we have been conscious of His special intervention and help. But from the testimony of dying saints, helpful visions have been experienced to comfort them in their last days and hours. Sweet calm has come over God's servants, in times of threatenings and revilings, which seems none other than the whisperings of ministering spirits, or at least the presence of God by His Spirit's indwelling. Marvelous deliverances and tender care are often manifested. Confiding trust brings such blessings to us from the invisible spirits whom God directs to care for His own. Phil. 4:6, 1; I Pet. 5:7; Heb. 13:6.

We may be assured that God will work through the ministry of angels in the future time of judgment as He has executed judgments by them in the past (Matt. 25:31, 32; II Thess. 1:7-8; Matt. 13:47-50; II Kings 19:35) and that His saints will be in the company of the angels in glory. Heb. 12:22-24.

II. The Text.—Heb. 1:1-14. This passage is designed to show how much greater our Lord is as compared to angels, but it reveals what the angels are and what their chief ministry is in behalf of the saved.

Matt. 25:31, 32. The angels will be present when Christ sits on the throne of His glory in judgment.

II Thes. 2:7, 8. Here angels will be present in the execution of God's wrath upon the wicked.

OUTLINE STUDY

I. The Holy Angels.

1. Their power.
 - a. Greater than that of men (II Pet. 2:11).
 - b. They excel in strength (Ps. 103:20).
 - c. Not subject to death (Luke 20:36).
2. Their limitations.
 - a. They do not know all things (Matt. 24:36; I Pet. 1:12).
 - b. They do not bring any railing accusation (II Pet. 2:11).
 - c. They are subject to Christ (Heb. 1:6).
 - d. They are not to be worshiped (Col. 2:18; Rev. 22:8, 9).

II. The Work of the Holy Angels.

1. Praising God.
 - a. Beholding His face (Matt. 18:10).
 - b. Worshipping Christ (Heb. 1:6; Rev. 7:11, 12).
2. Executing God's will.
 - a. Bearing God's message (Matt. 1:20; 28:2).
 - b. Bringing punishment to the wicked (Acts 12:23).

c. Accompanying Christ at His return (Matt. 25:31).

3. Ministering to Christians.

- a. They have charge over saints (Ps. 34:7; 91:11).
- b. They watch over children (Matt. 18:10).
- c. They are witnesses in prayer (I Cor. 11:10).
- d. They are witnesses to the work of ministers (I Tim. 5:21).
- e. They are present with the dying (Luke 16:22).
- f. They are ministering spirits to the heirs of salvation (Heb. 1:14).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Angels."
2. What Angels Are.
 - a. They are spirits.
 - b. They are greater than men.
3. What Angels Did.
 - a. Told of Christ's birth.
 - b. Delivered the apostles from jail.
4. What Angels Do.
 - a. Praise God.
 - b. Watch over us.

For Seniors

1. The Place of Angels in God's Universe.
2. Angelic Deliverances.
3. The Work of Angels Today.

PERSONAL THOUGHT

May our relation to the Lord be such that at all times we may enjoy the sweet assurance of His love and care and service through heavenly as well as earthly ministers.

SEED THOUGHTS

Heaven—Not Far Away

Oh, heaven is nearer than mortals think,
When they look with trembling dread,
At the misty future that stretches on,
From the silent home of the dead.

'Tis no lonely isle on a boundless main,
No brilliant, but distant shore,
Where lovely ones who were called away,
Must go to return no more.

No, heaven is near us; the mighty vail
Of mortality blinds the eye,
That we cannot see the angel bands
On the shores of eternity.

The eye that shuts in a dying hour,
Will open next in bliss;
The welcome will sound in the heavenly world
Ere the farewell is hushed in this.

We pass from the clasp of mourning friends,
To the arms of the loved and lost;
And those smiling faces will greet us there,
Which on earth we have valued most.

Yet oft in the hours of holy thought,
To the thirsting soul is given,
That power to pierce through the mist of sense,
To the beauteous scenes of heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall;
Till the soul is restless to soar away,
And longs for the angel's call.

I know when the silver cord is loosed,
When the vail is rent away,
Not long and dark shall the passage be,
To the realm of endless day.—Anonymous.

—Sel. from Mother, Home, and Heaven.

SUNDAY SCHOOL

Nuggets of Truth Found in Our Sunday School Lessons

By John F. Bressler

Since writing these notes Bro. Bressler suddenly passed to his eternal rest on August 10. "Blessed are the dead which die in the Lord."

JESUS AND THE PSALMS

Psalms 8:2; 22:1, 16-18; 91:9-12; 103:8-13; 110:1; 118:22, 23; Matthew 21:15, 16, 38-42; 22:41-45; Luke 24:44

Lesson for September 11, 1949

Golden Text.—The stone which the builders refused is become the head stone of the corner.—Psalm 118:22.

Psalm 8:2; Matthew 21:15, 16; Luke 24:44. The burden of the Old Testament message is the coming of the Redeemer. The Psalms are saturated with this prophetic element. It is a small portion of these prophetic intimations that we are studying in this lesson.

At the time of the Triumphal Entry into Jerusalem, the multitude had acclaimed Jesus as the Messiah in the words of Psalm 118. In these verses the children take up the refrain, but this time within the sacred precincts of the Temple. The chief priests and scribes had already been angered by His cleansing of the Temple. The acclamation of the Saviour by the children but added to the flame so that they could no longer keep still, but apparently accused Jesus of being the sponsor of this demonstration. He was not the sponsor but the cause. But in His reply in quoting Psalm 8:2, He declared a principle that has echoed through the centuries, i.e., It takes the simple of heart to properly praise God. The common people heard Him gladly, but the learned boasted their contempt of the man from Nazareth. It is ever thus, Except you become as a little child you cannot enter the kingdom of heaven. And, what is worse, you don't want to. In the things of this world we occasionally reach stations in life where we think we are somebody, but before God we are but children; and the quicker we find it out, the better for our spiritual welfare. There is more strength in simple consecrated faith and love to God in Christ than in all the powers of evil. When you have that, you can overcome the world.

Psalm 110:1; Matthew 22:41-45. It is easy to get into a state of mind in which you make yourself believe that you know the Scriptures and that you are peculiarly able to teach others, when the best that God could say of all your vaunted erudition is that you are just playing at learning and that you do not know anything yet as you ought to know.

That was the state of the religious leaders of the times when our Lord lived in the flesh among men. If these men had not gone out of the way to give false interpretations on the prophecies of the Messiah, they might have recognized Him when He came.

A simple question in Psalm 110:1 floored them. Like Nicodemus, if they could not understand earthly things, how could they understand when He spoke of heavenly things. The child honors the parent; and David would never have spoken as he did here of the Messiah unless the Spirit speaking through him had revealed that Jesus would indeed be his son by Mary, but also the Son of God by the Holy Ghost. Those who deny His virgin birth and His distinctive Sonship today are just as helpless in giving an authoritative interpretation of this Scripture. "Jehovah said to David's Lord," can only be understood on the basis of the triune Godhead. And this Lord has an unchangeable priesthood and an eternal kingship after the order of typical Melchizedek. His servants are willing servants, and they worship Him in the beauty of holiness.

Psalm 118:22, 23; Matthew 21:38-42. The theory that there is a double fulfillment of prophecy, one secondary and the other primary, seems to me to be fraught with great danger to the proper interpretation of Scripture. If that theory is correct, then there may be something to the Mormon teaching that Christ was crucified twice, once in Asia for the people of the old world, and again in America for the people of the new world. You say, "That is preposterous." So say I, but not any more preposterous than some interpretations that I have heard and read by teachers who were supposed to be orthodox. Let us rather take this position, and that looks safe to me—God foretold concerning the Messiah through persons and events of history. That is prophecy through types and figures. Later the authors of the Bible, speaking and writing by divine inspiration, put this typical prophecy into verbal form. We have thus a double prophecy but a single fulfillment. This lesson is an illustration. According to tradition, one of the stones that was sent from the quarries for the construction of the Temple was rejected by the builders but was at last found to be abso-

lutely necessary to complete the building, and was placed as the headstone of the corner. Here we have the type. Later the sacred penman used this type to describe the way the leaders at Jerusalem would treat our blessed Lord when He would appear to build His church in the reorganization that would make all mankind eligible to its membership and blessings. The Master's parable of the wicked husbandmen is just another way of declaring the same facts. The builders did reject Him; they wanted to build up the kingdom of God under their own leadership and authority. But the kingdom was taken from them, and ever since it belongs only to those who bring forth the fruits of holiness. And CHRIST IS THE CHIEF CORNERSTONE, or as Paul would say it, "Christ is all, and in all." God's chosen people today are His saints, not a race that for nineteen centuries has delighted to call His Son the cursed one. Can't the individual Jew be saved? Surely. But on the same basis as the non-Jew can be saved—by accepting Jesus Christ as His Saviour, by spurning the terrible hate that many have towards Jesus, and as little children acclaim Him as their Lord with joy.

Luke 24:44. The prophecies concerning Christ and the kingdom of God have an end. They will all be fulfilled. But the kingdom and the King will have no end. Begun on earth as far as man is concerned, it will continue through endless ages in that land towards which our hearts yearn, and which I hope will be the final home of all my readers. There we will no longer need the written Word, but we will be in the presence of the Living Word, the Lord of Life.

PSALMS FOR DAILY LIVING (Temperance)

Psalm 15; 24:1-6; 143:8-10

Lesson for September 18, 1949

Golden Text.—Cause me to know the way wherein I should walk; for I lift up my soul unto thee.—Psalm 143:8.

Modern philosophers, who reject the idea of God, teach that there is no such thing as absolute good. That right and wrong are conceptions based upon convenience, and that we call a thing right because it seems to us to be the most convenient way to carry on our relations with the rest of the world, and call it wrong when it inconveniences us. This basic fallacy is the parent of many strange moral attitudes and consequent conduct.

I believe that there is a God, and that His essence is Absolute Goodness and Truth; and that the nearer we approach His character the better we are; while the farther we depart from Him the wicked we become. I have a basis from which to work, and not just a theory that is the brain child of one who was alienated from the life of God by wicked

works. Woe unto them that call evil good, and good evil.

Psalm 15. In this psalm we have the description of one whose ethics are based upon the foundation truth that there is a God and that there are ethical requirements without which no man shall see the Lord nor dwell with Him. These principles of right and wrong are as unchangeable as God Himself. Heathen religions and philosophies require no morals, but true religion, which involves worship and service to the God of heaven, does.

The apparent difference between the Old and New Testaments is not that there is a different standard of ethics, but the difference between a child and an adult. If you obey a good law, though you would rather not, you are still treated as a good citizen. This is the case under law, whether that of the child towards his parents or the citizen to the state. But when you choose an honorable course of life as a principle and live it because of your love of goodness and truth, the deeds of life may be similar to those of one living under law but the motive is far higher. Under the New Testament, the deed must be right and the motive pure. But when under the Mosaic law you found men with noble motives, they were not one whit behind New Testament saints; and when you today do what is right from outside compulsion, you are no better than the Old Testament Jew who frequently failed to serve God from the heart.

This is classed with the quarterly temperance lessons. I cannot conceive of a man who could be described as this saint of Psalm 15 who would ruin another by giving him drink, tobacco, or any other narcotic whether by sale or gift; nor can I conceive of such a person's defiling and debasing his mind and body by indulgence in these things; nor would he set such an example to others.

There are two kinds of Christians; those who go forward and upward, and those who go backward and downward. A reprobate is one who had once lived in the light but has gone backward and downward until he has forgotten that he was cleansed from his old sins, and again finds delight in the things which he condemned in his enlightened days. If the first drink is the beginning of a drunken spree, the first step away from God is the beginning of a dangerous recession which may culminate in the loss of man's most treasured possession—a good character, a good name, and a good hope through grace. And drink helps to speed you along that slippery path downward.

Psalm 24:1-6. All things belong to the Creator, and that includes the children of men. He has created us for His glory and pleasure. Through the fall, man has reached a condition where he fails to be either. Through the new birth, whereby we become partakers of the divine nature and escape the corruption that is in the world through evil desire, we can again regain our place in the family of God and again be His glory and pleasure. This psalm, as well as the preceding, describes those who dwell in the heavenly places in Christ Jesus. They dwell with Him; they walk with Him; and by the Spirit of God they become like Him.

In the olden days when women wore skirts, a phrase descriptive of a clean life was, "My skirts are clean." Paul's and the Psalmist's phrases suit me better; i.e., "My hands are free from the blood of all men," and "clean hands." Hands work. And when my hands are clean, I am free from blame of ever having done anything that was unkind or injurious to my fellow man; and when my hands are free from the blood of others, I have done all that I could in reclaiming and saving those who for any reason whatsoever had lost out and were in danger of eternal damnation.

The generation of them that seek the Lord remove far from their lives everything that savors of vanity, falsehood, and deceit. How do I know that you are a Christian? God knows your heart, so He only knows the exact truth. I judge by the life that you live before the world from day to day. If the 75,000,000 church members of the United States would live on the high plane of holiness described in these two psalms, we would soon have most of the rest of mankind seeking the Lord. Reprobate church members make a reprobate world.

THE PSALMS WE SING

Psalms 23; 42; 46; 90; 121; 148

Lesson for September 25, 1949

Golden Text.—O magnify the Lord with me, and let us exalt his name together.—Psalm 34:3.

Psalm 23. I love poetry, though I could not write any; I love music though I cannot sing. My nervous system is so unrhythmic that I couldn't even keep step with you if we walked together down the street. But I can enjoy your singing, and when you sing the sweet songs of Zion my heart sings with you. Poetry seems to be the language of heaven. I know it is the most exalted form of expression on earth. Other people can say things so much nicer than I could think of saying them that I have spent many hours in reading the beautiful thoughts that others have put on paper in the hope, not entirely in vain, that I might garb some of my thoughts in their beautiful words. But don't forget that nothing that man has ever written under the inspiration of the hour is equal to that which is written under the inspiration of the Holy Spirit. The Book can't be equaled.

David at one time was a shepherd boy, but he could never have become the great singer of Israel nor have written this matchless Psalm if he had not early learned to love the Lord with a love that had to burst out in songs of praises. The Spirit gave the eloquence, and the words gushed forth as from a full-flowing fountain.

What the shepherd is to the sheep (but much more), that is Jesus Christ to His believing ones on the earth. To satisfy my hunger, He leads me to pastures abundant; to quench my thirst, He leads me to waters calm and sweet; in times of hurt or discouragement, He takes me up into His arms, wipes away my tears, soothes the pain, and again sends me happy on the way. But there are times when I am sore afraid, and I have reason to be. At such times He goes

before and meets the enemy and frustrates his fell purpose and presently leads me forth to other pastures richer and greener than those I had enjoyed before. Yea, under the Good Shepherd's care, every day is sweeter and richer than the day before, so that the cup of joy runneth over. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.

Psalm 42. This psalm is the expression of one who has passed between the upper and nether millstones. He was being crushed and ground to powder. All hope was gone. What? All hope gone. Yes, all hope except the hope that he had in God. And he sought after the help of God as the hart would seek after the water of a covered canal. So near, so necessary, but yet so apparently unattainable. Real thirst can only be satisfied with water. The desire becomes more poignant with every hour that it is withheld. I wish for you all a constant thirst for the things of God and the Spirit that will always make you more anxious to slake your thirst at the fountain of life than anything else in all your life. Such a state brings blessings indeed.

Psalm 46. This psalm expresses the confidence of the saint, in perilous times. Elijah never ran out of food and water, though it rained not for three years and six months. In those months he was still and learned that the Lord was God and the confidence of His saints unto the ends of the earth.

But you say that Elijah got discouraged later. Surely. After extraordinary experiences there is always a violent reaction. Elijah had courage, otherwise he never could have lost it. But he soon recovered himself. Are you doing as well?

Psalm 90. This psalm is supposed to have been written by Moses. Only one who had never known the joys of an earthly home, yet had always longed to have them, could write a psalm like this. He who, like the Master, never had a place to lay his head, gave a home to a nation; and the teachings that he began at Sinai have done more to make home the sweetest place on earth than all else besides. Home is an Eden until God is disobeyed.

But he had to learn to know one thing before God could use him greatly. He needed to know how frail he was. That knowledge is the beginning of strength.

Psalm 121. I have always had an itching foot. I cannot stand it for long without going somewhere. Yet I love home, and the place of my birth has charms to me that I have never found elsewhere. Can such feelings reside in the same breast? Yes. Even though I had never slept a night except under my parental roof, I would still have been a pilgrim. I am not what I was yesterday, nor where I was yesterday. As steadily as time, I am moving on to my final home. So are you. Happy and confident can we be if we have as our constant companion the Lord and Saviour. That is the theme of this psalm. He is a Guide who knows the way, a watchman who never sleeps, a Provider who never fails, and a Shelter from heat of day, the dew of night, and the howling storm.

Psalm 148. The last five of the psalms are special exhortations to all nature to praise

the name of Jehovah. You may say that the language is poetical license, that the trees of the forest and beasts of earth and sea cannot praise God. I think you are mistaken. All creation declares the glory of God, and that little bird on the tree that almost bursts with song is praising its Creator and Provider far more acceptably than you or I probably do. And yet I should praise God far more. Those little things praise their Maker for the things of this life. But I owe to Jesus my redemption. I have a never-dying soul. He is preparing a place for me in glory, a habitation where this never-dying soul shall dwell in a heavenly body made like unto His own glorious body. Shall you and I praise Him? We should never have stopped. Let us begin again and never stop until the ages have ceased to roll. Praise HIM.

THE CALL OF ISAIAH

Isaiah 6

Lesson for October 2, 1949

Golden Text.—I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6:8.

Isaiah 6:1. Uzziah was an exceptional man, and as king he did much to restore to Judah some of her former glory and greatness. He had a long reign, lasting about fifty-two years. But he made one serious mistake. His many successes turned his head, and he determined to go into the house of the Lord and offer sacrifices, and he defied the priests who tried to prevent him. As a punishment God smote him with leprosy that lasted the rest of his life. We honor God by our humility, never with our acts of pride. In the year that King Uzziah died, Isaiah saw the Lord, high and lifted up, and His train filled the Temple. God is too holy to look upon sin; He is so glorious that no man can see Him and live. Even the angels of heaven cover their faces from beholding the face of His glory, and of the sons of men only those can approach His presence to whom He holds out the golden scepter. But Uzziah had not been so delegated, and for his presumption God was glorified in the severe chastisement that befell him. This revelation at the time of the death of the king would seem that God is still on His throne, though earthly monarchs pass away. His glory is still higher than the heavens, though I may dishonor Him by sacrilege. And in the words of the Psalmist, "In his temple, every whit of it saith, glory" (Psa. 29:9, Margin).

Isaiah 6:2, 3. Who were these seraphim? We know not. They may have been the seven archangels. We just know that they were around about the throne, and the theme of their song was the holiness of their Creator. He must be holy, for He dwelleth in light that is unapproachable. And they who behold the holiness of God will also see their own unworthiness.

Isaiah 6:4. Whenever God speaks to a man, his earthly tabernacle and life will be shaken to the very foundations.

Isaiah 6:5. This was not a cry of repentance on the part of Isaiah, no more than Peter's cry, "Depart from me, for I am a sinful man, O Lord," was a cry of repentance.

Isaiah had already been a prophet of the Lord for some years, and God would not have used him had he been an open sinner. But here he received a revelation beyond anything that he had ever had before. The history of the church is replete with examples of men who had served their Lord for years, when suddenly a new vision was given unto them and extraordinary powers were given them. From that day they had power with God and men that was extraordinary. God had an extremely difficult job for Isaiah in the years ahead. This vision and this anointing were requisites to the successful issue of his preaching. When there is a special crisis in the kingdom of God, God always equips a man for that crisis. Without the vision, he would probably have kept on preaching to the people and telling them how bad they were and as to how they merited the woes of God as he had been doing in the first part of his prophecy; but after the vision, there was a different tone to the message. The people were no better, but there was a note of pleading and hope and a pointing to the One that should make all things new both in the believer and in the kingdom that was not in evidence before. A brother who had undergone a somewhat similar experience that transformed his life and work after he had already been preaching for many years told me that it was the hour of his conversion. Another dear brother, who was so much help to me in my early Christian experience, compared that experience to a second conversion. Call it what you will; that matters little. But in these dark days in the history of mankind where every day seems to rise with a blacker cloud of despair than the day before, we need again men supernaturally endowed to preach in such a way that every soul will be entirely without excuse at His appearing. And when the experience comes to you, it will likely be so noticeable to all that your congregation and church will say that they have a new preacher.

Isaiah 6:6, 7. With every new revelation of the holiness of God, the individual who receives it will have a greater and deeper sense of his own unworthiness. If we did not have a revelation of Him when we were out in sin, we would never have become conscious of our lost estate; but if revelations such as came to Job, Isaiah, Daniel, Paul, and others in their later years had come to them at first when they were out in sin, I doubt if they could have borne it. So God leads us on to higher heights as we follow on to know the Lord, and prepares us for the work ahead so that we can always say, "I can do all things through Christ who strengtheneth me."

Isaiah 6:8-10. It is easy to preach when hopes are high, but when God reveals to you that the people will not listen, and the multitude will be decimated and wasted away until the cities shall be without inhabitant, it is not so easy then. That was Isaiah's lot. And yet, when God asked for a volunteer to do this thankless task, he answered the call without hesitation.

We accept calls to pastorates of growing congregations, but we try to get away from dying ones; we are willing to go to the foreign field because there is honor connected with it, but who can keep on when

there is no hope for the present generation nor little for centuries to come. Could you? Isaiah did. The reason—he had the vision and the fire.

MAN DIES GIVING BLOOD

Edwin McCaffrey, 41-year-old railroad clerk, of Huntington, West Virginia, died as he was giving a blood transfusion to a fellow worker.

F. X. Schuler, coroner, said McCaffrey grew short of breath and died just after doctors inserted a needle in his right arm. Doctor Schuler said several old chest wounds had caused his lungs to collapse and attributed death to acute heart failure "coincidental with the withdrawal of blood."

From henceforth that fellow worker will live in the consciousness that a friend gave his life's blood that he might live.

Each believer knows that the Lord Jesus Christ gave His precious blood that he might live. And, in the Lord's case, the death was not accidental nor incidental but essentially fundamental.

Divine justice had decreed "without shedding of blood is no remission" of sins. Our lives had been forfeited because of sins. There was nothing but righteous judgment before us until the sinless Friend of sinners willingly died for our sins.

Speaking of His blood, He said it "is shed for many for the remission of sins" (Matt. 26:28). Since His glorious resurrection, the royal proclamation is that "through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

Never should that fellow worker of Mr. McCaffrey's forget the price paid for his physical life; and never should the believers in the Lord Jesus forget the infinite price paid for their eternal life.

"Nothing can for sin atone,
Nothing but the blood of Jesus:
Nought of good that I have done,
Nothing but the blood of Jesus."

—"Now."

OBEDIENCE THE LAND OF PROMISE

As we think of cultivating in ourselves and others the conviction that we only live to please Him, and to serve His purposes, some are ready to say, "This is not a land of promise we are called to enter, but a life of burden and difficulty and certain failure." Do not say so. God calls you indeed to a land of promise. Come and prove what He can work in you. Come and experience what the nobility is of a Christlike obedience unto death. Come and see what blessing God will give to him who, with Christ, gives himself to the uttermost unto the ever-blessed and most holy will of God. Only believe in the glory of this good land of wholehearted obedience; in God, who calls you to it; in Christ, who will bring you in; in the Holy Spirit, who dwells and works all there; he that believeth entereth in.—Andrew Murray.

"Get a gossip wound up and somebody will be run down."

Student Preparation

By Clarence H. Wiederkehr

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."

The Sunday school must recognize the important place of the pupil in the class. There can be no Sunday school without pupils.

Little has been written concerning student preparation for the Sunday-school class. Many see no need for it. They depend upon the teacher to make the class interesting and helpful. No teacher can be his best without the wholehearted co-operation of the class. Many good teachers have failed because of a lack of co-operation on the part of their pupils. The lesson should be studied together, everyone making some wholesome contribution to make the lesson more interesting and helpful.

Pupils always learn by doing. To learn to think, they must think; to learn to study, they must study; to learn to practice, they must practice. The aim of a Sunday-school class should be to study the Word of God together.

The Student in Study

Preparation is often neglected because the student in the arrangement of his time during the week has not found a place for it. No good student intends to neglect preparation, but at times he is overweighed with duties and appointments. There is no time in a busy life for the preparation of the Sunday-school lesson, we have to make it. Set apart a definite time for the preparation of your Sunday-school lesson. Many say that the class is not interesting simply because they have not rightly prepared themselves to receive and enjoy the blessings derived from it. If study and preparation are a bore and a trial to you, likely there is a deficiency in your love and devotion for the Word of God. The teacher has a right to expect the student to diligently prepare his lesson and take an active part in the discussion.

The first step in preparing the Sunday-school lesson is to take your Bible and read the section through carefully as a whole. Ask yourself: What are the facts? What are the outstanding truths? What is the fundamental thought of the passage? What is the general contribution that you can make to the study of the lesson? Try to think yourself into the lesson, and take the passage to God in prayer. Ask the Holy Spirit to quicken this portion of His Word to you.

Seek to get the right light on the lesson and find the author's purpose in the portion from which the lesson text is selected. There is a higher author of Scripture than the human writer and therefore should be viewed as having been inspired, and the question should be asked, What was the purpose of the Holy

Spirit in having this lesson written? The connection of truth studied in the lesson with God's plan and work of salvation should be sought.

The student should note the point of contrast and connection of the lesson now being studied, in the plan of the lesson series. Ask yourself, Why was this passage of Scripture chosen for study at this place? What contribution does it make to the whole series? Give special attention to the connection with last Sunday's lesson and with the lesson for the following Sunday. As you go on from Sunday to Sunday it will add to your insight of the lesson.

Investigate the timeliness of the lesson. Ask yourself, How does this lesson connect in general with present-day problems? Is there any truth in it which has special bearing on subjects in which the class will be interested at this time?

Good lesson helps will also prove profitable. The Bible is the textbook. A good Bible concordance, and many other good lesson commentaries can be used. These will lead the student into a wider knowledge of the lesson and enable him to take part in the discussion during the class period. The student should attempt to know as much about the lesson as the teacher, as the teacher is only the leader and guide in the discussion. The better we prepare our lesson the better able we will be to make a wholesome contribution during the class period. Always go to your class prepared to provoke wholesome thought.

Get into the habit of preparing your lesson. Good habits are formed only through constant and continued repetitions of an action. The student best prepares his lesson by going over it again and again. Repetition is the mother of learning.

The Student in Class

Having prepared his lesson well through faithful study and prayer, the student should come to the class aiming to make some wholesome contribution toward the lesson study in making it more interesting, helpful, and profitable. Remember, every pupil has equal right and privilege to his viewpoint about the lesson. If your fellow student is not seeing the true light and truth, perhaps through your wisdom, tact, and kindness you can help lead him into it.

One of the outstanding privileges of every student in the class is to freely take part in the discussion of the lesson. Group discussion is always interesting, wholesome, and helpful, if properly guided. A good discussion holds the interest and attention of every member. It is a procedure of what people do outside the classroom, for who has not seen a group of young people or adults in a home or on the street engaged in informal discussion? A

good group discussion involves sharing of experience and knowledge. Each member contributes to the solution of some problem or the clearing up of some point. It involves genuine thinking on the part of every member of the group. It is group thinking. It should be marked by definite progress toward a conclusion the whole group can share, and should result in action on the problem or situation. Good discussion is far more than idle talk without a purpose. Remember, discussion is different from argument or debate. In discussion every person, with good will toward every other person, is attempting to help the thinking of the group as a whole, while the parties to an argument or debate are arranged against each other.

It is also clear that not all discussion is group thinking. Some who feel that they had a good discussion would be surprised at the meager results achieved if an analysis were made of the actual progress which has taken place in the thinking of the group.

The student should also come to the class with good, wholesome, thought-provoking questions. A question presents a problem of the mind. It gives a situation to which some response must be made. If the group feels genuinely the force of the question, their minds will not rest until the correct answer has been found.

Questions will cause the whole group to think more effectively. Through questions it will be possible to draw out the knowledge and attitudes of the different members of the class, as a contribution to the development of the subject. It is also possible through it to discover the thinking of different members, and to draw out the quieter members to take part.

Some seem to have the idea that it makes no difference what kind of questions are asked, just so they bring a discussion and exchange thoughts. Nothing could be farther from the truth. Never ask a question to confuse the teacher or to offend some member of the group. To do so shows a lack of wisdom and courtesy.

This implies that to ask questions intelligently requires preparation. Some of the most important questions should be written out in advance. Think the lesson through, carefully plan your questions, and ask them in the proper time and place. Questions not asked in the proper time and place distract from the lesson. Remember, a good question asks one thing and asks it clearly and definitely.

It is not only better teachers that we need, but better students. Good students in Sunday school help make better teachers. Never complain about the teacher until you have done your part to help make the class period what you expect it to be. One way in improving the class is by improving ourselves. There should be spiritual growth in the student as well as in the teacher. Both should grow together in the "grace and knowledge of our Lord Jesus Christ."—Missionary Worker

"If a man also strive for masteries, yet is he not crowned, except he strive lawfully" (II Tim. 2:5).

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

International Councils of Christian Churches

In the last days perilous times shall come . . . Ever learning, and never able to come to the knowledge of the truth . . . So do these also resist the truth . . . But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them . . . **Preach the WORD;** be instant in season, and out of season.—St. Paul.

There is an intense activity evident all over the world to bring the Christian Church into some great organized group. Some of this fervent effort springs from the deep desire of the Lord Jesus Christ, "that they all may be one, . . . that the world may believe." However, much of fervor springs from the mania for big things—big organizations. The writer favors some form of organization like the National Association of Evangelicals, usually spoken of as the N.A.E., so as to have some medium of unified method of approaching the government for passports of traveling missionaries and others, etc., and also to approach the government on such vital matters as the recent attempt to push evangelicals off the air. A united co-operation in such matters makes for better results.

However, the Spirit of God knew our times, and places the emphasis not on some giant united organization, but on truth. What counts is truth, not numbers. All of us do not appreciate the present divided state of Christendom. But it's better to insist on Biblical truth than on some loose form of unified council. The modernistic tendencies of the one are too self-evident to need discussion, as well as the weakness of the other. Bro. Harold S. Bender, Dean of the Goshen College Seminary, points this out quite well in an M.C.C. release, which we quote:

First Meeting of the International Council of Christian Churches, Amsterdam, Holland, August 11-19, 1948

In addition to the meeting of the World Council of Churches in Amsterdam last August, another international meeting of churches was held in the same city a few days earlier. This meeting likewise organized a World Council of Churches, though on a somewhat different basis. In fact, in the announcements by the group itself on the purpose of the meeting, it was made clear that the date and place of meeting were chosen with the intention of furnishing a counter-movement against the World Council of Churches which was to be organized a few days later. This seems to have been the main purpose of the gathering.

From the extensive report of the meeting prepared by J. D. Unruh, M.C.C. director for Holland, who was asked to attend the meeting in the interest of securing reliable information concerning the character of the new movement for the benefit of the M.C.C. constituency, it is clear that the meeting was small, with some forty delegates, and approximately one hundred persons in attendance during the regular day business sessions, and largely an enterprise of certain smaller American fundamentalist denominations. It was sponsored by the American Council of Christian Churches. No Dutch delegates were in attendance. The president elected by the new organization was Carl McIntire, a militant American fundamentalist leader from New Jersey.

The sincere purpose of the sponsors of the meeting was to strengthen the cause of orthodox evangelical Protestantism and to work against the influence of modern religious liberalism which they believed, and no doubt rightly so, has considerable influence in the World

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Council of Churches although the World Council admits only those churches who profess faith in Christ as God. As a consequence the meeting had a strong polemical character, and vigorous attacks were made both against the World Council and theological modernism in general, not only in the address and discussions but also in the resolutions.

The Mennonites of America are also interested in a strong orthodox evangelical witness, but they will probably prefer to follow a different method in their witnessing than that of international interdenominational organization and polemics. They also, as Bible-believing churches, desire to preach and practice the whole Gospel and declare the whole counsel of God in full obedience to His inspired and authoritative Word, including the "all things" commanded by Jesus. They would be happy to see such organizations as the International Council of Christian Churches take a clear Christian position on the Sermon on the Mount and the other peace and nonresistant teachings of the New Testament, which Mennonites believe are a part of the "whole Gospel."

The new International Council of Christian Churches is to have no authority over its member churches, but will serve as a channel of fellowship and help to evangelical churches, particularly in the fight against modernism. It also encourages its members to promote on every continent a truly Christian and safe educational system, advocates the Christian mode of life in society at large, and wishes to facilitate the missionary work of its member bodies.

Newsman Arranges His Own Funeral

It is appointed unto man once to die, but after this the judgment: so Christ was once offered to bear the sins of many.—Hebrews 9:27, 28a.

Usually, funeral arrangements are made by the survivors. Most folks do not appreciate too keenly planning for such an occasion. They leave it to other kind hands. However, there are exceptions. This exception got into the daily newspapers of the nation. Tom M. Olson in his newsy style presents a striking way in which to tell "the story of the cross." Here it is:

"I have cancer and I am going to die of it," were the words with which Forrest Warren, 71, started his daily column in the San Diego "Daily Journal," May 17. "But I am not afraid," he added.

He started his newspaper career at ten as a "printer's devil" in his native Vermillion, Kansas. He was a contemporary of the late William Allen White and Ed Howe. He also worked at various times on the "Centralia Journal," "Hiawatha Daily World," "Vliets Echo," "Frankfort Index," the "Clovis N. M. Journal" and the "Amarillo Texas Globe." He went on to report:

"I am glad he (the doctor) told me. I think that all cancer sufferers should be told. It is not pleasant news—no one wants to go—but it does give you a chance to get your house in order. And that is important.

"I have called in all my family and we have had a long talk. And I've pretty well worked

out the funeral arrangements. I've called the men I want for pallbearers and they've accepted. And I've had a chat with my preacher and asked him to keep his remarks brief.

"The time is not set for my departure. Only God knows when it will be. I face the future with faith and in my heart love for all."

The "San Diego Journal" said Warren's column would continue as long as he is able to dictate it to his wife. That won't be very long, it was admitted.

If the faith which Forrest Warren mentions is faith in the Lord Jesus Christ as his personal Saviour, we know for certain that he is ready to go; for salvation is by grace through faith, without works. Ephesians 2:8-9.

The work necessary for our salvation could only be accomplished by the Saviour. We could never satisfy the claims of divine justice against us because of our sins, but "Christ died for our sins according to the Scriptures." Now repentance and remission of sins are preached in His name among all nations.

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

Upon being forgiven, the happy person can manifest by his works that his faith is genuine; and when he departs, it is simply to be absent from the body, present with the Lord. II Corinthians 5:8.

The Lord Jesus, without a plea from us, paid the price of our deliverance with His own precious blood, when He died for our sins.

It may be hard to believe; it may sound too good to be true—but it is true, and must be believed before a person is set free.

What the Lord has done for us must not be regarded as a loan, for although we are profoundly grateful, we shall never be able to repay Him. The song writer said:

"But drops of grief can ne'er repay
The debt of love I owe,
Here, Lord, I give myself away;
'Tis all that I can do!"

The Place of the Pulpit

Feed the flock, over which the Holy Ghost has made you overseers.—St. Paul.

Perhaps, today there is a larger church building program in process of construction than at any other period of time in the history of the Christian Church. There are some reasons for this vast program of construction. First, there are more professed Christians than ever before. These assuredly must be taken care of. Second, for quite a period of time during the late war, church building and general improvements were grossly neglected. Third, there is a marked emphasis today on Christian education called by many others Religious education. There are good reasons to make adequate provision for this worthwhile task, for there will be marvelous results in the salvaging of neglected youth through the proper teaching of millions of our young people. The teaching program of the church is Scriptural and highly important. The injunction reads, "Feed my lambs."

This editorial does not decry the erection of church buildings, nor the addition of needed quarters and better facilities; it merely seeks to give the proper emphasis. Also, for some time the writer has been fearful of some of the pulpit arrangement in many Protestant churches. It seems to us that we are on the way back to Catholicism, in speaking of the "altar." Old Testament fires are all burned out; the "fire" which our Lord took into His gracious bosom—that is, the guilt of our sins with all its damning pollutions—has been adequately and eternally dealt with, so that

fire is out. Why use Old Testament terms? Why not stay by the simplicity of the Gospel? We need a communion table, a place of hallowed and holy fellowship, but no altar. This view of worship has not as yet worked its way into the warp and woof of our thinking, but let's be on guard.

Allow us to quote an excellent article from the pages of *The Church Advocate*.

A group of rabbis were given advice recently that could well be transmitted to Christian ministers. "Pulpit oratory" was deplored as a force for religious strength, and rabbis were urged to develop new "congregational techniques" for a more intimate understanding between worshipers and their spiritual leaders. In other words, as a distinguished rabbi commented, "Congregations must become people-centered and not pulpit-centered." We might interpret the advice as a warning against egotism in the pulpit, against exalting the speaker above the Word, against using the pulpit as a convenient exhibition of oratorical talent (real or imagined) or emotional display.

The great preachers of the past were great precisely because they subordinated their own personality and talents to the Word they preached. They did not glory in their position as messenger above the message they proclaimed. The Word—the message—was with them, from Paul the Apostle to the present, paramount. There have, of course, been great pulpit orators of compelling personality who for a while seemed to dominate not only their hearers, but the very Word. Instead of preaching "Thus saith the Lord," it seemed almost as if they thought the message important because "Thus saith the Rev. John Doe." They may have won many converts, but the greatest preachers and evangelists are remembered today because of their utter subordination of self to the Word.

There is another important truth to be gleaned in a consideration of preaching and arrangements in the church. Though the meaning above is figurative, when we say "pulpit-centered," as opposed to "people" or "message-centered," there is great significance in the actual physical arrangements of the furniture. In most nonliturgical Protestant churches, the architectural arrangement of the interior of the sanctuary features the pulpit in the center, whereas in liturgical churches, there is the divided pulpit, with altar in the center and to the rear. While it is perhaps a minor consideration, especially where the underlying significance is not completely understood by the congregation, nevertheless, Christians should try to understand that the center of their faith is in salvation through Christ, the Word. Where the altar remains the center of worship, it is definitely harking back to the Old Testament religion of sacrifice and ritual rather than faith. Indeed, the Roman Catholic doctrine of the Mass, or Communion, is expressive of this very concept. The Bread, or Host, according to their doctrine of transubstantiation, is literally the Body of Christ, not a symbolic representative, but in actual, literal fact, once the priest has performed the rites. It lies upon the altar then, like the Old Testament sacrifice, affording in itself a ritualistic approach to the grace of God.

Even in the Old Testament, this approach was becoming purified when the Psalmist recognized that it was not merely through sacrifices and burnt offerings that God was pleased, but in the repentance and contrition of the sinner. The altar, however, remained characteristic of Old Testament worship, until the true understanding of the mission of Christ, "to seek and to save" was completed.

The early church had no especially appointed place of worship. Their gatherings were probably informal, and persecution and the need for secrecy no doubt prevented the early development of a highly ritualistic worship such as later centuries witnessed. Certainly, there could have been little furniture or ritualistic equipment for their worship, when they met secretly in one another's homes. Their time was spent in prayer and praise, and perhaps in preaching to interested prospects, and the teaching of their children and young people. Here they had little temptation to exalt the messenger above the message, where all probably had their appointed parts and duties in the worship service.

There were probably no brilliant orators in their churches. Even Paul we are led to infer from the Acts and his own epistles, was of unprepossessing manner and had little oratorical brilliance. But so powerful was his conviction, so strong his faith, that the Word was its own

preacher, and he succeeded in establishing churches in Greece itself, the home of oratory.

This is not to decry a genuine talent for convincing preaching, nor to criticize the architectural arrangement of any Bethel. It is merely a reminder, perhaps with a little warning, that our ministry will be effective only insofar as we keep the Word, the message, the "Thus saith the Lord," at the center of our religious life.

Individual personalities must be subordinated to the Gospel, no matter what or how great their talent, whether it be in preaching, in singing, or other form. We must not regress to the pre-Christian concept of salvation, that it can be obtained through form and sacrificial rite, rather than utter reliance upon Christ's saving power, and the sure, humbling conviction of our own helplessness outside that "great salvation."

"My Word . . . Shall Not Return Unto Me Void"

By William H. Yoder

The term "melting pot" could well have been applied to the island of Java centuries before America existed. Java is a curious admixture of races and religions and has served as a well-equipped laboratory for the student of comparative religion and anthropology. Before man was recording the story of his accomplishments and failures, Java was inhabited and the people were searching for God in their primitive way. They looked for God in the things which they feared and in those which they needed. This animistic worship went through various transitions, and today on the islands of Indonesia approximately two per cent of the people are still animistic in their worship. As the centuries unfolded, various religious waves swept over the islands impregnating themselves successively upon the religions which had gone before. Animism was followed by Buddhism, Brahmanism, and Mohammedanism. Fascinating monuments and remains including the gigantic Buddhist shrine, Borobodor, stand as milestones recording the history of a people's search for God. The migrations of greatest volume flowed from India to the Indies bringing with them a new culture which itself was no longer purely Indian, but had been strongly influenced by the Greeks and Persians. The religious literature of the Vedas and the Puranas of India show a strong similarity to the Homeric poems, as do the ancient Indian epics, the Mahabharata and the Ramayana. In turn the religious literature and the epics of the Indies reveal the marked influence of the literature of India. So we see that the culture of Java was influenced by Europe long before the advent of the Portuguese, English, and Dutch.

The advent of Mohammedanism differed widely from the incursions of Buddhism and Brahmanism. The latter were not strongly evangelical and the spread of their philosophy was a gradual and assimilating process. The spread of Mohammedanism was quite otherwise. Mohammedanism entered via two channels. The Arabian traders brought it directly from the land of Mohammed and the Mohammedanized Indians brought it with them. The Mohammedan invaders were fanatical in their belief and intensely evangelical, and this, for the most part, was the first contact of the heathen with an organized religion. The religions which had gone before had made inroads only in small areas of Java and north Sumatra. The people were rapidly won for the prophet. In some areas resistance was

met, but in these cases the zealous followers of Islam took to the sword and soon the last vestige of Hinduism on Java was taken and the Hindus had either been converted or had fled to the small island of Bali just east of Java. Today on Bali and Lombok, the only places in the Indies, the people are still worshipping the Hindu idols. Ninety per cent of the population of modern Indonesia is Mohammedan; the remaining ten per cent being animists, Hindus, Buddhists, or Christians.

With the coming of the European came the priest and missionary. Christianity found the shell of Mohammedanism to be a hard wall. In three and one-half centuries of intensive work little progress has been made, as can be seen from the above percentages. Exceptions were the areas of North Celebes, some of the islands of Muluccas, Timor, and Toba-Batakland on the west coast of Sumatra. These areas were largely heathen when they were contacted by Christianity. Toba-Batakland has probably the strongest Christian church in the Indies today. These people less than one hundred years ago were cannibalistic savages. Among the first missionaries to enter this area were two Americans, Lyman and Munson. They were killed and eaten. Today a memorial marker bears the following inscription in the Batak language, "The Blood of Martyrs is the Seed of the Church."

At the turn of the eighteenth century there was an increasing feeling among the Mennonites in Holland that they should shoulder their responsibility in bringing Christ to the far-off islands of the East Indies. In 1847 they formed an organization dedicated to the spread of the Gospel in the Dutch overseas possessions. The area chosen was the district of Japara-Rembang on the north coast of Java, and Pieter Jansz began work there in 1851. This area is the center of one of the most fanatical cults of Mohammedans in the Indies. Hospitals, clinics, and schools were built to help meet the needs of the people, but here, too, progress was very slow for the people were afraid to be associated with the Christians. Often the home of a convert would be burned or his family killed.

When the Japanese invaded Java in 1942, several of the missionaries lost their lives at the hands of the Indonesians and many of the buildings and institutions were destroyed. During the twentieth century there has been an increasing sentiment among the Indonesians for independence. This sentiment

was made manifest only in a few instances prior to the war. However, among the intellectuals and students a strong feeling smoldered, and the Dutch Government felt it necessary to banish these Nationalist leaders to prison inlands. This underlying sentiment furnished the cultivated ground into which the Japanese sowed their propaganda. As the nationalistic sentiment became stronger, the feeling of suspicion and distrust on the part of the rest of the Indonesian population increased against the Christians. The Christians had been especially close in their relationship with the Dutch and their very religion had come from Holland, so there was a tendency on the part of the Nationalists to believe that the Indonesian Christians would be pro-Dutch in their political sympathies. In order to combat this feeling the Indonesian Christians were extremely careful and took the facade of being very anti-Dutch. I had several experiences in the Republic when the Indonesian Christians refused to receive material aid from Holland churches when at the same time the Ministry of Social Affairs of the Republic would have gladly accepted it. In actuality the Christians had little to fear from the Republican leaders and the pure Nationalists. The cause for fear lay with a few fanatical Mohammedan leaders who used the Nationalist issue as a cover to arouse their followers against the Christians. From these people the Christians suffered terribly. There are many instances of Christian families being burned alive in their homes. I have talked with many native Christians who had been confronted in the dark of the night by wild-eyed Mohammedans with drawn swords and told to deny their faith or die. The weak denied their faith; the strong either died or are carrying the deep scars of the sword upon their bodies now. An outstanding example is that of my friend, Adnan Rangkut, who carries a scar across the front of his face through his nose half way to the ears. He refused to deny his faith. How many of us who have centuries behind our Christian heritage would have the strength to stand before such a test?

Since the recent police action, the position of the Christian in the more remote areas has been made more tense. Many of them feel that they dare not attend church now for fear that they might be misunderstood. They live in constant terror that the guerrillas will sweep down out of the hills, take the lives of their loved ones and burn their houses. The Christian community forms a very, very tiny island in a huge sea of Mohammedanism. Those who have stood the test and remained faithful are today much stronger than they were before. They have learned to live calmly in the face of danger, and they have learned to rely upon God for their every need.

It is most encouraging for us to note that during this time of severe test and trial, the number of members in the Mennonite Mission Field has increased. The increase has not been large, but it is very important, for those who have held to the faith and those who have accepted the faith during this time can truly be numbered among the faithful.

It may soon be possible for the M.C.C. to

open a relief project in the area of the Dutch Mennonite Mission Field. This would be a wonderful opportunity to help our Indonesian brethren to realize more fully the meaning of brotherhood and the love of Christ and to help their Mohammedan neighbors to have a better understanding of Christianity and the philosophy of love.

We believe that no work done in the name of Christ is done in vain. The worker sows the seed and God brings forth the harvest in due time. Mission work in the Indies has been most discouraging. Down through several centuries able men have given their lives to the mission with small results in the terms of converts. However, we have no scale on which we can measure the intangible influences which have affected the thoughts and actions of people as a result of their contact with Christianity.

It is our prayer that God will give us the necessary strength and wisdom to make ourselves fit vessels to carry the nectar of His love. We ask an interest in your prayers for the infant Christians of Indonesia that they may receive strength from above sufficient to meet their many trials.—India-Indies News, released by Mennonite Central Committee.

WHAT IS WORSHIP

Worship like life and love is difficult to define. Dwight Bradley has brought together some poetic descriptions of worship.

It is the soul in search of its counterpart.

It is a thirsty land crying for rain.

It is a candle in the act of being lighted.

It is a drop in quest of the ocean.

It is a man listening through a tornado for the "still small voice."

It is a prodigal son running to his father.

It is a voice in the night calling for help.

It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd.

It is a soul standing in awe before the mystery of the universe.

It is a poet enthralled before the beauty of a sunrise.

It is a workman pausing for a moment to listen to a strain of music.

It is a hungry heart seeking for love.

It is time flowing into eternity.

It is a man climbing the altar stairs to God.

LITTLE SINS

Years ago there was not a single thistle in the whole of Australia. A Scotchman who very much admired thistles thought it a pity that such a great island should be without that marvelous and glorious symbol of his great nation. He therefore collected a pack of thistle seed, and sent it over to one of his friends in Australia. Well, when it was landed, the officers may have said, "Oh, let it in; is it not a little one? It is only to be sown in a garden."

Aye, yes, it was but a little one; but now whole districts of the country are covered with it, and it has become the farmer's pest and plague. It was a little one, but it would have been a blessing if the ship that brought that seed had been wrecked. Take heed of the thistle seed; little sins are like it.—Spurgeon.

"WHO STARES AT THE STARS, STUMBLES ON STONES"

There is a message in the above caption from the pen of Aristophanes. The message of this caption is far deeper than the alliteration. This statement does not mean that we should not seek to hitch our wagon to a star, just as it does not mean that we should not look up and on. It does mean, however, that we are not to be mere visionaries. We are to have vision, but there is difference in a man with a vision and a visionary. The visionary is impractical. He sees only the stars. The man of vision sees the stars, but he also sees the stones in his pathway. His eyes have a dual focus; on the stars for inspiration, on the stones for certain progress. We are to be practical in our thinking, planning and work.—Baptist Standard.

Frankly, now, do you anticipate the coming of the Lord Jesus? Oh, yes, you know He is coming, perhaps very soon, but what is your attitude toward the fact? Maybe you fear He will come soon. If you are enjoying His presence now, by faith, you anticipate His coming; but if you are scheming to see how much longer you can enjoy your own little nest, disregarding that lost soul with whom you come in contact, you rightly fear the coming of the Lord Jesus. O Christian, get in line with God; follow His directed path for you personally, and you will anticipate with joy His soon return while you are actively engaged for Him.—L. L. R.

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Scene in the Rockway Mennonite School, Kitchener, Ontario, Ella Cressman Teaching. See Article on Page 309.

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The Depths of Grace

By Almeta Hilty Good



What is it, Mark?" His wife paused in the doorway of his study in the rear of the church building. Then she crossed quickly to where he sat with the tears in his kind eyes. As always, so now he was grateful for Holly's sympathy, her uncomplaining capacity for sharing

all the cares and problems of a minister's life. Just now her arm across his shoulders seemed to take half the weight of the burden from him, as one who shares a load takes half the weight.

"O Holly, it's old Elmer Stammerjohn. I talked to him again today. Seems I can't give him up, but he's as stubborn as ever. I was sure he was under conviction last night in the revival meetings, but today he seemed to have thrown it off entirely. And he stayed away tonight. Have I just driven him further off, do you think?"

"Let's just talk to the Father about it, Mark."

They knelt together in the little room and poured out their sorrow and misgivings, calling down Holy Spirit conviction and clarity of vision on poor old Elmer Stammerjohn. . . .

* * *

For many years the storekeeper of Happy Valley, Elmer had been hardened against religious appeals from any quarter, and had accumulated both money and a well-earned reputation for shrewdness and crooked dealings. But always he stayed within the letter of the law.

His general store, the only one in the village, and the only one for miles around, could make the most of the lack of competition. That was exactly what Stammerjohn had done for twenty years.

Then in the last year had come a change. With the death of his wife, Elmer made the discovery of a thing called loneliness, real stark empty loneliness. Occasionally, for the social contact it afforded, he even attended church or revival meetings. But so far all attempts at winning him for the Lord had failed. Yet Mark yearned for that lonely soul unceasingly.

Holly stood for a moment at the window, watching the lights in the parsonage across the strip of lawn. Their eldest, a daughter, had tucked the two younger children into bed and gone to her room.

"Will you be coming now, Mark?" Holly inquired as she prepared to leave the office.

"You go ahead, Holly, and thank you. You help me so much. Somehow I don't feel quite ready to close up. In a little while I'll come."

The door closed softly behind her. The clock on the wall ticked steadily into the silence. Mark sat on, thinking of the different contacts he had made with Elmer, and wondering why he should continue feeling such a burden for the hardened old sinner when the response was so slight.

In deepest soul-searching he questioned his Lord:

"I have spoken often, Lord, but ought I to have left the speaking to Thee? Reach out and touch him—do it through me if that's the way You want to work. Oh, if it isn't too late! Have I in my blundering attempts hardened him past reaching?"

He groaned aloud, and his head sank down on his arms.

Suddenly there came a timid knock on the outside door. As if at this moment he knew at last what he had been waiting for, Mark leaped to open the door, his heart pounding out a prayer for God Himself to speak this once.

On the step stood Elmer Stammerjohn. He had never looked so old and haggard.

"I couldn't sleep—may I talk with you a while?"

"Of course."

They sat down together and after a tense silence words poured from Elmer as steam from a bursted steam pipe—with the force of great pressure suddenly released.

"I couldn't forget how you talked to me to-day—I wanted you to know I appreciated your concern for me, but I just couldn't say anything. Nobody else ever showed me such love and kindness—except my wife. But you may as well know it's too late. I've been crooked and hard. I've cheated honest people—you'd never guess how many ways! I can't even remember all the deals I've pulled—I know it's too late now. Why, one time,—” and he unburdened story after story of meanness, of grasping, selfish meanness, until Mark didn't know what to say. But he had



A FROSTY MORNING

The frost has gilded all the trees,
Each twig and bough and blade of grass
Has hung upon the wires and limbs
Festoons of ribbons like silvery glass.

Instead of buds and leaves, frost gems
Are the decorations winter brings.
The trees stretch out their branches wide
Like feather-tipped white angel wings.

The cold has spread o'er hill and field
A robe and mantel rare and bright
That fills with glory all the scene
As the rising sun sheds forth its light.

The forest stands with outstretched hands
To catch the first gleams of the day,
And o'er the landscape far and near
The golden sunbeams dance and play.

In what a wondrous world we live!
With winter cold and summer heat,
With wind and storm and sun and shower,
And everywhere God's wisdom meet.

—Addison E. Davis.

no chance anyway, for Elmer rushed on and on.

Finally he paused. "Well," he concluded, "I wanted you to know once why I never came—I don't want you to think I didn't care that you went to all that trouble for me. And I just know you were prayin' for me sometimes—it like to drove me crazy knowin'! If I could only go back and undo it all, I'd gladly come—come forward for you—but what would people think now after all—I've done? I've gone too far," he sobbed pitifully. "I've gone too far!"

Mark opened his mouth to speak, and then closed it, remembering to wait for the words from the Holy Spirit. No words came. Tears of compassion streamed down his face, but he had no words, no words!

Finally as if it were someone else moving, he rose and opening a door, stepped softly to the organ. He sat down and began to play. At first he didn't realize what melody it was, and then the words came, and he opened his mouth at last to the message of the old hymn:

"Marvelous grace of our loving Lord,

Grace that exceeds our sin and our guilt,
Yonder on Calvary's mount outpoured,

There where the blood of the Lamb was spilt."

Mark had a beautiful tenor voice but he had forgotten all about it now. Only the Grace lived in the room, and flowed from him—through him like a river of living water.

"Grace, grace, God's grace,

Grace that will pardon and cleanse within!

Grace, grace, God's grace,

Grace that is greater than all our sin."

When he finished, and turned, his eyes found, through the doorway, the kneeling figure of Elmer Stammerjohn, and a dawning peace through the old man's tears.

"It's true," Elmer whispered. "It really is, isn't it? Grace to reach to the depths of hell, and rescue even me!"

Hammett, Ida.

UNLOCKED

A party of friends went to pay a visit to an old parish church which was of great interest. The sexton gave them the key, saying, "You can unlock the door and go in, and I will come to you directly." They went to the door, put the key into the lock, and tried to open it, but they could not turn the key. They turned and twisted but to no effect, and had just given up in despair when the sexton arrived.

"We cannot make this lock open," said one of the party.

"I beg your pardon," said the sexton, "for giving you so much trouble. I quite forgot to tell you that the door is not locked at all. All you need to do is just lift the latch and walk in."

Many people are like that. They try by their own efforts to unlock the door of salvation. But all their efforts are so much waste of time. Christ long ago unlocked the door, and all we need to do is just to lift the latch and by faith walk in.—Youth's Counselor.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLI

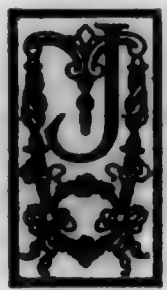
SCOTTDALE, PA., OCTOBER, 1949

No. 10

Home

By Silas Halvorson

Over and over again in the realms of human experience comes out the time-tested truth, "There is no place like home."



JOHN, I think we ought to leave the city. This yellow fever epidemic is getting worse and worse instead of better. We've got enough money to take us quite a ways and you should be able to find some kind of job. Anyway, the office is likely to close at anytime. It's our duty to the children."

Thus Edna Harris had spoken to her husband ten days earlier. He had agreed and they had left their New Orleans home that fatal July, 1878, morning. They had boarded a northbound train crowded with other fliers, and they had not left it until they had come to the little farming community in Illinois where they settled down in a house which they had found and rented. After resting a day they had started straightening the house and planted the garden which was on the lot. It was the first garden either had planted, so the work went a little slow at first. All three children, two boys of six and ten years and a girl of eight, had wanted to help and thus made it still more difficult. Therefore it had been only two days ago that John had begun his search for work.

Edna Harris recalled all these things, shivering at the memory of that horrible month in New Orleans when the yellow fever panic had gradually cast its menacing shadow of misery and death over the city, as she stood on the porch waiting for her husband who was just then coming up the walk.

"Well, dear, I've got a job."

"O John! You don't mean it."

"Oh, but I do. Here, let me sit down and I'll tell you all about it."

After taking a chair he continued.

"This certainly is comfortable. I've been on my feet most of the time."

"Yes, I know; but what's the job."

"I'm going to work on a farm."

"A—a farm?" Her former enthusiasm had gone.

"Yes, a farm. Aren't you glad?"

"But—a farm!"

"What's wrong with that?"

"Why—." She apparently could think of no reason offhand. Finally she ventured, "You've never worked on a farm before."

"Oh, I know that. But I can learn the business."

She changed to another phase of the subject.

"How did you get the job?"

"I overheard a man down in the grocery store saying he needed help on his farm but was having a hard time finding it. I thought to myself, 'Nobody seems to need a bookkeeper in this town, so that eliminates any chance of my getting a job in my customary profession; and no one seems to need any extra help in his store, so I better take this job if I can get it.' To make it short, I went over and asked for the job."

"And he gave it to you?"

"At first he was rather skeptical about giving it to me, I being a stranger and all. He asked me a lot of questions and finally said he guessed I would do."

"Did you tell him you had never worked on a farm before?"

"Sure, I did."

"But do you think you can handle the work? You're not used to hard physical work. Why, even out here in the garden you got a few blisters!"

"I admit that I'm a little worried about that and that I'm none too enthusiastic about it, but I can manage I think. He accepted me, didn't he?"

"I don't like it anyway."

"But Edna, I have to start working and earn some money! We can't live on nothing. Say, where are the children?"

"Over playing with the neighbors' children. They've met almost everybody I believe. All the children sit and drink in all our stories of the yellow fever panic. Why, they are even proud of the fact that they have gone through it, and here I am trying to forget it!"

"There, there. We'll just never talk of it and try to forget it. Think instead of how

nice it is for the children and all of us out here in the open. This sun and air is already showing good effects on us all."

"You're right, John; I'll try my best. That's the reason I haven't cared to really meet the people—I mean, I'm afraid they'll ask me a lot of questions that will bring back dreaded memories."

"Now you just forget such things. Nobody has pestered me about it, and I don't imagine they will you. You just say to yourself that everything will be all right, and it will."

It was Edna who broke the pause.

"When will you begin work?"

"Monday morning, but I have to go on Sunday. He'll be starting some heavy work then."

"But why do you have to go Sunday?"

"They'll be coming in to town for church then and I'll return with them since they won't be able to get in Monday."

"How often will you come home?"

"That's the bad part about it. I'll come home with them when they come to town, and that most likely will be just on Saturdays. They live so far out that they don't manage to get in much oftener."

"And then you'll go again Sunday after services? Oh, that's awful!"

"I'm sorry, but that seems to be the only way. I know I'll miss all of you terribly, too, but what else can we do? I have to earn the money."

"Perhaps I could take in washings or do some baking."

"What! I wouldn't think of letting you do such a thing! There's no need to worry about me, dear. I'll be all right."

"But I could do it until you got a job more suited to you."

"Forget it. There is no call for any of my bookkeeping around here anywhere. The farm is the only place a person can get work around this town, and I took a job on one. That's all there is to it."

Edna saw that line of combat was useless, and, since she could think of no other reason, resigned herself to the situation.

"Who is it you are to work for?"

"A Mr. Allen. He has a large farm about five miles west of town."

"Is he married?"

"Yes, he's married, but he has no family. According to the storekeeper, the Allens are very nice people."

"I hope I get to meet them at church."

That first week that Edna Harris was home alone was a hard one. Despite Mrs. Allen's reassuring words on Sunday, she still worried quite a bit. To what extent he could be injured she could only imagine, and imag-



ine she did. She would see him coming back all blisters, sunburned, and lame.

In an attempt to forget, she worked the garden and cleaned the house to absolute perfection but to only temporary relief. The children proved to be her only real source of comfort, but they were playing at someone else's home much of the time. One day they played at home. That was her happiest day. She no more than just met any of the women that week either, but she did not mind that much. She would have liked to have one real friend to talk to, though. Oh, why did that yellow fever have to come and drive them from their home?

It was the next Saturday evening. John Harris was coming up the street towards his new home. Edna saw him and ran to meet him.

"John! I'm so glad to see you."

"And I'm glad to see you," he smiled.

"Here, let's get on the porch and sit. You must be tired."

"I am."

"Say, John, you're limping. I just noticed it now."

"Oh, that's not much. I'm just tired."

"I'll help you up the steps. Give me your arm."

He winced under her grasp.

"What's the matter?"

"I'm a little sunburned, and it hurts when you touch it."

"Oh, you poor man! Is that why your face and neck are so red? Oh, dear, I suppose you have a lot of blisters, too. You had better lie down and let me doctor you a bit. I was afraid that would happen."

"Really, it isn't so terribly bad. A little rest and I'll be almost as good as usual."

"You let me doctor you, anyway. Even though you at least pretend to think it is nothing, I'm not going to take any chances."

He submitted to her administrations.

"You're not going back again next week."

"Of course I am. I may be a little bunged up, but I can still work."

"You certainly can't do anything in the condition you are in now!"

"Why not? I did this week. When you're working, you don't notice the pains."

"I think it was mean of the Allens to make you work."

"The Allens were very nice about it. They tried to make me rest at least one day, but I refused. Mr. Allen needed the help, and I was the only one there. Mrs. Allen even offered to take my place once, but I couldn't possibly listen to that, even though she did point out that other women did."

"Couldn't he get someone else to help a few days anyway?"

"All the farms are busy now, so all are needed at home. Everybody around here seems to be running a farm."

"It seems to me that you would be more of a nuisance than a help," she concluded.

After church services the next morning, Edna insisted on asking Mr. Allen if he could not spare John a few days.

"I don't think Mr. Harris can go back to work for a few days," she began.

"What's that? Not come back with me now?" asked Mr. Allen.

"You see, he has so many bumps and

bruises which make him rather lame," she hastened to explain.

"Oh, they'll be gone in no time. We all get that way when we start hard work."

"And then he's terribly sunburned and blistered. I don't see how he can be of much use."

"Heh, heh! I thought the same last week, but he wouldn't listen to me an' went to work an' did an uncomm'nly good job anyway. I reckon he won't be of much help at first, but I'll need him out there anyway. No other way of gittin' him out there."

"But can he stand it?"

"I'll see that he don't work too much, Miz Harris," broke in Mrs. Allen for the first time.

"Yessiree, my wife is the best nurse 'round here. She'll take good care of him."

"Just the same, don't you think you could get some one to help you for at least one day?"

"Well, I'll try."

"Now don't you fret, Miz Harris. If he ain't fit for work, I'll see that he don't do nothin'."

"I'll be perfectly all right, dear. As I said before, when you're working you don't notice the sunburn and blisters so much. There's no need to worry."

AUTUMN DAYS

Autumn days are golden days,
Russet and brown and red,
The leaping of a lambent flame
Before the fire is dead!
And here and there an evergreen,
Stalwart and young and bold,
His shoulders braced against the storms,
His arms outstretched to hold
The snows of winter when they come,
His feet firm in the sod—
Ready for a thousand years
To point the way to God!

—Ruth Harris in Quest

"He's right there, Miz Harris. I've found that out many a time."

"Good-by, dear. See you Saturday. Keep good care of the children."

The monotony and worry of the second week of John's absence was welcomely interrupted by the visit of a neighbor, Mrs. Young, whom she had just met but who was practically a total stranger to her.

"It's a shame I didn't get over before, Miz Harris."

Edna smiled in reply and ushered her into the parlor.

"I hear yer husband is workin' out to the Allens."

"Yes, he is. It's the first time he's worked on a farm, so it is quite new to him."

"Oh, he'll get used to it. I s'pose it's kinda hard on him, though."

"It surely is. He came home so battered up last Saturday that I'm worrying about him most of the time."

"Now don't ye fret, Miz Harris. Miz Allen is one of the best women I know. He was lucky to start workin' for them."

"I hope he is all right."

"You just stop frettin'. I know for sure he's all right with Miz Allen."

Edna was surprised to find herself talking this way to a woman of such abbreviated acquaintance.

"Ye cert'nly have some fine children, and ye cert'nly can be proud of them."

"Thank you," smiled Edna proudly. "I was glad they found such good friends in your and the other neighbors' children. I was afraid they were going to be lonesome here, but that worry's gone. The sun and open air are doing them wonders. It's doing me no harm either, I guess."

"I'm glad to hear that. I know my children will never get tired of yours, 'specially 'bout hearin' 'bout the yellow fever ep'demic."

Edna's face clouded a little.

"Oh, I'm so sorry, Miz Harris. I can 'magine how ye feel 'bout the ep'demic. I promise never to mention it again."

"Thank you so much. You don't know how much I appreciate that. I guess I'm rather foolish when someone talks about that."

"Now you ain't no sich thing. I was the fool to mention it. I bet the children have been pest'ring you 'bout it all the time. I'll cert'nly put a stop to that."

"Oh they're just kids. They don't mean any harm; they just can't understand."

"Just the same I'll put a stop to it."

Mrs. Young broke the rather embarrassing pause.

"I see ye've planted a garden."

"Yes, we did. It's the first time we've planted. At home we haven't any room for one."

"What I saw cert'nly looked nice."

"I'm pretty well satisfied. Everything that we planted seems to be coming up all right. I hope so, anyway."

"I'm sure it will. Say, Miz Harris, I'm going to have Ladies' Aid next Friday, an' I'd like to have you come over and meet the women."

"Oh, thank you. I'll be only too glad to come."

"That's fine. My, it's gittin' late. I'll have to get back home."

"Oh, really? The time has gone so fast."

"Well, g'-by, Miz Harris. An' be sure to come to Ladies' Aid."

"Good-by, Mrs. Young. I'll surely come. Thank you so much for coming. You've been so kind I hardly know what to say."

"John, you're still limping!"

It was the next Saturday evening.

"Not any worse than last week, and I feel better anyway. The Allens have been awfully nice. Where are the children?"

"Over to the neighbors as usual. Just how do you feel, John?"

"I told you that I didn't feel any worse and that the Allens have been very kind. He did get a neighbor boy to help in the fields two days, so I was quite normal by the time I had to be called upon for any of the harder work. I really am not nearly as sore as I was last week. Now tell me about yourself."

"But. . . ."

"Now listen here! I answered your question, so now you answer mine."

(Continued on page 319)

Hear Him

By G. H. Clement

The most unpopular theme that Jesus ever touched on in the hearing of His disciples was that of His approaching sufferings at Jerusalem, ending in His crucifixion. Their hearts and minds were filled with the rabbinical ideas regarding the kingdom, and they looked forward to the day when they should share in Christ's reign at Jerusalem. On the occasion of Christ's final journey to Jerusalem, He had been speaking to the Twelve of the indignities that He should soon suffer at the hands of the religious leaders. He had hardly finished telling them that He was going to the Holy City to die, when James and John approached Him to ask for preferred positions in His kingdom. They were sure He was about to be enthroned at Jerusalem, and they wanted to have the honor of being His special attendants.

Just before the transfiguration scene on the mount, Jesus had been further informing His disciples of His death and resurrection. Peter, the spokesman for the Twelve, rebuked Jesus for these statements about His sufferings and death. But Christ severely reprimanded him by saying: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Peter, just as the rest of the Twelve, was entangled by the errors of the religious leaders of his time in regards to the Messiah and His kingdom. He savored the traditions of the elders; the writings in the Talmud, more than he did the Word of God. That is surely the significance of Christ's reproof in the light of what Peter said. His notions were altogether carnal: they were men's theories, and were far astray from God's Word.

But Jesus not only spoke of His cross; He now gives them some more unwelcome information. They, too, must experience the death of the cross in their own lives. When Jesus had mentioned His cross, Peter had said, "This shall not be unto Thee!" Jesus said in effect, "You are entirely wrong: for not only I your Master shall be crucified—for that is to be the manner of my death—but you who will faithfully follow me shall experience the cross in your flesh. If any man will come after me, let him deny himself, and take up his cross and follow me."

Those words suggest, "No cross, no fellowship; no cross, no discipleship; no cross, no crown." Jesus made it clear that if ANY MAN wanted to follow Him, he could only do so as he denied himself and bore his cross. Like Paul, the disciple must recognize the fact that if he would KNOW Christ, he must fellowship with Him in His sufferings. The apostle realized that the life of Christ could only become an abiding reality as he identified himself with the cross. "I am crucified with Christ: nevertheless I live; yet not I, but Christ . . ." he wrote.

Jesus gave three reasons why we should gladly take up our cross and follow Him. He said that if a man will save his life, he will lose it; and if he loses his life, he will

find it. Matt. 16:25. In this startling paradox the word "life" is used in a double sense. In the first clause of each phrase the reference is to natural life, with all of its pleasures, desires, ambitions, and comforts. The second in each case refers to the spiritual life of the renewed soul. If we wish to enter fully into all the blessings of the life in Christ Jesus, we must be prepared to deny the lusts of the flesh. Paul says the same thing in different words: "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:12, 13).

Jesus next addressed Himself to those hearers who, hearing what Christ said about discipleship, considered the price far too great. The world and its pleasures and possessions were far too attractive to even think of relinquishing for the sake of mere spiritual blessings! But Jesus asked such hearers what it would profit them to gain the whole world, or what a man would give in exchange for his soul.

The worst enemy of Christendom today is not rationalism, nor liberalism, but it is that materialism that causes man to seek to gain the world and forget that he has a soul. Prosperity has given stimulus to this type of worldliness. There are multitudes of people in every community who, like Judas, have sold their soul for thirty pieces of silver. The chief ambition of millions is to be as happy as animals, not to be blessed as God's saved, sanctified, spiritual children.

The third reason that Christ gives in favor of cross-bearing is the fact that one's reward will be measured by his willingness to identify himself with the cross and its crucifying process. When Christ returns to give rewards and to judge the deeds done in the body, both the rewards and the judging will be in relationship to our attitude toward the cross. Note Matt. 16:27 with Luke 9:26. "Friends," He was saying, "I face crucifixion. Suffering and shame await Me. But beyond that cross I shall enter into My glory. Because I suffer NOW, I shall reign THEN. For the sake of the joy that is set before Me, I shall endure the cross, despise the shame, and then I shall sit down at the right hand of the throne of God. (Heb. 12:2; Luke 24:25-27). What applies to Me, is also true of you. If you suffer with Me, you too will reign together with Me. If you will bear your cross, you will receive a crown of righteousness."

Now, the events that transpired on the Mount of Transfiguration followed this discourse on cross-bearing. The three synoptic writers each make this significant connection, and the Transfiguration scene cannot be understood without this association. It is most remarkable that each of these writers is careful to make note of the time of the Transfiguration. It was six to eight days after this discourse on the cross. This wondrous incident took place then, while Christ's words were still fresh in their minds. The reason is clearly this: if the disciples were

to understand the Transfiguration, they must remember what Jesus had said before about His sufferings and death. This inference is undoubtedly proved by Luke's recording what Elias, Moses, and Christ conversed about on the Mount. They discussed the cross. Their conversation had to do with Christ's sufferings and death at Jerusalem. Luke 9:28-31.

Just what did these two heavenly visitants have to say about Christ's decease soon to be accomplished at Jerusalem. There must have been some reference to their own manner of departing this life. What a contrast was theirs to that of His! The death of Moses, representative of the law, was immediate and painless. He attained a ripe, old age, but was still in the full possession of every natural force. Elijah, representing the prophets, made a triumphant exit by way of the fiery chariot. But Christ, who was the end of both the law and the prophets was to suffer a horrible death. Quite probably, these two Old Testament visitors conversed with such understanding sympathy that the spirit of Christ was greatly encouraged and refreshed. In fact, that was most likely the reason for the conversation. The faith and patience of the Saviour were greatly strengthened and aided. Through the gloom of impending, unspeakable suffering and shame, Christ got a gleam of the glory that lay beyond.

Christ had found that there was not one person upon earth that He could speak to about the cross and expect that they would understand what He meant. This inability to communicate with His beloved disciples and friends on this subject which was weighing heavily upon His soul, added greatly to the Saviour's grief. Even John, the closest to the spirit of Christ, was so preoccupied with his vain dreams of sharing in his Master's glory at Jerusalem that he had no ear for the topic of the cross. But there on the Mount of Transfiguration were those who could enter into this theme of suffering, and this fact brought great relief to the Saviour. If earth had no ear that could sympathetically identify itself with Christ, heaven had.

But the chief solace that Christ received on the Mount was the voice of commendation descending from His Father. "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). "Thou, who pleasest not Thyself, who seekest not Thy will but Mine, I am pleased with Thee. It pleaseth Me much that you have announced your firm resolve to finish the work I have given you to do, and to die to save others, even at the cost of Thy life!"

On three occasions the Father's voice was heard by the Son of God, and in each instance it was associated with the supreme devotion of Christ, and His complete yieldedness to the will of God. In each case we find that willingness on the part of the Son to deny Himself and to finish the task assigned by His Father, no matter how trying to the flesh. The first occasion was when Christ entered the waters of baptism; the next time was on the Mount of Transfiguration; and the other time was when Christ prayed as the cross cast its shadow upon Him: "Father, save me from this hour: but

(Continued on page 314)

CHRISTIAN MONITOR PULPIT

Dedicatory Sermon

By John C. Wenger

The sermon given in connection with the dedication service, held Sunday afternoon, August 21, 1949, for the new annex to the Publishing House building at Scottsdale, Pa.

Almighty God, our kind Father in heaven, we thank Thee for the privilege of being workers together with Thee. And we thank Thee for this happy opportunity to come together in this way in connection with the work which is before us. Our Father, we pray Thee now to speak to our hearts from Thy Holy Word. We ask it in the name of Christ, our Saviour and Redeemer. Amen.

On this occasion I would like to call your attention to a few words from Luke 19:13. The entire verse reads as follows: "And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come." The message will be based around the closing phrase of that sentence—"Occupy till I come." Luke has been called the greatest book in the world, and this is one of the great chapters in this great book. The first part of this chapter is perhaps better known than the one from which the text is taken. It is the familiar story of Zacchaeus. And where is the boy or girl who does not know about Zacchaeus? The story of Zacchaeus ends with this marvelous statement of the purpose of the incarnation, "For the Son of man is come to seek and to save that which was lost." Then immediately the Scripture goes on to say, "And as they heard these things, he added and spake a parable," which is the Hebrew way of saying, "In addition He spoke this parable." "Because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear," He said therefore: "A certain nobleman went into a far country to receive for himself a kingdom and to return." Then he called his ten servants, and so on. When these words were spoken, Jesus is believed to have been about eighteen miles from Jerusalem, which, to people who were accustomed to marching over the countryside, meant about a six hours' march. And Luke himself says that the purpose of this parable was to correct false eschatological expectations.

Now it is a matter of fact that Israel had national independence from about 166 B.C. until 40 B.C., and this was probably spoken somewhere in the vicinity of 30 A.D. And that means that within the lifetime of people living when Jesus spoke this parable, there were those who had lived under the days of the Jewish kingdom, the so-called Maccabean kingdom. And the Jews of Christ's era, it is perfectly obvious from the Gospel account, longed for a restoration of the national government which had so recently been taken away from them by the Romans. As I men-

tioned a moment ago, Luke had just quoted this great saying of Jesus that "the Son of man is come to seek and to save that which was lost." Now in this parable, Jesus is informing His hearers that the eternal phase of the kingdom of glory is yet far in the future.

Let us first of all look at the story itself. There was a certain man, Jesus says, of noble birth, who went abroad, and the purpose of his going abroad was that he might receive a kingdom and return. And so, to translate literally, it does not say that he called his only ten servants. This story is not suggesting that this man had only ten servants. He probably had two hundred. But it says he called ten servants of his. That is exactly the way the Greek says it, intentionally. He called ten servants of his, and he gave to each one a *mina*. Now just how much this term means in financial value is not entirely clear. The commentators say that there are three possibilities. It could have been a Greek silver coin worth about \$17.00; or it could have been a Hebrew silver coin worth about \$32.00; or it could have been a Hebrew gold coin worth about \$560.00. Now since the expression "silver" is used in verse 15 (it is translated "money" in the Authorized Version, but in the margin it says Greek, "silver"), since Jesus Himself uses the term silver as the equivalent of the term pound, I doubt very much whether He would have called a gold coin silver. So it was probably a small coin, which is a very interesting difference from the similar parable of the talents. The point of the story is that this money was capital for trading.

One of the things I discovered in the course of my study of this text is that I had always misunderstood it. "Occupy till I come," I thought meant, "Hold in your care." That isn't at all what it means. It means, "Be occupied." If you go back almost six hundred years to the time of Wycliff, he translated it, "Merchandise ye," engage in merchandise. Tyndale, in his version of 1525 translated it, "Buy and sell." That was not an exact translation, but he hit the nail on the head. And our American Standard Version of 1900 says, "trade ye." "Merchandise ye till I come;" "buy and sell till I come;" "trade ye till I come." Those are three translations of the first Greek word in the sentence. Now the latter part of it could be improved a little bit also. (We will keep on here till we have it revised thoroughly, I suppose.) The

Greek does not say "till I come;" it says "while I am coming." Literally it says "en ho erchomai," (in which I am coming), which we could say in good English today, "while I am coming." "Trade ye while I am coming." Now He could have said, "Trade ye while I go and return," but the whole emphasis is on the return. He omits the going altogether and says, "Now be occupied while I am returning." The point he stresses is "I will soon be coming back again." In other words, His return and judgment were of the utmost importance to these ten servants of His who had received their \$17.00 apiece.

The story goes on to tell, quite suprisingly, that his citizens hated him and sent a message after him saying, "We will not have this man to reign over us." Nevertheless, he got the kingdom. When he returned in judgment, he called each one of the ten before him individually, and each man had to give an account of himself. The first man had done well. He had gained by his trading a thousand per cent. He had traded well. And the Greek says, when this man made his report, that the lord said one word to him, "Euge." I looked it up in what I think is the best Greek Lexicon, and he suggests two words, two expressions, that might translate it. The first is quite well known, "Well done!" And then to my utter surprise he suggested that it could also be translated "Bravo!" So the man had done well. The next person came and he had gained 500 per cent. And then we are all familiar with this third man who did exactly nothing, and he gave as his excuse the severity of this particular king. And the king then showed some severity. He said that at least the man should have made this money available for others to use and thus gained lawful interest (not usury). And so he says, "Cut them down," those that wouldn't accept his sovereignty. The great church father, Augustine, often referred to this passage as evidence that there is no difference between the God of the Old Testament whose wrath was evident, and the God that we now serve. "Cut them down"—that's what the Greek says in referring to those that would not have the king rule over them. Alfred Plummer, the great commentator says, "The point is that to neglect opportunities is to lose them; and that to make the most of opportunities is to gain others."

As a matter of interesting fact, there was a historical incident, of which this is an exact description, that happened when Jesus was a baby, and He may have had this thing in mind. In any case when Jesus was a baby, the son of Herod the Great, Archelaus by name, went to Rome to obtain the kingdom which his father by a change in his will had passed on to him. And the Jews revolted—they said they didn't want this man to rule over them and sent fifty delegates to the Emperor Augustus to plead against Archelaus.

Augustus heard them and gave his verdict: Archelaus was to get the kingdom. So he got the kingdom anyhow. As far as I know, history does not tell whether he cut them down then when he got home or not. But that is a very likely procedure for an Oriental despot to follow.

Now what is the interpretation of this passage? We have seen the central story; we have seen a historical incident which may underlie the story. What is the spiritual interpretation of this parable? for there certainly is one. The clue is given—that he spoke this parable because certain people supposed that the kingdom of God was soon to appear. But let us look at it a little more in detail. I would like to mention that I was greatly helped in this study by R. C. H. Lenski, the Lutheran commentator. Lenski points out that Jesus was well born. Jesus was a nobleman. He was the son of David according to the flesh. He was heir to the throne of David. In fact, that is what made him the Messiah. And He was also largely rejected by His own people. They said, "We will not have this man to reign over us." It is very interesting that in the Book of Acts (one commentator says never; but I didn't check on that) the unbelieving Jews did not name Him. They always referred to Jesus as this man, that man, that one, this one. They didn't say, "We will not have Jesus to rule over us." In any case He was rejected by His own people. And so He was crucified, and He was resurrected, and ascended to heaven to receive the eternal kingdom. He "takes" the kingdom—that is the word that is used here—because He has the right to do it. He has ascended. But that is not the end of the story of redemption. Christ did ascend, but He ascended to get the kingdom and to return. And that is the great message of this great parable before us. And before ascending, what did He do? Before ascending Jesus entrusted His spiritual concern to His slaves. That's the Greek word—the same Greek word *douloi* which means bond slaves, bond servants. But I suppose if we would put a Christian connotation into that term it would mean His love servants, those who have no wealth but His wealth; those who are bought with a price—yet not of money but with the price of the blood of Jesus.

He gave a pound to each. Notice that this is not the parable of the talents where people received different quantities. Here each one received one talent. What can it mean? What is it that is equally entrusted to all Christians, and upon which they will be judged by Jesus Christ in His day? Lenski says it is nothing other than the Word of God. To you and me has been entrusted the proclamation of the Word of God—the right to use His Word, yea, the obligation to use His Word. And so Jesus is saying, "Do business while I am coming." Engage in the enterprise of making disciples of all the nations." So it was from Pentecost to the second coming, to what the Greek calls the *Parousia*, that great "presence" of Christ when He shall come again in person. From Pentecost to the end of this world the great task of the church is the Great Commission. We are living in the

Gospel day, of what might be called the mission era.

Now the early church knew that. The early church covered the then known world for Jesus Christ. They did not have modern methods of transportation or any of the assets that we have, except our spiritual assets—they had that. They had the Holy Spirit. They had a burning sense of mission. And the Apostle Paul says that from Jerusalem to Illyricum he had preached Jesus Christ. And in the same chapter, Romans 15, he even dares to say he did not have any more place around the parts where he was. He had to find somewhere else to preach the Gospel because he had to pioneer for Christ with all the strength that he had, in all the time that he had. And we have the glorious promise, in Matthew 24:14, that when this Gospel has been preached to all the nations for a witness to them, then the end will come.

The tragedy of Jewish unbelief stands out sharply in contrast with the fulfillment of the Great Commission. "We will not have this man to reign over us." That is a determined word. Someone points out that every martyr from the time of Stephen on is a testimony to the sin of unbelief, of disobedience. Jesus says in John 15:25, "They hated me without a cause." And that is, of course, exactly the situation. Notice that when this king comes back as king, he commands that these several servants be called. In other words, he now has other servants to do his bidding. Jesus ascended alone, but He will not return alone. He will return as King with all the holy angels with Him. That is said in Matthew 25:31. And in 13:39 Matthew says that Jesus explained that the reapers are the angels. He is coming again with power and great glory, and all the holy angels with Him. The question then will be, How have the Lord's servants used their entrustedness? Will you and I hear said to us, "Well done; that's fine"? That's the message that the promise is giving us. All of us know something of what a father's praise can mean to a boy. How a boy's heart leaps up when the father pronounces what he has done as well done—"That's fine!" That is just a feeble picture of the glory which shall come to us when we shall reign with Christ. II Timothy 2:12: "If we endure, we shall also reign with him." Revelation 3:21: "He that overcometh I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father in his throne." In other words, there will be the opportunity to reign with Jesus for ever and ever. "It doth not yet appear what we shall be." But Paul says that he considers the sufferings of this present world, of this present time, not worthy to be compared with the glory which shall be revealed unto us. Romans 8:18.

Did you ever notice this lazy servant who put his pound literally into a sweat cloth? That's what the Greek word means, and that is what the German says—sweat cloth. In other words, the thing that he should have been using in the Lord's service, he used to put the pound in. It was a case of complete unfaithfulness to duty. It was a static inactivity, no sense of mission, no conscious-

ness of the dignity of being a son of the king, or of being an ambassador for Christ. Jesus said that the king will say, "At least why did you not put the money on the 'table'?"—That's what the Greek says, and the English word "bank" comes from the old Anglo-Saxon word that meant "bench," just as the German word Bank means bench even today. And so the bench here, the table, is the table of the money-changers. It is the person who is trading, who is engaging in business for a certain cause. In other words, the Lord is saying that the least a person could do would be to further the Lord's work through others. But he had not done even that. And one of the striking things in this parable is that there is nothing more said about this. Nothing is said about his fate, except that he lost his pound. He gave that to the man that had ten. And so I would like to respect the silence of Jesus this afternoon, except for one word of Paul. Paul speaks of people whose works are all going to perish in the fire of judgment, and yet of their being saved by grace. Whether that has any application here I do not know. You can read the statement in I Corinthians 3.

There is something else in this parable that stands out, and that was the lengthy absence of the king. If a man could have traded so long as to have increased his original entrustedness by tenfold, the king must have been gone for some time. And Plummer says the main lesson of the parable is the long period of Christ's absence, during which there will be abundant time for both service and rebellion. "There is not to be, as the disciples fancied, immediate triumph and joy for all; but, first a long time of probation, and then triumph and joy for those only who have earned them."

What is the application of this parable for us today, here in Scottsdale? The disciples of Jesus have one great assignment—to proclaim the Gospel while He is temporarily gone. And we disciples do this in two types of ways. One is by individual witness. Any one of us can speak to a friend of what Jesus Christ has done for us individually. That's an individual matter and there is no substitute for that. In fact, that is perhaps the basic way that disciples are made. There is no argument against a testimony. But the second way that the Lord's servants are occupied in His work is through group projects. You could begin by mentioning home missions, city missions, rural missions, foreign missions. You can mention Christian homes for children, or for aged people; and Christian schools, Christian universities, Christian colleges, Christian hospitals. The thing that we are concerned about particularly this afternoon is Christian publication work. How does that fit into being occupied, trading in the Lord's work till Jesus returns? Jesus is saying to us today, "Engage ye in the task of spreading the word of my Gospel to the ends of the earth."

Now we could all go out and just tell it by word of mouth. And yet by divine intention the apostles of Jesus also wrote letters, and treatises, and Gospels, to provide a per-

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Editorials

False Doctrines

The above topic for young people's Bible meeting for October 16 is the last of a series of three in a unit entitled, "The Spirits Among Us." The other two have to do with "Angels" and "Satan," opposing personalities who work for our spiritual good on the one hand, and for our eternal damnation on the other. A study of false doctrines helps us to be on our guard as we come into contact with them. We realize, of course, that a study of sound doctrines is the first essential. Those who need to detect counterfeit money must first know the earmarks of the genuine. But even here it is most helpful to know the designations of the spurious. It is readily seen how the same rule will apply to true and false doctrines.

It can be assumed that all of us, young and old, will make contacts with people who hold false doctrines from time to time. Therefore we should be prepared, not only to guard ourselves against being carried away with their teachings, but if possible, to be of help to such as are thus misled.

There are many false doctrines and cults afloat in our communities, even though we may not get into contact with them often. Some are met more frequently by young people, some by adults, and some more particularly by the minister or other Christian worker. One which is probably most frequently encountered by young people is the teaching on evolution. It is usually met to some degree in the public grade schools and in a more pronounced way in the public high schools. Good sound Scriptural teaching on the creation of the universe and man, given in the home, the Sunday school, and the church, is one of the best antidotes for this heresy, but both young people and parents will be helped by taking time to read some of the available good books which expose the fallacies of evolution.

A false cult which many of us encounter even in our homes is that of the Jehovah's Witnesses. They are perhaps the most enthusiastic and extensive propagandists with which we have to deal. They broadcast their messages by loud-speakers, they are very thorough in covering cities and communities with their literature, and they go from home to home with their messages in printed form or on records. We need to guard against absorbing their false doctrines concerning the nature of Christ and the future life, but how many of us are well enough informed to be of help in leading them to the real truth of the Scriptures? Here again a reading of good books explaining this cult and pointing out its heresies and the Scriptures which refute them should be very helpful to many people, especially those who are engaged in work which brings them into contact with all kinds of people.

Among other people teaching unscriptural doctrines who often come into our communities are the Mormons, who are also very zealous in promoting their teachings. They have canvassed our community at times, and in visitation work I have found the Book of Mormon in homes. Those who listen to their radio programs and who visit their headquarters in Salt Lake City are often not aware of the heresies which they promote through the circulation of their so-called Bible—the Book of Mormon. It is well to be informed on this also, and a good book on this subject will do this without necessitating the tedious reading of their spurious addition to the Bible.

Other false teachings which are often encountered are those of Christian Science, the literature of which is found in practically all public places; and Seventh-Day Adventism, with its cleverly disguised literature, correspondence courses, and radio programs, which usually contain much that is good mixed with certain errors. But perhaps most subtle of all are the teachings of modernistic Christianity, which substitute some other Gospel than that of salvation from sin through the cleansing blood

of our Lord Jesus Christ. We find this error in much of the current religious literature, both periodicals and books; we hear it over the radio; it is taught in modernistic theological schools and preached over the pulpit.

This is a time of great facilities for propaganda through the press, the school, the rostrum, and the radio. The protagonists of false doctrines use all of these means to spread their heresies. We need to be informed so that we can intelligently guard against and refute them, and to help in a positive way by the dissemination of sound doctrine through all the means that are available and legitimate.

Autumn Time Meditations

Autumn days are again with us with all their characteristic beauty and glory. Even though one of our great poets has referred to this season as one of "melancholy days . . . the saddest of the year," another says that all the suns and skies and clouds and flowers of June cannot rival "October's bright blue weather." There is a distinctive charm about the Autumn that is not to be found in any other season of the year, even though it is the precursor of the more drab period of winter. It is not only a colorful season, as the brown and gold and crimson of the leaves attest, but it is a happy time of ingathering of the fruits of the garden and orchard and field. All of this should cause us to praise the Lord for the beauty of the earth and skies and the bounties of the earth which He is constantly bestowing upon us.

Autumn is also a season of preparation for winter, and people wisely lay in supplies of fuel and food so that they will not be found lacking in times of cold and possible isolation. It should also be regarded as a time for spiritual preparation, as our activities change from those of summer to winter. Often there is more opportunity for reading and study as the longer evenings come and outdoor activities no longer call us. Autumn is a good time to begin special studies in the midweek meetings. As a help for this purpose the Commission for Christian Education and Young People's Work has designed a series of courses leading to diplomas in Christian Workers' Training, Teacher Training, and Missionary Training. Special arrangements can also be made for the accreditation of other courses that may be desired and which are not mentioned in the descriptive circulars issued by the Commission. Write to Paul M. Roth, of Christian Workers' Training, Masontown, Pa., for information concerning study courses for use by congregations, Sunday schools, and Christian workers' groups.

Now is a good time also to notice in detail the studies for the fall months in the Sunday school and young people's Bible meeting. Our Sunday-school lessons for the fourth quarter, composed of selections from the prophecies of Isaiah and Jeremiah, are rich in teaching that is applicable to our times. Let us use this opportunity to study these books in their entirety, not merely the passages selected for our Sunday-school lessons. Those interested will find two helpful books listed on the back cover of the adult quarterlies. Let us notice also the series of studies listed in the *Program Builder* for this quarter. There are three helpful units on "The Spirits Among Us," "The Christian Conflict," and "The Brotherhood of Saints." These provide a combination of doctrinal and practical studies that deserve our careful study and that should help us to be more devoted, more victorious, and more useful Christians.

Now is the time also to plan our general winter programs as congregations and as individuals. We will probably want to take into consideration having revival meetings or Bible conferences during the holiday season or the winter months. We will no doubt want special services over Missionary Day, Thanksgiving Day, Christmas Day, and the New Year season. As individuals we may want to attend winter Bible school somewhere and will need to make arrangements in advance. All of this is part of the work that we should take care of during the autumn time. Then we will not only enjoy this golden season still more, but be better prepared to make the most of winter in the service of the Lord.

CHRISTIAN LIFE

Hitherto Hath the Lord Helped Us

By Mary L. Schload

A paper read at the dedication service for the new Publishing House annex.

In this text our attention at once is focused on an achievement—a blessing of the past with a challenge for the future. Samuel, the prophet and judge of Israel, whose great burden and concern was Israel's welfare, uttered these words after a miraculous victory over the Philistines. He had not ceased to pray to God in their behalf. He was a man of vision, of faith, of consecration and sacrifice, a man of power in prayer, because his desire was to do the will of God. He realized that Israel was on the threshold of becoming a great nation. It had a small beginning in

could now worship God in a building made with hands. Time has gone into history and the glory of Solomon's Temple lies crumpled in dust. Hitherto had the Lord helped them expressed the deep emotion of their hearts when the Temple was dedicated, but the inevitable destruction came because of their lack of submission and humility, their idolatry and sin.

"Hitherto hath the Lord helped us." These words of Samuel, of Israel, are re-echoing in our hearts today. We, too, are on the threshold of most promising possibilities. Great



Partial View of the Office Section of the Publishing House Annex, Recently Dedicated. This Second Floor Contains Twenty-six Offices for the Use of Executives, Editors, Stenographers, Secretaries, Clerks, and Artists.

Abraham, the man of great faith, but became a great company of people. How mightily this nation grew, and oh, the potentialities that were available to the people of God! They were set apart by God to glorify His name, but great possibilities were enshrined in His will—and their submission and obedience to it. They rejected His highest plan and wanted a king in order to be like others. God granted their request, and the glory, the grandeur, and the splendor rose high above all other nations during the reign of their third king, Solomon. It is very fitting to re-read about the skill and marvels wrought in the building of the Temple by Solomon. How Israel's heart must have rejoiced when that magnificent Temple was dedicated! It was Jehovah's house, and they

potentialities are being placed into our hands. God is calling us to a full consecration and dedication to His work—the great work of publishing the glad tidings. Will we meet the challenge of sending forth the Word unadulterated in a world rushing headlong into sin and not eager to yield in full obedience and calm submission to the will of God? Israel failed because of rebellion and she became worldly-wise as the surrounding nations—a picture of the church walking with the world.

We are dedicating a building, an annex, an enlargement of a great work which our brethren have begun. We have entered into their labors. When Brother Aaron Loucks started mailing the "Gospel Witness" from his attic he did not see our modern annex

added to the labors of his and other hands. He had a vision, he had the conviction, and he launched out by faith, together with others. But the attic could not contain this great work, nor could Brother A. D. Martin's house contain the Book and Tract Society. So in 1905 the frame building facing east on High Street was built. In 1907 the big, brick building was constructed. They worked to get into this ample building in time for the 1907 Christmas rush. But the Lord's work could not be contained within so small bounds as the brick walls, so in 1921 a new tile building was begun, which was thought to be adequate to take care of this great expanding publishing work. Just a little over twenty-seven years ago our hearts were aglow with appreciation to the Lord and the church for such a blessing as this tile building was. After twenty-five years again the walls were bulging and the plan for the new annex was deemed the answer. Where will we have room to build in the future? The block is now filled. Faith is the answer.

The history of the publishing interests dates back as early as 1847 when at Singers Glen, Va., the "Harmonia Sacra" was printed, and in 1864 Brother Funk started the "Herald of Truth" though his endeavors and those of his co-laborers were of private ownership. Just a little over fifty years ago the Kansas-Nebraska Conference took action favoring church ownership of the printing interests, and in 1907 nine conferences and General Conference took action which resulted in our Mennonite Publishing House and Mennonite Board of Publication. The Gospel Witness Co. was taken over with its net proceeds of \$372.96, the Mennonite Book and Tract Society with \$700.00, and the periodicals were purchased from the Mennonite Publishing Company at Elkhart, operated by Bro. Funk.

The first annual report of the House in 1909 showed a net worth of \$1,731.88. Funds were needed and the Lord provided to go forward. Brother J. S. Shoemaker turned the proceeds from the printing of the "Church and Sunday School Hymnal" to this work. It amounted to \$5,412.97. Brother Jacob S. Loucks donated \$2,000.00, and the Louisa Snively estate donated \$5,000.00. Other smaller donations were made. The second annual report in 1910 showed an increased net worth of \$40,972.34. In 1920 when the vision of the tile building was looming on the horizon, the net worth was \$120,806.50, and our annual report as of May 1, 1949, showed a net worth of \$663,806.75. The Lord has not failed us; we dare not fail our Lord. The services of a Certified Public Accountant were secured in 1943, and he marveled at the progress of our institution. He saw it was not a human program only; I'm sure he felt that there was a Power back of this growth.

But the financial growth is not our end. Faith was its beginning, and by faith and obedience to the One who has given the message to proclaim, we shall continue to grow. The valuation of our present equipment amounts to approximately \$125,000. Tremendous mechanical power for the production of literature is placed in our control. Our Saviour's last command was, "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have com-

manded you: and, lo, I am with you alway, even unto the end of the world." With a working personnel of considerably over 100 workers, including branch stores and non-resident editors, and with the equipment and buildings now available—what a challenge faces us today! "Hitherto hath the Lord helped us." May we reverently, humbly, meet the great opportunities of the printed page in obeying the Great Commission. What a challenge also faces us in regard to the task of giving truth to a world in error! The challenge reaches down to every printed page and book we pass on to others. May the message have no uncertain sound.

Much could be said about the growth of our book sales, which totaled \$408,861.91 last year. Again our consideration should be not only a sale, but a soul. Also many words could be said about the growth of our periodicals—the place the **Gospel Witness**, now **Gospel Herald**, has filled in our beloved church, as well as all the other papers. In looking over back records I noticed that **The Way** started in 1913 with a 3000 edition. Now we print over 200,000 copies. This periodical and our quarterlies, summer Bible school materials, and tracts show the greatest numbers in circulation. Being closely associated with the incoming mail, I am continually reminded how the people of the church, as well as others, are depending upon us and looking our way for sound, doctrinal, and spiritual messages which so much other so-called Christian literature fails to give them. One lady expressed a real happiness to find a good, spiritual paper without advertisements, athletics, etc., one which was filled with soul messages.

When our minds are centered on the fact that "hitherto hath the Lord helped us," we cannot help but praise Him from the depths

of our beings, and in gratitude to our brethren whose labors we have entered into we bless our great Leader and God. Men have had visions, they have consecrated themselves to the will of God, and have allowed God to use them. With gratitude we are seeing the results, at least in part. We have mentioned Brother Loucks, and we think of Brother Daniel Kauffman's untiring, whole-souled, consistent, sacrificial labor in the cause he espoused and held so dear. His life was fully dedicated to the giving of the Word, covering the entire realm of Christian doctrine and living, and maintaining the full standard of the Gospel and the Mennonite Church. Other brethren who have been an inspiration and help to the cause of publishing this good news are J. A. Ressler, Levi Mumaw, John Horsch, M. K. Smoker, Edward Yoder, who have gone to their reward, as well as those who are with us today.

"Hitherto hath the Lord helped us." An open door is before us. Who shall separate us from this sacred task? Do we share the same spirit of sacrifice and loyalty to our God, to His Word, and the church today? Do we feel the same distinctive need of our church institution? We are in a rapidly changing age, but God's Word is eternal; its principles do not change, nor does His requirement of our obedience to them. It is so easy to swing along with classic music instead of the solid gospel hymns which take us above the strain of this life.

The Lord and the church today are placing in our hands latent potentialities, tremendous opportunities, serious responsibilities. What will eternity reveal—a Solomon's Temple, or a Samuel's Ebenezer by which we stand today? "Hitherto hath the Lord helped us."

Scottdale, Pa.

The Cross in Christian Experience

By Grace Weber

A comprehensive discussion of the principles relating to the victorious Christian life.

I. Introduction—The Cross, What It Is Not

Before entering the full discussion of this subject it will be very profitable to briefly discuss what the cross is not, because of the misconception of so many people today. It will help us to understand more clearly that which is to follow if perchance we have had a misconception.

Many times one hears the expression, "Well, I guess I'll just have to endure it. There is nothing I can do to change it. I suppose it's my cross and I'll have to bear it." All the while that individual literally groans under his or her so-called cross.

Individuals such as those do not realize that what actually is in their life is a trial, or testing, and oftentimes even a temptation. It is something that should strengthen them, rather than be a weight upon their backs that is practically pulling them down to the ground, so to speak.

The cross is not something that is to be endured, but rather something that will bring happiness—no, not the happiness the world speaks of and perhaps experiences for a season, but the kind of happiness that is deeply rooted in the heart and life, happiness that will remain in the so-called blackest day and night of a soul, happiness that will radiate and be so bright that the beams cannot do otherwise than shine out through the countenance, the actions, and the life in general. This is true genuine happiness, gained only by the cross.

No Christian has a right to face life with a frown and a look as if it rained all week, and then blame it on the cross he has been asked to bear.

We have seen pictures which illustrate a Christian man, so-called, bowed down with a bundle on his back to illustrate the burden he is carrying. This illustration is the kind of thing we hear called a cross in people's lives.

The cross is none of these interpretations, but has a much greater significance, a much deeper, richer, and fuller meaning than these few illustrations have briefly pointed out.

The cross and its true meaning I shall attempt to discuss in the various phases of the outline.

II. The Cross and the New Birth

The new birth with all that leads to it, is the first step and experience in the Christian life which centers around the cross where Christ died to save from sin and to bring new life to the believer.

Christ said to Nicodemus, "Ye must be born again." Many times Nicodemus' question has been repeated throughout the ages, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"

Someone has defined the new birth as a heaven-sent spiritual miracle based upon our faith in the Lord Jesus.

1. In Baptism

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). Every believer had to experience this verse.

From the word "buried" in this verse, we can imply that there was something dead; for when we bury anything it is usually something dead. What or who was this dead object in this verse? None other than our precious Christ. But wait, this verse speaks of someone that has been buried with Him (Christ) in baptism. It is each believer, each genuine Christian that has been buried with Him.

Life and death are great mysteries as far as the human mind is concerned, but when the Word says that the new birth is possible only through death, through the bloody sacrifice of the Messiah, it is futile to even try to seek another way out. The Apostle Peter balked and wanted to hear nothing of such a means to obtain life. But as Peter's mind was changed, so it is when an individual comprehends what this death actually means to him; the mind and heart attitude are changed as night changes to day.

"The God who puts to death had prepared my 'death' from the time I was born, in fact, long before that: aye, from all eternity. And He accomplishes it by His Spirit through the blessed means of grace, especially by baptism and the Word."

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3, 4)? How sad would be the case if this baptism into death would be all of the story! Referring again to Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Notice the phrase, "Wherein also ye are risen with him." Herein lies our hope. Who has been risen? Christ, and with Him the child of God. But it is very evident that we cannot share this resurrection without first experiencing the baptism of death. It is utterly impossible. The remainder of Rom. 6:4 and 5 says, "That like as Christ was raised from the dead by the glory of the Father,

even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Death could not hold Christ, nor can it hold us if we are in Christ; however, Christ did not raise Himself from the dead. It was the power of God; therefore, if we are in Christ, we have this power in our life that Christ had to rise from the dead.

"How can we know him and the power of his resurrection? First, by being buried with Christ—being dead unto sin—that is, not only claiming forgiveness of our sins, but by God's help renouncing the world, the flesh, and the devil by forsaking all sin. Second we look to God in faith to raise us up to walk in the 'newness of life.'"

Without death Christ could have had no resurrection. So it is with the one who is born again. He must have the experience of the baptism of death if he would have the experience of resurrection with Christ. The cross and the new birth are definitely tied together. Without one we cannot have the other.

2. In Identification

Adam, the first man, was created in the image of God. God breathed into Adam the breath of life. In the likeness of God He created Adam; therefore, man had identity with God. However man did not remain in this position. Man fell, and with that fall man lost his identity with God. Man became totally depraved but not absolutely; hence, there is hope for man, but only one hope—the cross. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. 5:17).

To become identified with something, we must become like or a part of that which we are going to be identified with. This is what we experience at the cross.

Previously it was noticed in Rom. 6:5 that if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. From this we see that the very first step of the new birth is one of identification. From this point the believer's identification increases continually. The sad part is that so many believers fail to recognize what their identification consists of or the nature of it; hence to the onlooking world the identification is not seen.

Where do we find more of a completeness, a oneness than is pictured in John 17 where we have Christ's own words. He speaks of the believer as being His, and not only His but God's also. In verse 9, Christ says, "For they are thine [God's]." Verse 10: "All mine are thine, and thine are mine; and I am glorified in them." Where could one find more beautiful words than in verse 21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

In Ephesians we are shown that beautiful picture illustrating the believer or the church in Christ, and in Colossians Christ the head of that body, the church, of which each individual is a member.

This identification experience has various phases. Paul speaks of the Christian's suffering with Christ. Christ also referred to such suffering. Christ said that we should not be surprised "the world hate us and if we have persecutions, because the world had hated Him first. But Paul also spoke of the fact that we shall be glorified with Christ. The Apostle John also spoke about the Christian's being like Christ; for we shall see Him as He is. Furthermore, we are heirs of God because we are joint-heirs with Christ.

"A revival which does not exalt the cross, and which brings no soul to co-crucifixion, to a deep realization of an inner 'oneness' with Christ in death and resurrection, simply fails to register in heaven."

III. The Cross and the Daily Life

1. A Command

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Shortly before Christ spoke these words, He had been alone praying. His disciples were with Him, and He asked them, "Whom say the people that I am?" They gave Him various answers, and then Jesus asked them the same question.

Peter said, "The Christ of God." Jesus

VICTORY

When I really am contented
That my wish be set aside,
When I cease from selfish longings,
When I triumph over pride;
When I'm willing to relinquish
"To be nothing"—as we sing,
But a "broken, empty vessel"
In the service of the King—
That is victory!

When I calmly take unkindness,
And as meekly bear a sneer;
When I'm willing to relinquish
All that earth is holding dear;
When the falseness of some dear one
Fails to waken in my heart
Any bitter, hard resentment,
Or to wing an angry dart—
That is victory!

When in patient, loving silence
I can hear my good made ill;
When I suffer any discord
Or annoyance, happy still,
And content with any climate,
Any raiment, any food,
Bear with any interruption,
Company or solitude—
That is victory!

When I cease to long for earth's love,
And content to be unknown;
When I smile if friends neglect me,
Happy in His love alone;
When I lose myself in Jesus,
And surroundings cease to be,
With their little jars and discords,
Able to discourage me—
That is victory!

Lord, I cannot hope to triumph
Over every form of sin,
And to live but for Thy glory
While my own will reigns within;
So I bring my will to Thee, Lord;
Rule Thou me in all my ways,
And the glory should be Thine, Lord,
And the honor and the praise—
That is victory!

—Selected.

then told the disciples of His death and resurrection, and immediately after this He pointed out to them this truth of denying themselves, and taking up the cross daily and following Him. These words were not only spoken to the disciples but to us as well.

It has been pointed out that the cross is necessary for the new birth experience, but just as our new birth experience does not remain in one stage, just so this matter of the cross must be a daily experience in one's life.

"This matter of the cross once-for-all and the 'cross daily' is what Bishop Maule calls an inexhaustible paradox; on one side, a true and total self-denial, on the other, a daily need of self-crucifixion." We are followers of the Crucified. We must surrender to Him once-for-all. "There is also what has been called the 'spread-out-surrender,' a surrender which covers our whole sphere of action and lasts all our days." The cross-life is not an attainment, but a lifelong attitude. It is not a goal, but a road. The Scriptural attitude, then, must ever be: "Not as though I had already attained."

The Apostle Paul taught this great truth. Not only did he teach it, but he lived it. In II Cor. 4:10 he says, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Note, he did not just sometimes experience this, but "always."

It is a God-given duty to take up our cross daily and to follow Him. There is a cross for everyone and for every day. Each day the Christian must come before the Lord realizing his need for Christ to take control anew of his life. Each day he must indeed reckon himself dead unto sin, but alive unto God, because the living Saviour has come to take control of his life. Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The Christian life is a daily, hourly, momentary experience; just so must the cross-life be. Christ's command is, "take up" . . . [thy] cross daily, and follow me."

2. For Victory

Having been identified with Christ, and having taken our cross daily, the natural and logical thing which should follow is victory. But alas, how often we fail! The reason for such failures may easily be due to lack of identity with Christ. We may be fearful of ridicule if we appear as identified with Christ; hence we fail to be victors in every situation.

In this matter of victory we want to realize that complete victory is possible in the Christian life, but defeat is also possible. Why? For the reason that we are still living in the flesh. We cannot get away from the fact that we are still in the flesh, and we have these fleshly desires and impulses to cope with. Christ took upon Himself the form of man so that He might come forth victorious in the human flesh and capacity. He was in all points tempted like as we are, yet without sin. In the experience of the temptations in the wilderness, Satan came to Jesus through human desires—hunger, fame, and

power—but Christ overcame all these so that we too might be victorious.

Again we see that victory, too, must come by the way of the cross. To patch up the old life will not bring victory. Christ does not come into our lives to patch up the "old man." Many Christians are confused about this. They may think that it was Christ's mission to make them better. Christ said that unless a man renounce himself utterly, he can not be His disciple. Christ does not come to us simply to straighten out the "old life." He has never promised to make us better. Nowhere do we read in God's Word that He is going to make us better, but numerous places we read that He will make us victorious.

Christ won the biggest victory at Calvary. The Christian has, if he permits, the same power in his life as that which God gave Christ to be victorious over death and the grave; however, Christ cannot set a soul free from Satan's power if that soul fails to avail itself of the efficacy of His death.

"The victorious life is simply a life fully surrendered to God, with Christ dwelling within and in complete control—a life in which the only desire is to bring glory to Jesus Christ. It is the only truly happy life, yet Christians refuse to enter in, lest their lives should perchance be made miserable. This victorious life is a gift and is not to be secured by any struggling or striving on our part. It is not a thing to be attained to by long and laborious effort. It is not a thing we can reach gradually by growing more and more like Christ. Victory begins only when struggling ceases. The moment you surrender yourself entirely to Christ and look to Him in faith to dwell in your entire heart, that moment He comes and takes control of you."

"But thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

IV. The Cross and Self

1. What Must Be Done To Self

In John 12:24 we have an illustration in the form of a paradox concerning this self-life. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Will a farmer receive a crop of grain unless first the seed be put into the ground and that seed rot and die? Will a big, stalwart, oak tree grow to an immense size before an acorn has been planted in the ground and dies?

How we love ourselves. How we hate to have anything cross our "self!" We forget that this "self" is fallen, weak, depraved, subject to certain death sooner or later, and in reality nothing beautiful at all.

Various times in the Gospels we are told that he that saves his life shall lose it, and he that loses his life shall find it. We marvel at the truth of it, and the experience of it is even more marvelous.

The rich ruler who came to Jesus (Luke 18) counted the sacrifice of self too high. He had come to Jesus wondering what he must do to inherit eternal life. Christ referred to the commandments, and these he said he had kept from his youth up. Then

was the testing time for him. Christ told him to sell all that he had and give to the poor. In other words, give up yourself, young man. Deny yourself! The young man turned away sorrowful. He had riches, and how could he deny himself of these?

"The foundation of life in the natural man is foursquare: self-will, self-love, self-trust, self-exaltation, and upon this foundation is reared a superstructure that is one huge capital 'I.' Self-will is the corner-stone and self-exaltation is the cap-stone."

Self has no place or room in the Christian life. Paul says this "old man," "self," must be mortified or put to death. This process is indeed painful.

When Peter was told by Jesus that He would suffer death, Peter replied, "Be it far from thee, Lord: this shall not be unto thee." Peter found out later that this experience was needful, but at the time it was too painful for him to think of. So it is with many today. The thought of going against or hurting the flesh or self is too painful a thought, too sacrificial.

In the Old Testament act of circumcision a lesson can be drawn. When circumcision took place, it was a painful experience. The foreskin which was cut off died. It no longer had life. Such must be the case concerning the self-life. It must be cut off so that it dies, and this must be done at the cross. In a genuine experience that is what happens, but it also must be a daily experience, as was mentioned previously. It is needful to take up the cross daily. We must die unto self but be alive unto God.

2. How It Can Be Done

Peter just as much as said when he denied Christ, "I don't want to have a thing to do with Christ." This attitude we must take concerning self. We must be willing to say, "I am nothing" and "Christ is all." We must want Christ to be the center and circumference of our life. We must want Christ more than any of our self-desires if we would be dead to sin.

It is useless for us even to try to get rid of self, because if we try it is very evident that self is yet prominent in our experience. We must cease and "let" Him do that great work. This death of self on our part was part of the work He accomplished on the cross. He died on the cross, giving up His life that we might be able to experience the crucifixion spiritually. But may it be remembered that anything which has to do with the cross becomes ours only as we accept it. Again it is very evident that this phase of our experience also is tied up with the cross.

Romans 7 tells what I myself can do, and that is ineffectually struggle; but Romans 8 is what Christ in me can do, and that is give victory and everlasting love.

"He is willing to come into the heart of everyone of us and love us to death."

V. The Cross and Consecration

1. Total Consecration

Much is heard about consecration. Our churches have special consecration services, and no matter where we go in the Christian church the call goes forth for "more consecrated Christians" and for "Christians to be

more consecrated." In other words, the desire of sincere church leaders is to have more church members who are willing to give their all for the church and its cause, more who are willing to dedicate their time, money, possessions, yea, their all, to their Lord and the Lord's work.

The child of God must offer his or her life to God as a sacrifice. Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "By the mercies of God"; herein, lies the success of one's consecration.

In consecration there dare be no reserve whatsoever. The act must include everything—our talents, weaknesses. Oftentimes weaknesses are not considered necessary to be consecrated, but where I am weak, He will be made strong. Every member of our body must be consecrated to Him. Rom. 6:13, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." What a depth of meaning lies in this verse! We have been crucified, become dead to sin but alive unto God, and it seems the next natural thing to take place is that our members are yielded or consecrated to our Lord.

Our past must be surrendered to God. The failures, successes, joys, and sorrows of the past must be completely surrendered to Him. Our present must likewise be consecrated. Perhaps in the finite minds of humans, we feel we are not where we should be, where we can do the most effective work, but if in the past we have surrendered and consecrated our lives to Him there is no danger of our being in the wrong place. Our future also must be consecrated to God. So very often we plan and plan for the future, only to find that everything has worked out differently, and disappointment is sometimes experienced because all was not left to the Lord's guidance. The truly consecrated Christian knows what it means for all things to work together for good. Seeming disappointments to human thinking are not disappointments, for Christians have learned that God never fails them. Therefore, the truly consecrated Christian can rejoice in every situation in which he may find himself.

Abraham was called upon to offer his only son Isaac. He did not stop to think of all the whys and wherefores; he did not stop to think of the loss this act will bring upon him; he did not think of the great sacrifice it would mean to him in his latter years. Abraham had made a complete consecration, and had learned from past experiences that to commit all to God leads only to a richer and fuller life.

Consecration is something that deepens as the Christian goes on in the Christian warfare. To acknowledge before a group every time during a consecration service is not necessary, nor is it a proof that one is more consecrated. It is, however, necessary between oneself and his Lord, and there must be a daily consecration to God.

The erroneous thinking that a sincere Christian experiences a new consecration, comes from the wrong expression of "re-consecration," a term which fits the backslider. The Christian is not experiencing a "re" or "new" consecration, but a fuller, a deeper consecration. It is simply a matter of growth, and the closer one lives to God the quicker that consecration will be a fuller and deeper consecration. The consecrated life is a "Christ-cross" life.

2. Consecration Needful for Effective Christian Work

The question so often arises in our minds, why it is that an individual who is not attractive in the least has such powerful influence over a group of people, whether it be as pastor, spiritual leader, social leader, or whatever else. Consecration is the answer to all this.

The Christian's work is utterly in vain if there is no consecration. Man may offer a very well-outlined sermon and present it well, but if the motive behind it all is not one of consecration to God, the work he has done is dead. His works are dead works. They do not have the divine approval on them because the divine had not been given proper place to begin with.

Saul cried out on the road to Damascus, "Lord, what wilt thou have me to do?" The Lord showed him, and from that time on Paul went forth doing effective Christian

work with divine approval upon it.

True consecration recognizes God as the source of all power. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

A Christian may have the experience of Romans 6 to 8 and yet not have consecration as brought out in Romans 12:1, 2. The experience of Romans 6 to 8, which includes death, resurrection, and union with Christ, is a very fine and necessary basis. After having been accepted into the heavenly kingdom, the Christian, by the mercies of God shown to him through this act of acceptance, presents himself a living sacrifice to God.

To make a consecration today and think that is sufficient for the remainder of one's lifetime of Christian service is not correct. It must be a daily consecration, a daily offering up of ourselves to God.

Moses had a great lesson to learn as God called him forth to deliver the Israelites. At first he felt that he must do the work and felt inefficient, and as time went on he learned that daily it was God and not himself who was accomplishing the great deliverance. Moses's work was effective, and it received divine approval from God.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7).

Consecration says, "Take, Lord, and let it be as Thou wilt."

living and dissipation of strength for the church?

The prayerless church is a powerless church. How diligently we seek for ways and means to improve the effectiveness of our work, when, like Samson without his hair, we do not know that our strength is gone from us because we have left off seeking in prayer at the source of divine power. There is great need for the church as a whole to pray and pray unitedly for God's direction and blessing upon the work of His kingdom. Your ministers earnestly desire your prayers. Paul was a man who seemed to sense his great need of the prayers of his people. Recall how frequently he implores in his letters, "Brethren, pray for us." The prayers of his people are to the minister like Aaron and Hur who supported the arms of Moses.

How can we as a church expect to know the will of the Lord unless we are willing to seek it in prayer and to wait for His direction? How can we expect efficiency in our labors and effectiveness in our testimony until we have sought it earnestly at the throne of God? But we say that we have prayed. But what is our conception of sufficiency in prayer? Are we satisfied with a few moments at our bedside on retiring or arising? Do we feel we have done our duty when we join with the congregation in prayer at our weekly services of public worship? Can we not realize that we are seeking divine favor and blessing, yes, divine guidance upon our labors in and for the kingdom of heaven itself? Such favors are not lightly purchased. Do not think that we are saying there is merit merely in the length of prayer. The Pharisees had no lack of prayer of a sort, but the fact remains that the earnestness of desire and singleness of heart which causes us to seek God's will and favor will likewise encourage us to tarry until we know that we have received the blessing.

Doubtless, as Christians we are often made conscious of the needs in our individual lives, and the needs that exist among us as a body for deeper spiritual life, and a clearer spiritual attitude toward the problems we face as a church. Perhaps no one single thing would reach so far into so many avenues of our need as would be accomplished by an earnest renewal of our periods of private devotion and united public prayer. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (I Tim. 2:8).

Bergton, Va.

"When Frances Ridley Havergal, who wrote many beautiful books and poems, was young she felt sorrowful because so few of the girls in her school loved the Lord. But a friend said to her, 'Frances, perhaps that is just why God put you here—to live and speak for Him, for nobody else does.'"

"No one has time for everything. Everyone has time for the things he considers most important."

The Praying Church

By Linden Wenger

Take your Bible and read through the Gospels with the intention of discovering what you can learn of prayer. See how often the Master Himself was engaged in long and fervent prayer. Note how frequently the words, "I pray," fall from His gentle lips. Can you sense the urgency with which He enjoins His followers to watchfulness and prayer lest they be overcome of temptation, or the longing with which He pleads for their supplication on behalf of the great harvest of the souls of men?

Turn to the Book of Acts and see what marvels were wrought in the early church at the instance of prayer. See how at the fervency of their supplication the place wherein they prayed was shaken (Acts 4:31); their leaders were delivered from prison (Acts 12:5); or they discovered with certainty what was the mind of the Holy Spirit. Acts 13:2, 3. The early church was a praying church. Their power, which we sometimes admire but lack the zeal to purchase, was sought in the secret closets of prayer.

It is not hard to discover that periods of great revival in the church have been preceded by periods of earnest prayer. Men who have been powerful preachers have likewise been men who were powerful in prayer. Is it not rather singular that in our present-day search for more effective ways of doing the work of the kingdom so many times we overlook the very channel by which we are privileged to link ourselves with the inex-

haustible springs of God's power and mercy? Especially it seems we fail to avail ourselves of the blessing God has promised upon united prayer. In Matt. 18:19 Jesus has promised that the agreement and union in prayer of even two of His followers will merit the special attention of His Father.

Surely Satan must put forth a great deal of effort to keep men from their knees, for he knows what havoc can be wrought in his kingdom when Christians pray. One of his most effective weapons against us is the delusion that we are too busy. In spite of an astounding array of modern labor-saving devices, we live at a far more rapid pace than formerly, a pace that seems to deny us the time for quiet meditation and prayer. Two things must be acknowledged: effective prayer takes time, and it is hard work. This price seems to put it beyond the reach of many of us. Or should we confess it this way, that we have esteemed the worth of prayer so lightly that we consider the price too high? For too many people prayer has become a sort of emergency measure to fall back on in times of crisis. Can we not understand as Christians that it is our avenue of daily contact with the divine sources of strength and wisdom for daily living? Our present-day habits of living and working have so intruded upon the sanctity of family life that all too few of us seem able to find a time for united family devotions. Who can measure the tragedy of this loss in terms of leanness to our Christian

OUR HOME CIRCLE

Co-operation in the Home

By Mrs. Chester K. Lehman

A helpful message by a mother who writes out of mature Christian experience.

Co-operation means working together. The idea presented by this word suggests smoothness, harmony, and efficiency. In the light of this definition we shall discuss co-operation in the home.

A true Christian home can remain such only so long as the individuals in it work together with God and with each other. The home must be founded, first of all, on common interests. For this discussion let it be understood that the first common interest is Christ. When a Christian man marries a Christian woman it is an acknowledgment to all that these two feel that this important step is one more milestone in the plan the Lord has for their lives, and that by their united lives they can best serve and honor Him. When the ceremony is over and the home is established, then comes the need of co-operation. Salvation, choice of a life companion, and choice of a vocation are the three most important choices in one's life. In a Christian home the first two have been made and the third should by all means be definite by the time of marriage, if not before. In order for two to walk together they need to agree in matters temporal as well as spiritual.

The husband who co-operates feels that his wife is interested in his work. He tells her how much he earns, and with her knowledge and consent he makes investments, buys, sells, and saves in ways that he considers wise. He is also interested in the wife's sphere. He knows that a smoothly operating home is the result of planning and work on her part. The courtesies and helpfulness of a husband are love in action and are more soothing and up-building to a wife than nerve medicines and tonics.

A wife will be a help to her husband if she knows something about and tries to learn more of his work and of the amount and extent of his salary. A certain mother with her family, in the part-time absence of her husband, operated a truck farm. A little money and much energy and perspiration were the investment, and the result was a definite saving in home-canned products and an appreciable amount of money from the sale of the extras. She knew how to co-operate. Another woman said, "I love my husband, but I don't like his work." His work was truck-farming, therefore an honorable work. Her housework was fairly light. She had some time but no inclination to help with the rather tedious planting and gathering of the vegetable crops. She was not a good co-operator. A sweet, Christian woman said,

"It takes me long to do my work, but by being careful I can save so much, and it takes time to save." How true this is! A talented man is passing time in a penitentiary. He with his family lived too fast. He "borrowed" from the accounts of the bank where he worked. His apparently innocent wife was shocked when the crash came. She said afterward that she grew up in a wealthy home and had no idea what money meant. How could she co-operate?

The home circle widens, the children come, love multiplies and expands. Along with the increase in love come more responsibility and a louder call for co-operation. Greater demands are made on the time and energy of father and mother. Rapidly increasing demands are made on the salary and income. There are now three, four, or maybe a dozen individuals to be considered. To keep everything running smoothly requires to some extent the wisdom of a judge, the intellect of a teacher, the skill of a physician, the care of a nurse, the tenderness and love of a mother, the strength and love of a father, and in and around all the presence of the Holy Spirit.

The task is not as overwhelming as it might seem. These responsibilities do not all come in one day. The Bible commands fathers to train and mothers to guide. One who trains needs much patience and hope in the days ahead. So do parents. One who guides always goes ahead and leads and warns. So should parents. Parents must counsel together. A father needs to be easy to approach. A mother needs to be reasonable.

The father needs to provide for his family but he needs to do more. He must know his children. He needs to know their aims, desires, strength, shortcomings, and faults. The farmer father has here an advantage over many others. He lives and works with his family all day.

The mother needs to be a real housekeeper so that her family is clean, well fed, and well cared for, and her house a pleasant place in which to be. She needs to be all things to all members of her family. Julia Ward Howe



said, "The real force that counts in the world is not horsepower but motherpower."

The children when they are small need to help in household tasks and often as they grow older they can help in household finances. The children who learn to cut the pie and cake in equal pieces are learning to co-operate. The girl who receives some pretty things for her room after she has learned to keep it clean has learned a real lesson. The boy who earns a dollar feeding chicks day after day is learning to co-operate and to know the value of money as well. Some of these lessons are learned easily and cheerfully; some are accompanied by complainings, pouts, and tears. On the part of the parents this training of children takes stamina, patience, time, praise, rewards, and at times rebukes, and application of the rod, slipper, or hand, whichever seems best to serve the purpose.

The discussion thus far has dwelt with co-operation in the home with both father and mother present. Let us now study it from a different viewpoint. Co-operation, long distance, if you please. In this case the mother and children are found at home and the father is miles away.

If the need of co-operation is great when all are in the home it is still greater when the father is away and the mother and children are staying by the stuff. The mother needs to co-operate in such a way that her husband can be confident that even though he is gone the domestic wheels will continue to run in the same grooves of godliness, industry, and thrift. The mother who in the absence of her husband allows herself or her children to become lax in church and Sunday-school attendance, permits the children to run wild or to become lazy and careless with the funds left in her hands is a poor co-operator.

To the children also comes a call for co-operation. They faithfully do their part when they follow out their father's last instructions to them when he says on leaving, "Be good boys and girls. Listen to mamma. Do all she tells you to do and help her all you can. Write to me and tell me everything. Pray for me."

Can the father co-operate with the home folks when he is away? His integrity of character, his carefulness in driving, his care of his health and even of his clothes and appearance, are all sources of untold satisfaction to his wife at home. He will keep in close touch with the Lord so that he is confident he is on a trip for the Lord and not for personal reasons. He will pray for his family and write to them. He is often pressed for time but even then his letters need not be mere telegrams. Note the following:

Dear Tommy,

Left Albany 10:15, arrived at St. Louis 4:20 a. m. Hot today. Good meetings. Met many friends. Be good.

Papa.

Dear Tommy,

When the train left Albany at 10:15 we popped into a tunnel, dark as night, then soon popped out into daylight again. The train scared some cows. They ran as hard as they could with their tails in the air. It was dark when I got to St. Louis. The city was asleep. I'll tell you how a sleepy city looks when I get home. Hot! Whew! I can just see the sweat drops on your face when you are help-

ing mamma hoe the potatoes. I know you are my good boy. Write. God bless you all.

Lovingly,
Papa.

Which of the above would you prefer if you were Tommy?

Even to the mother letters make a difference. Sometimes the lonesome wife wants conversational letters rather than mere statistics. Although she enjoys news from afar, yet she appreciates the husband's interest in home as well. A traveling husband should be sure to answer the questions asked in his wife's letters to him or she will feel like the old New England wife who once noted in her diary, "Hebrew verses sent me by my honored husband. I thowt to have had a letter about killing the pigs but must wait." The wife should also be careful to answer questions and thus often save her husband suspense.

The father who must needs travel and at the same time longs to keep his influence active in his home needs to keep on the safe side of the following questions:

Has the Lord called me on this journey?

Does my testimony ring true at home and abroad?

Am I doing this work at the expense of my family?

Am I becoming a better or poorer companion and father because of my many outside interests?

Is my home my most important field of labor or is it merely a good landing place between hops?

Am I conversing freely with my children, or do I find myself speaking only when they ask me a question?

Do I know where my children have been or what they have done in my absence?

When is enough of separation from the family enough, and at what stage does it become too much?

The parents whose sole desire is to rear their family for the Lord earnestly seek His wisdom in deciding the above questions. There are many sincere fathers who are striving by the Lord's help to keep their balance in these things.

The subject of co-operation in the home is large and has only been touched upon. Much more might be said but co-operation is doing, not saying, therefore may this prayer be in the heart of each father and mother: "Lord, show each of us what to do and how to work together." —Family Almanac.

Harrisonburg, Va.

A Letter to Cousin Alice

Dear Cousin Alice,

Greetings in Jesus' name! Today my tasks were many, as usual. After breakfast was over, I started a batch of five-day, sweet, chunk pickles. Then I weeded my new gladiolus bed. We had a nice shower last evening, so I knew that the weeds would pull easily. When the last intruder was out, I sat back on my heels and suddenly discovered that one gladiolus was in full bloom. The color was a lovely salmon. Have you ever wondered how God can paint so many different beautiful flowers from dull brown and black seeds?

My gaze wandered to the nasturtium bed which was at the moment a mass of red, orange, and yellow blooms. Along the west side of the house are two long rows of old-fashioned four-o'clocks with their varied hues. There are even some that are white and tinged with clear yellow. I leaned over and sniffed one; the fragrance was most pleasing.

Then there is the pink geranium that had stubbornly refused to bloom in the house, but when transplanted out of doors proudly produced ten huge flowers at one time! I had planted these all last spring for I do love them. And yet I am so busy that I scarcely have time to enjoy them. For a moment I had to stop and ponder why we as human beings rush about so. Why is it that we do not take time to really enjoy life?

True, I had picked the nasturtiums often (my thoughts elsewhere), for they must be picked if they are to bloom. And I had sent huge bouquets (by a member of the family) to a neighbor who is a widow and is nearing ninety years of age. Why hadn't I taken

WRITE A LETTER

Write a letter today to the dear old folks at home.

**Who sadly sit, when the day is done,
With folded hands and downcast eyes,
And think of the absent one.**

**Think not that the gay and giddy friends
Who make your pastime gay
Have half the loving thoughts for you
That the old folks have today.**

**Do not put off the duty of writing;
Let sleep or pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour too late.**

**Don't let them feel that you no more need
Their love and counsel wise,
For the heart is strongly sensitive
When age has dimmed the eyes.**

—Unknown.

time to deliver them myself and to enjoy a visit with her?

Our heavenly Father made such a beautiful world for us to enjoy—a silvery moonlight night, a lowering snow-clad mountain peak, glittering golden stars set like a dress pattern over a background of black velvet, vivid sunsets, fleecy clouds in a sky of robin's-egg blue, a white birch growing straight and tall, a pastel rainbow arching itself from horizon to horizon. These are but a few of God's handiworks. Why don't we take more time to appreciate these gifts and praise Him for them?

A certain lady in the west has just had a book of her poems published. She has entitled the book, "Earthbound." Somehow I do not care for the title, for most of us are too earthbound as it is. We need to lift our eyes toward the hills, from whence cometh our help.

The story is told of a man who spent almost a lifetime amassing a fortune, and then could not enjoy it because he had never learned the fine art of living.

And what of the letters that we meant to write to our dear friends and loved ones? Was it more important to dust the living room every day?

With these thoughts in mind, dear Cousin Alice, I came into the house and sat down to write you a letter which is long overdue.

Your loving cousin,

Millie Ann.

It Takes Patience

Where do we get the idea that we can sweep through life like a whirlwind, carrying all before us and overcoming, without a struggle, everything and everybody that offers resistance? I'm sure I cannot answer that question for I have found that we have to feel our way, that forging ahead is a difficult matter, and that many of the obstacles we encounter are not easily set aside. I have learned that successful living requires patience—yes, a whole lot of patience.

To the eyes of the young there is nothing glamorous about patience. On the surface, it lacks personality. The more they look at it, the more convinced they become that there is something repellent and sinister about it. It certainly isn't first nature for the young to be patient and it is not difficult to understand why.

Youth is naturally impulsive and overflowing with enthusiasm. It can not brook delay. It wants to take its objective by storm. It figures that time spent in carefully planning an attack is merely a waste of time. It wants to get where it is going by leaps and bounds. Youth finds it hard to wait.

But, things do not turn out the way youth would like to have them. It finally discovers that, in spite of the beautiful education it has attained, there is something lacking. The world doesn't sit up and take notice as youth expected it to. Youth doesn't ring the bell or hit the target in the record time it had planned to do. Sure, something is lacking! Definitely, there is something wrong somewhere!

Patience is the missing ingredient. That is the tool youth has been ignoring but the one it must turn to if it is to carry through. It must face one unpleasant truth—that it has been training for a brilliant dash down the line but must be satisfied to submit to a slow, painful, laborious process of endless plodding.

It matters little what other assets one may possess. If he lacks patience, he is out of luck. Patience counts more than all the "pull" and influence in the world. It is worth more than financial backing or social position. It is the thing which enables one to keep a stiff upper lip under all circumstances. It helps him take disappointments philosophically, to accept vexatious delays with fortitude, to keep going when he feels the most like folding up and calling it quits.

You can't get far without patience nor can you accomplish much without it. You need it whatever your occupation or profession. It is one tool which is indispensable. The worker who hasn't it in his kit cannot prove a very successful producer.

Yes, it takes patience! It takes patience to climb the hills, drag yourself out of the treacherous quagmires, laugh off the defeats, brace up under the disappointments and keep going—always keep going ahead. One can always find plenty of use for patience.—Louis E. Thayer.

BIBLE STUDY

Christian Doctrine LXXXIV. Progress Toward the Kingdom—Revelation

By the Bible Study Editor

There are certain interesting facts connected with the book of the Revelation of Jesus Christ to His servant John. This revelation was given to Jesus by His Father, and Jesus sent an angel, or angels, to make them known to John by signs. It is also interesting to note that the signs used by the Lord were those which were used in the revelations of God's purposes for His people, the Hebrews, or Israel. There were thrones and rainbows, living creatures with wings and eyes; there were elders and altars and sacrifices. There were trumpets and censers and the Temple of God in heaven. These figures were significant only to the Jews, for the Gentiles have little appreciation of God's messages to His own people through the medium of their worship and prophets.

The messages to the seven Gentile churches in Asia were not associated with the Jewish signs. To them were written letters which revealed the Christ in whom they believed and who had been preached to them by the apostles and whom they knew through the testimony of the apostles. Luke had written to the Greeks concerning the man Jesus Christ. Matthew told of the birth and life and death of Jesus, the promised Messiah. Mark had stressed the manner of life and service of Him who was later crucified and arose from the dead. John had preached that Christ was the Lamb of God and was crucified for the sins of the world. In the first vision of the Revelation, in which John was instructed to write to the seven churches which are in Asia, Jesus is revealed as the glorious One like unto the Son of Man who declared Himself to be He that liveth and was dead and now is alive for evermore. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

It may be noted that Jesus, as He appeared first to John, did not show the prints of the nails in His hands and feet, nor the spear-pierced side. But He said to John, "I am he that liveth, and was dead; and, behold, I am alive for evermore." John had said concerning Him, "The faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). John presented Jesus as one who had shed His blood for the remission

of sins, but to the seven churches He was the man, the Son of God. His death and resurrection were amply set forth to the seven churches of the Gentiles. In these churches there were undoubtedly many Jews who had believed.

In the letters to the churches, the Jews were mentioned twice. In the letter to the church in Smyrna, Jesus said of the Jews that they "are of the synagogue of Satan." Their claim to be Jews was called blasphemy. The second time Jesus said in the letter to the church in Philadelphia, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev. 3:9). Another time He mentioned the fornication of the children of Israel who were enticed by the doctrines of Balaam. Rev. 2:14.

Jesus suggested in His message to the church in Philadelphia that the Jews would learn of His love for the Gentile Church. Paul had written to the Roman Church concerning the same thing. "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. . . .

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them" (Rom. 11:11, 13, 14). In the letter to Philadelphia there is a suggestion that some of the Jews had acknowledged the church as having been accepted by their Messiah. But in the Gentile dispensation only a small percentage of the believers have been of the Hebrews. In these latter days more of the Jews have been provoked to that jealousy which has influenced them to accept the Christian faith.

But the nation of Israel is still far from accepting the Gospel of Christ. In past years they have been driven from the Gospel by the hatred and persecution which the church of Christ has manifested toward them. So-called Christian nations have persecuted them and destroyed them. They have been cast out from the social life of the Christian believers and shut out from such relations with Christian society as are normally expressed to any nationality that confesses faith

in Christ. Only in later years has the church felt the obligation of taking the Gospel to the Hebrews, to whom she is debtor, as well as to the Greeks. Salvation by faith is the only means of reconciliation to God, to the Jew first and also to the Greek.

When Paul turned from the Jews to the Gentiles, it was not that he turned from them with no thought of preaching the Gospel to them at every opportunity, and not with the thought that the Jews had no place in the Christian Church. In Christ all are equal. Rom. 3:22; 10:12. Baptized into Christ removes the distinctions of race and position. Gal. 3:27, 28; Col. 3:10, 11. The Gospel was preached to all men equally because there is no other name given under heaven among men whereby men must be saved. The Gospel was turned to the Gentiles, not because the Jews could not be saved, but, rather, because the Jews as a people rejected it. But many of the Gentiles also reject it, and it is continued to them as formerly, in the hope of their accepting it and being saved.

There are promises made to the Hebrews, or Israel, which the Gentile could never claim. We have the Saviour whom God promised to the world through Abraham and David. The ceremonial law is fulfilled in the sacrifice and ministry of Jesus Christ, but the material and social promises given to the Israelites have neither been fulfilled to us nor to them. By no other means than by fantastic and strained interpretations can the national pledges and promises of Israel be made to belong to the Christian Church. This fact has been noted in a previous article, "The Church and Prophecy." Today the Church is awaiting the return of the Lord, and but few of those covenant relations have been fulfilled. There are promises to the church, as noted in the seven letters to the churches. To the church of Smyrna it is said, "Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh shall not be hurt of the second death." But to the church in Thyatira, the adulterous church, the Lord said, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers: even as I received of my Father." Even the church of Laodicea has a distinct promise of glory.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Here are some things which all of us are expecting, because they belong to the promise of going to be where the Lord is. But what of the rod of iron and the ruling of nations and dashing them in pieces? Such an experience we neither

believe consistent with our present Christian spirit nor do we expect it to be the condition which we will meet in the world to come.

World Judgments in Israel's Day

There will be a time when the church and the saints of Israel will be united in the fulfillment of the promise of God. Heb. 11:39. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." The people of faith in Hebrews 11 are all of the Hebrew people who were faithful unto the time of the Christian Church. Paul excludes the Christian believers from those saints. "They, without us, should not be made perfect." It will be possible, then, for the New Testament saints to unite with the blessing of the Old Testament saints. When their perfections, the promises granted to and expected by them, are fulfilled, we shall have a share in them and with them. This sharing will not be that of the flesh life. Those saints who await our sharing with them are saints who have long ago been with the Lord—Abraham, Moses, etc.

The promise of Jesus to the disciples is strange to us in our conception of the future life. Matt. 19:28: "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." See Lk. 22:30. The throne of David was promised to Christ. Lk. 1:32; Acts 2:29-36. There is a throne promised to Christ. Our lack of a conception as to how this will be fulfilled may be as misleading to us as was the lack of the Jews' understanding of how the Babe of Bethlehem could be the King of the Jews.

World judgments are always under the direction of God. Men may be instruments in the hands of God in carrying out some of these judgments, but "Vengeance is mine; I will repay, saith the Lord." The Armageddons of the past world wars seem to have been instigated by the plans of wicked men or nations. Men of a righteous spirit have deemed them opportune judgments upon the wicked world. God has previously used nations and men whom He has chosen to carry out His purposes of judgment. It will be the same in future ages. Israel suffered in Egypt, but the nation was delivered from the wrath of the king.

The church has passed through periods of suffering and great distress, but the Lord has promised a sudden and quiet deliverance from the greater distresses that shall come upon the world. Suddenly the Lord shall come and the church will be caught up to be with the Lord in the air. But, "one shall be taken and the other left." What of all those who are left? One day thousands of the children of Israel left the land of the Euphrates and returned quietly to their own land. Judgment awaited the lands where the Lord's people had been afflicted. It is not strange that the Lord will call out His people suddenly and quietly, although it is with the sound of the trumpet and the voice of the archangel, and keep them unto Himself while the rest of the world continues as it is, but will be subject to the judgments mentioned in the Scriptures. Many of Israel will remain with those who have not waited in patience for the return of the Lord. See Luke 21:1-24. "But there shall not an hair

of your head perish. In your patience possess ye your souls" (vv. 18, 19).

It is not strange, in the light of the Word of God, that the short messages to the Gentile churches should end so abruptly. The chapters which follow are strangely different from the things which the church has experienced during her history. The church will leave the world quietly. She will remain with the Lord in the heavens where her place is prepared with the Lord. But the heavens shall be prepared to carry out the program of the Lord for the judgment of the world and for the fulfillment of promises made to Israel and not to the church which is His body through the Spirit. Our kingdom is one of the Spirit. The King of Glory is the King of kings and Lord of lords. It is His right to possess all that the Father has promised Him.

A New Setting

In the history of the seven churches there is some fulfillment of the prophecies. But from chapter four of the Revelation one may read large sections of the prophets, messages to Israel. Rev. 4 is a reference to the prophecy of Ezekiel. Here is a remarkable setting of the King and His counsellors. In the throne of God is seen what is not seen in earthly thrones—the four living creatures which worship the Lord God, "which was, and is, and is to come." Of Christ it is said, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Jehovah, the Eternal One, sits on the great throne before whom are the elders and living beings.

The center of interest in this new setting is not the throne, nor the elders, nor the living creatures. It is not in the arrival of the church in the presence of the glory of the Lord. Those who are in heaven with the Lord are interested in the process which the Lord is about to inaugurate from heaven. And only when the Lamb of God is presented before the Lord do we become aware of the presence of the redeemed ones in heaven.

What is the center of that great expectation? "I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals." Then came the call of the strong angel, "Who is worthy to open the book, and to loose the seals thereof?" Then occurs a significant incident, for no one was found who could open the book or look on it. And John wept much because of it. He did not weep for the seven churches, even though some of them were very far from being perfect in their revelations with the Lord. He wept for the things which were involved in the opening of the book—things which were vital to the interests of his own people.

Daniel, in receiving revelations from the Lord, was twice stricken with sorrows so great that he fainted and was ill. He knew that the prophecies of God's messengers foretold much suffering for his people through the ages that were to come. Daniel knew that there would be a deliverance in due time, but he sorrowed for the suffering through which they should pass. John took up the story of sorrow where Daniel had left it, and wept much that there should be no one found to fulfill the future destiny of his people.

The Lion of the tribe of Judah was announced to be the one able to open the book and to loose the seals. This vision of John seems not to fit into a picture of a repetition of the history of the Christian era. The Lion is announced first, and then the Lamb appears. There stood in the midst of the throne, not the Son of man, but a Lamb, as it had been slain, having seven horns and seven eyes—the seven Spirits of God sent forth into all the earth. This Lamb was not the One to be slain, for He is the One that was slain. See Rev. 5:9, 10. "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Here, then, is a new setting, and a new prospect for the Lord after His ascension into the presence of God and after there are throngs of redeemed ones in glory anxious for the further fulfillment of His great work as the Lamb of God and the Lion of Judah.

YOUNG PEOPLE'S BIBLE MEETINGS

(Continued from page 317)

11:18).

3. Worldly knowledge (I Cor. 8:1, 2).
4. Inexperience (I Tim. 3:6).
5. Power (Lev. 26:19; Ezek. 30:6).
6. Wealth (Deut. 8:17; Jer. 9:23).

II. Results of Pride.

1. Self-deceit (Obad. 3; Gal. 6:3).
2. A persecuting spirit (Ps. 10:2).
3. Strife and contention (Prov. 13:10; 28:25).
4. Hardens the mind (Dan. 5:20).
5. Abasement (Dan. 4:37; Matt. 23:12).
6. Shame (Prov. 11:2).
7. Punishment (Mal. 4:1).

III. The Remedy for Pride.

1. Thinking soberly (Rom. 12:3).
2. Seeking the good of others (I Cor. 10:24, 33).
3. Recognizing that all we have is from God (I Cor. 4:7).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Pride."
2. Things People Are Proud Of.
 - a. Things they can do.
 - b. Things they have.
3. Pride Is Sin.
4. All We Have Comes from God.

For Seniors

1. God's Hatred Against Pride.
2. Sources of Temptation and Pride.
3. Results of Pride.
4. The Grace of Humility.

PERSONAL THOUGHT

Can we see clearly our own nothingness before God? Do we remember to give Him all the glory? Do we treat our fellow men as our equals in the sight of an all-wise Creator?

SEED THOUGHTS

Pride is the common forerunner of a fall. It was the devil's sin, and the devil's ruin; and has been ever since the devil's stratagem, who like an expert wrestler, usually gives a man a lift before he gives him a fall.—South.

Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of paradise, Haman out of court, and Lucifer out of heaven.—T. Adams.

MISSIONS

OUR Present-day Challenge— Spiritual Needs

By Lester T. Hershey

A missionary to a needy field in Puerto Rico, the author writes out of his experience in the realm of spiritual needs.

We are living in a day when we are being challenged on every hand. The world is in an upheaval politically, socially, and most certainly spiritually. Some would say that the spiritual needs of today are different from those in any other day or age. But, I believe that the spiritual needs of today are the same as when Christ walked upon the earth among men, for they have not changed in these nineteen hundred years of experience. Outwardly they have made many changes, but inwardly, if Christ were to walk among us today, He would see the same spiritual needs.

Fundamental spiritual needs of humanity do not vary. They remain constant. Many new implications of these very fundamental spiritual problems arise in every age, but the needs are basically the same. Let us review seven fundamental needs of the world today.

1. **The need of inward righteousness.** In Matt. 5:20 we read the words of our Master as He spoke to the disciples after having looked inside the hearts of the hypocritical Pharisees and scribes: beyond the surface of the assumed piety, religiosity, and outward conformity to the law of the religious leaders. He said: "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In other words, Christ describes them as ones who made a pretense of superior piety and separated themselves from the common person, whom they considered as spiritually immoral.

In Matthew 23 we find Christ reproving these same orthodox-appearing men. He condemns them because "they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; . . . all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. . . [They] shut up the kingdom of heaven against men; . . . [they] devour widows' houses, and for a pretense make long prayer: . . . [they] compass sea and land to make one proselyte, and when he is made, . . . [they] make him twofold more the child of hell. . . [they] pay tithe of mint

and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: . . . [they] make clean the outside of the cup and of the platter, but within they are full of extortion and excess. . . . [they] are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so . . . [they] also outwardly appear righteous unto men, but within . . . [they] are full of hypocrisy and iniquity."

There is much pretense of religion today, right here in America. We do not need to go overseas to find it. People no longer care to what religion they belong, just so they belong. It is immaterial to them if they are Catholic, Protestant, Jewish, or Mohammedan, just so they belong. Is it no wonder, then, that we find them full of "dead men's bones, and of all uncleanness . . . of hypocrisy and iniquity"? They are one thing when among Christians, and another when among sinners. They are this way because they lack INWARD RIGHTEOUSNESS. God has not given them this inward righteousness because they have not humbly bowed before Him and poured out their sins at the cross, accepting Christ as their only means of acquiring inward righteousness. And they do not do this because of their pride.

2. **The need of a childlike spirit.** The disciples had come to Jesus with a question—a great question in their minds! "Who is the greatest in the kingdom of heaven?" they asked. Our Lord quietly called a little child to Him and answered, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:1-3. He added in verse 4, "Whosoever, therefore, shall humble himself as this little

child, the same is the greatest in the kingdom of heaven."

In God's kingdom there is no favoritism. If there is favoritism, it is shown to the humble of heart. The truly converted are humble of heart. The person who is humble of heart shows it on the outside by his attitudes, conduct, speech, and by his whole being. One can detect pride or humility in any individual.

Children have what we grownups have lost. Among children **there is no prejudice.** If there exists any, they have learned it from their civilized, socialized and prejudiced parents. **They love everyone.** Only when they see in their superiors, by whom they think everything is done right, a lack of love for someone or some cause—perhaps their minister or denomination—they fail to love. **They soon forget an offense.** How often have we not seen this in our children! One moment cross, the next moment pals again. And **they forgive readily**, too. Perhaps they will not go to another child or a parent and tell him in so many words, but by their actions they show that they have forgiven and forgotten. In this they excel us, who too often in words forgive but in actions carry the grievance a long time. **They are humble, not pretentious.** When we see a child that puts on airs as of someone of importance, again we can blame his home environment which has taught him to snub others. **They have simple faith, and it is easy for them to believe what they are told.** When a child does not believe someone, we can be quite assured that that individual has not always told the truth and can't be believed or trusted.

Verily, verily, we need a child's humility. How proud we are of our achievements! How proudly we proclaim our efforts! How widely we parade our accomplishments! **As ministers**, we are proud of our congregation's wonderful giving or the number of missionaries it has been able to produce; of our positions on committees, secretaryships, prominence in the church, etc. **As Christian workers**, we are proud of our foolproof methods, and hang out a shingle with the words, "You can't show me; I know." **As individual laymen of the church**, we are too often arrogant in our prominence and glory, desiring others to bow down to our wishes; if we have taken more schooling than an eighth grade, we show our importance and superiority as more intelligent members, thinking we should always be awarded with the best positions; if not, then we feel hurt and make it known to everyone.

But, let us remember, brother-minister, brother-worker, and brother-layman, God says in His eternal Word, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5).

3. **The need for repentance.** In Luke 13:2, 3, we read about some persons who came to Jesus with the report of some Galileans "whose blood Pilate had mingled with their sacrifices." This they thought an awful thing, and supposed the Master would condemn such an action, as well as pronounce the reason for it in that these Galileans were great sinners. We are not told who brought this report, but evidently they were hardened sin-



ners. Jesus' answer reveals their need of repentance: "I tell you, Nay: but except ye repent, ye shall all likewise perish." To the second report heard, this time about the eighteen who met death by the falling of the tower of Siloam upon them, Jesus answered the same way.

The great need of the day is not so much discussion among us of what is the cause of the world's suffering, or of an individual's suffering, and if they deserved such, but if we ourselves have really repented of our own sins. If we have really repented of our sins and have been born again into the kingdom of God, there will be many more in the world who will experience what we did, for we will not be able to rest until all of our loved ones, our neighbors, and men in the uttermost part of the world have heard of the Gospel that saves.

There is a great need of repenting of our outward righteousness; of our pride, envy, hatred; of our sins or violations against our own life, etc. The world does not see anything to repent of. It is blind—blinded by the prince of the power of the air, that it may not see and believe. It is satisfied with its intelligence, power and achievements. Only when it fails, does it repent of its actions—and yet this is not real repentance, for it repeats its same mistakes.

We need more prophets crying in the wilderness of unbelief like John the Baptist of old, "Repent ye: . . . Prepare ye the way of the Lord, make his paths straight."

4. The need for a new birth. As one travels around throughout our beloved church, he sees the need for a new birth among many of its members. I believe there are many in our own denomination who have not had an experience with the Lord such as has made them a "new creation," "his workmanship, created in Christ Jesus"; "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The same can be said of every other Christian denomination.

Jesus clearly and forcefully explained to that Pharisee, Nicodemus, that "except a man be born again, he cannot see the kingdom of God." There are many who are expecting to see the kingdom of God, yea, who think they are in the kingdom of God, who have not been born again. In the Gospel of John we are told that "as many as received him, to them gave he power to become the sons of God, even to them who believe on his name." Yes, God will give power to everyone. He desires to give it to you and to me. He wants to make you and me His child. He desires that we humble ourselves, that we repent of our sins, that we accept Him by faith, that we allow Him to make us His children for eternity.

And, friend, believe me, we can know if we are His children. In Romans, the Apostle Paul under the inspiration of the Holy Spirit informs us that we can know if we are saved and are God's children. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). How do I know that I am the son of T. K. Hershey? For the simple reason that once upon a time my father told me that I am his son, and proved it to me. And, brother, how do I

know that I am a child of God? For the same reason: because once upon a time my Father (God) told me that I am His son, and proved it to me by His Holy Spirit.

My friend, if you do not have this certainty that you are born again, and that this regeneration has taken place because God enacted it, and if you do not have the witness of God's Spirit in your life, you had better get down on your knees before Almighty God and call upon Him for mercy and salvation. He will give you the assurance.

5. The need for Spiritual worship. When the Samaritan woman at the well of Sychar thought that worship consisted in going to a certain specified place, and that the specified place was in dispute between the Jews and Gentiles, Jesus increased her curiosity by saying, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:25), and that the place has nothing to do with our worship.

The world worships her heroes, statesmen, professional people. Some years ago a young man flew from America to France without stopping, and in a plane that it was thought would not make the trip. The world bowed at his feet. The United States government later on gave him a very important job in aviation. He was a hero. Everyone spoke his name. He was practically worshiped by some. But, this isn't the worship the world needs.

The world needs to come back and worship the true God—and worship Him in spirit and in truth. This worship cannot be superficial. There are religions that go through many forms and ceremonies with much pomp and splendor, but their worship is vain and of no spiritual value. There are many Christian churches that go through much ceremony and activity which they call worship. Such must surely be a mockery to God. Much of it certainly must be displeasing to our God.

I wonder how much real worship we are teaching in our churches? I wonder how much training our ministers get along this line so that they can more easily lead our congregations into real worship? It is true that true worship must be of our spirit with His Spirit—a communion and nearness that no artificial means can substitute—yet much in our forms of worship can inspire us to a closer communion with Him.

Cannot the home be a co-operative agency with the church to teach our boys and girls true worship of God? Cannot we as parents in our daily family worship period do much to teach our children true worship of God? Certainly there is a need for more teaching of reverence and fear of our God. If He becomes a reality, and if He becomes a personal Father, One who loves and cares for us, we will worship Him in spirit and in truth, and there will be no question about it. Labial and tongue worship will, then, be a real expression of our heart and spirit experience. Oh, for more fathers and mothers who will teach such a personal relationship with God!

6. The need for spiritual food. "Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Here is our spiritual food. A

greater feasting on the Word. Yes, the Word that was at the beginning, that was with God, and that is God.

It is distressing to see our youth turning to the world for nourishment. They are full of activity, desire to exercise themselves, to do something great. The world sees what they want, and proceeds to satisfy their longings and desires. The church finally awakens to the fact that she has not met their needs—and too often, too late.

Let us make our churches a regular spiritual restaurant. Let us load our tables with spiritual food in such a way that it looks palatable to them. Let us serve it with love and concern and care. Our youth will accept it. They will come to the feast. They will go away satisfied, and the world's offers will not attract them. Then they will spend their energies for the Lord. Activity will be looked for in the church. The church will have plenty of it for them, for it will see that they are capable. We shall have a people filled with spiritual food, filled and ready to fill others.

Do you desire a church to grow, glow, and go? Feed her with spiritual food served in a palatable way. Yes, the same Word, but in an attractive and appetizing way. Do you desire a church to starve? Give her nothing but the form of food—bare bones to gnaw on.

7. The need of personal faith. The world has lost its faith in God. The world has lost its way, because it has lost its faith in God and in mankind. Many in the church have lost their faith in God because they have looked to the world instead of to the church for spiritual food. To many, sin is no longer sin. It is only something which the fathers have frowned upon, but within another generation it will be permissible. To many, God is not the reality that He ought to be. He is not the loving Father to be respected and to be served. Many do things because others do them, and not because of their faith and conviction and respect for the Word.

There is a great need of returning to a personal faith in God. When this is lost, everything is lost. Worship becomes a drudgery to be endured; Christian discipline becomes despised; and the church becomes a huge, lifeless institution burdening everyone.

Jesus said to the people listening to Him, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24). There is damnation for everyone who 'as lost faith in God, His dear Son, and His inspired Word. It falls to the church to go about bringing faith to the faithless. It has the task of teaching and preaching in order to bring about a personal faith in the Redeemer of mankind. A personal faith in Christ will bring about a personal power that will swing the world to heaven. As we have this personal faith, we shall prove God (as He desires us to do). We shall request even greater things. We shall see mountains being removed. We shall receive greater blessings. His great and mighty power will be manifest in a greater and mightier way.

These are some of the fundamental needs of the day. They are of primary importance

always. All that is material must be channeled so that these spiritual needs are met. If we, as a church, can meet these spiritual needs in the world and in our congregations, we shall have brought greater honor and glory to God, and the church shall be great-

ly strengthened to go forward in His name to carry out the greatest of tasks commissioned to us—the salvation and redemption of the lost.

Fisher, Ill.

"To Visit the Fatherless and the Widows"

By Sara Jane Johnson

These too need the ministrations of the Gospel. A Christian worker tells how our missionaries in Portland, Oregon, engage in this type of work.

"It's time to write another article and what shall I write about?"

"Have you written about our jail services?"

"No, but there isn't much to say about that; we see so little of the results in that place, but I suppose people would be interested in knowing that we visit the jail every other Tuesday evening and sing from seven to eight o'clock. And wouldn't it be interesting for our friends to hear the response of the prisoners? I was thinking of the evening around Christmas time when they had so many young fellows in and they started yelling at us as soon as we came in, saying, 'Here comes the church,' and 'What do you wear that white thing on your head for?' (Some of the girls had gone without bonnets.) The warden finally came and told them to keep quiet, and they really were quiet after that. None of them have yelled since that night."

"And then on Christmas week when we had the privilege of being in with only the bars between us and the boys—that would be interesting to the people."

"Yes, I'm sure a lot of our friends would be glad for the privilege of serving in that way. Those boys looked so young. A person has to wonder why they were there and if they will continue the downward path, or whether they will find Christ and start traveling the strait and narrow way."

"It would be interesting to know what happens to each one who hears us sing at that jail, wouldn't it?"

"Indeed, it would. When I look at the names and sometimes see federal prisoners and widely known government prisoners, smugglers, etc., I wonder if our songs might touch their hearts and cause them to think seriously."

"I'm sure that some of them do some thinking because they sometimes ask if they can give song requests. I've wondered many times why that one prisoner requested, 'Ye Must Be Born Again.' Many of the songs they request are real old songs—songs that they probably heard their mothers sing."

"There isn't a glowing report to make on our jail work, but only eternity will reveal the good that has been accomplished. We don't need to see results, but we must be faithful in carrying on the work as the Lord directs, and He will take care of the results."

"The readers would probably be interested in the services at 'Restwell,' too."

"Oh, yes, especially if they could see and hear Malicia and know that she is 103 years old."

"As soon as we get upstairs, I always look to see if 'Grandma' is still there. A lot can take place in a month and I always half-way expect her to be gone. You can't expect a person that age to live much longer."

"It's really pitiful to see those old people. They have no one to love or care for them, and their minds fade. Of all the strange things they imagine! Each time you talk to them they have a different tale to relate, and often the stories don't agree."

"And when we see a new face and ask if they are new, they say they have been there a long time. I suppose a few weeks do seem like years to people when they get old and can't get around any more."

"They always seem glad to have us sing for them. One woman always says, 'I'm so



Portland, Oregon, Mission Building

glad you come and sing; it's so beautiful."

"Nell always looks so pleased when we go into her room. Even though she cannot hear the singing nor talk to us, she is so happy to see us. She has such a sweet happy smile each time we visit her."

"I wonder if she can read."

"I rather believe she can. One month I had some copies of 'The Way' and I handed her one. She looked at it and then put it beside her. She looked as though she could read."

"Mrs. Henderson and Mrs. Poole always seem so glad to see us too. I believe they are both real Christians. They both have a cheerful outlook on life that is characteristic of Christians."

"There is such a contrast in that home and our Mennonite Old People's Home at Albany.

The atmosphere is entirely different. We seldom see the workers at Restwell, but they always associate with us at Albany. And, then too, I like the idea of having the group all in one room so they can worship with us, rather than just listening to us sing and to Claud speak."

"These rest homes are all so different from each other. 'Ideal Rest Home' is different, too. I always enjoy going there. Of course, we have a different set-up there. Going to 'Ideal' is just like visiting a friend, since we have no definite time or services there. The women always seem to enjoy our visits. They always come trailing into Mrs. Bruso's room after we get there, and sometimes some of them help us sing."

"It's always interesting to go to 'Ideal.' The women seem to look forward to our visits and they enjoy reading 'The Way.'"

"And there is an advantage in visiting the different homes. We keep track of people that we might otherwise lose. Just like that Spanish lady that was at Columbia. The next time we came she was gone, and no one seemed to know where she had gone."

"Do you remember how surprised we were when we drove in to see blind Bob, and there on the front lawn sat our dear Spanish friend?"

"It was delightful to see her again, and we had such a nice visit with her."

"This time she took 'The Way,' saying that she could read English now and was going to try to read that little paper."

"Visiting blind Bob is always interesting, too. It's amazing how well he can remember things. He always knows what day and date it is, even though he never sees a calendar. When we ask him how he does it, he says, 'Well, I have to.'"

"He always likes to sing the old hymns with us. It's musical even though his voice cracks. He feels the message of the song, and it makes him happy to sing."

"It was rather amusing to hear him tell that they took him out of the ward and put him in a room by himself because he sang at night and the other people didn't like it."

There are very many of the fatherless and widows for us to visit and minister to, and it is indeed a joyous service for our Master.

Portland, Oreg.

LEANING UPON GOD

Human friends fail us. The most faithful heart will sometimes waver, and when there is most need of our friends, we find that they fail us. But our God is eternal and omnipotent: who ever trusted in Him in vain? Gather up your confidences; make them into one confidence, and fix them all on Him.

Lean not here and there—thou wilt grow crooked in thyself, and the staff thou leanest on shall turn into a spear and pierce thee. Lean wholly upon God, and as He is everywhere, thou shalt stand upright in leaning upon Him. This shall be the uprightness of thy ways, that thou stayest thyself on the Rock of Ages.—C. H. Spurgeon.

EDUCATIONAL

Rockway Mennonite School

By Harold D. Groh

The principal of one of our newer church schools gives us an interesting description of the institution of which he is the head.

A recommendation received from the Ontario Mennonite Bible School Board to investigate the advisability of starting a Mennonite high school in Ontario was passed on to the fall conference held at the Elmira Church on Nov. 9, 1943, by the Executive Committee of Conference. As a result the Bible School Board was made responsible to continue the study. During the winter and spring a survey was made of the constituency and contacts were made with the Department of Education in Toronto. The findings were reported to the annual conference held at the Geiger Church, June 6-8, 1944. As a result a special committee was appointed to continue the study and to report to conference. This was done at the fall conference held at the Wanner Church on Nov. 9, 1944. The report resulted in enlarging the committee to nine members who were charged with the definite responsibility of determining the probable cost of such an undertaking, finding a suitable location and determining the possibility of securing a staff for a school.

A special session of Conference was called for Feb. 15, 1945, at the Kitchener Church to hear the report of the committee and consider their recommendations, namely: (1) The raising of an initial sum of \$50,000.00. (2) Engaging teachers and planning for a school to begin in the fall of 1945. (3) The purchase of a suitable property and planning for permanent buildings. Conference approved these recommendations, thus committing itself to a program of education for the Mennonite Church of Ontario.

A school committee consisting of three subcommittees whose specific responsibilities were in the realms of (1) Finance, (2) Property, and (3) Administration, was set up, and continued to work. The property we now own, bordering the eastern limits of the city of Kitchener, was purchased in the spring of 1945. By the time of the annual conference at the Elmira Church, June 5-7, 1945, plans were well under way to commence a school consisting of grades nine and ten in the dwelling on the property. Conference gave approval to the constitution and by-laws of the school. It also approved engaging H. D. Groh as principal and Salome Bauman as teacher. The name of the school was considered, but in order to give time for people to make suggestions the school committee and the Executive Committee of Conference were authorized to select the name at a later date. This resulted in the selection of the name

Rockway Mennonite School, which came into being and opened its doors to the young people of our church in the year of our Lord 1945.

The Growth of the School

The thirty-nine students who enrolled for the first year were cared for in two classes. The dining room and kitchen were on the same floor as the classrooms, while the upstairs provided lodging for the cook and about nine girls. Boys were given rooms in near-by homes. With plans to include grade eleven the following year it was evident that additional space would be required. The finance committee carried on a solicitation campaign to raise the necessary funds, and the property committee, with the help of an architect, prepared plans for a permanent school building.

At the Wideman church, June 4-6, 1946, Conference approved building according to the specifications presented by the building committee. A special conference to decide details and arrange for financing the project was called to meet at the Kitchener Church on June 20. Because of the urgent need for additional classroom space for the fall of the year, steps were taken to make alterations to the barn on the property to take care of the additional class until permanent buildings could be ready. Even this could not be ready in time, and the school, with the additional class and Sister Ella Cressman as a third teacher, was housed in the basement of the First Mennonite Church for about two months. The remodeling of the barn was carried out with a greater degree of permanence than was first contemplated, with the result that work has not yet commenced on the permanent building.

The inspector from the Department of Education visited the school for the first time during the spring of 1947 to inspect the work being done in grade eleven. Because of his favorable report the Department approved our work and granted us the privilege of recommending students for the Departmental Middle School diplomas. This privilege has been continued ever since. The first class graduated from the school in 1948.

The third year of school commenced with the four high-school grades and Howard Good as an additional teacher. The accommodation was again taxed to capacity with a student body of seventy-eight. During the second and third years both boys and girls were housed in the dwelling which had

served the double duty of dormitory and classrooms the first year. This space was also being crowded. A recommendation was presented to Conference at the Vineland Church, June 1-3, 1948, to increase our accommodations. Conference approved a plan to add four rooms to the school building and increase the size of the laboratory. This was carried out during the summer and part of it was ready for use soon after the opening of school in the fall. Lois Buckwalter was added to the staff and Howard Good was relieved of afternoon classes so that he could devote more time to his pastoral work.

The development of the school program to its present state has presented many problems, and doubtless there are others as great to be faced in the future; but the hand of the Lord has been evident throughout. We have confidence that He will continue to lead.

Location

The school is bounded on the west by the Rockway Golf Course, and on the north it is separated from the beautiful rock gardens of the city of Kitchener by Rockway Drive. The property fronts on Doon Road and extends to within a few rods of King Street. The school buildings are less than a ten-minute walk from the eastern terminal of the city electric buses. This makes the school accessible from the city and from the various train and bus lines which converge on the city from all directions, some of which pass very close to the school. The interurban cars and buses connecting Kitchener with Preston, Hespeler, and Galt are about a quarter of a mile away, while a line from Kitchener through Doon and Galt to Hamilton is within a half a mile of the school.

Our proximity to the large residential and industrial area of Kitchener-Waterloo affords ample opportunity for students who, for financial reasons, find it necessary to take part-time employment evenings, Saturdays, or during holiday seasons, to select from a variety of opportunities. Although near enough to the city to enjoy the modern conveniences of water, light, and sewage and to benefit in a great variety of ways, the school is outside the city and on an elevation which affords an excellent view over the city and the surrounding country.

Physical Plant and Equipment

The school property consists of fourteen acres of land, which provides ample room for recreation and assures facilities for future expansion. The school building consists of five classrooms, an assembly (which also serves as a classroom), a science laboratory, a library, and an office, together with kitchen, dining room and wash rooms. The building is heated by forced air circulated from an oil-burning furnace.

The science room is equipped with desks at which two pupils can work. The equipment, though somewhat limited, is being increased and is sufficient to give the pupils opportunity to carry out individual or group experiments in the prescribed courses.

The library contains a variety of books covering the fields of educational interests in the high-school area. There are approximately 400 volumes on the shelves, besides a large

number of pamphlets and circulars on a wide range of topics.

The kitchen is very modern and the dining room is comfortable and sufficiently large to accommodate up to seventy-five at one time.

The dormitory is located in a large brick building across the driveway from the school. One large and two smaller rooms with a wash room occupy the second floor. The attic, which is easily reached, provides ample storage space for trunks and excess baggage. On the first floor there is a large common room, four dormitory rooms, and an infirmary. A coal furnace in the basement heats the building. Other basement space is used for laundry purposes. A room in the school building is intended to provide accommodation for the boys who desire to live in residence.

Purpose of the School

Many people are wondering why we operate another secondary school in an area which is already well supplied with good schools. Are we not duplicating the work which is being done by government schools which have larger resources and can supply better equipment and operate a more efficient educational unit than we can hope to attain?

It is true that we teach the regular high-school courses and prepare young people for the diplomas issued by the Department of Education. We are not satisfied with academic standards which do not measure up to those set by the Department and the schools which it operates. But in addition we aim to teach the regular courses with a definitely Christian emphasis and to include sufficient Bible that those who graduate from Rockway will have learned to appreciate the true spiritual significance of all their studies, and see God as the Supreme Being in full control of the universe, and as the rightful Master of their lives.

Additional courses are offered for those who are interested in preparing themselves for some definite Christian service. Whether a student is registered in the general course, a vocational course such as business, or in the Christian workers' course, it is the aim to present him with the same spiritual challenge to present himself a living sacrifice, wholly acceptable unto God, which is his reasonable service. It is our most sincere desire that all who graduate from, or even attend for a short period will, because of their sojourn here, place the service of God and the church above all else whether in the workshop, office, kitchen, on the farm, in the pulpit, in mission work, or in any other legitimate occupation. We aim to produce genuine Christian character and the ability to express that character in terms which people can understand.

Preston, Ont.

There is nothing small or trivial, for God is ready to take every act and motive and work through them to the formation of character and the development of holy and useful lives that will convey grace to the world.

—Mary Slessor.

Characteristics of the Anabaptist Church

By Millard Lind

A message given at the Anabaptist Conference held at Laurelville Mennonite Camp, July 23-26, 1949. Other points were given at a later session, but the principles given here will be appreciated as basic to the Mennonite faith and life.

Our study will deal with five characteristics of the Anabaptist church.

I. The Mark of the True Church

In the first place we will look at what our Anabaptist fathers considered the mark of the true church. There are some Christians who feel that the mark of the true church is apostolic succession. According to the theory the ministry of the true church must be able to trace its ordination back to the original apostles. I must be ordained by a man who in turn was ordained by a man who in turn was ordained by a man who was ordained by one of the apostles. This theory is held by the Catholic and Episcopalian Churches. To prove that they are the true church their historians must trace the laying on of the hands of their present ministry back to the apostles. We can see how important this becomes if we hold their theory. A standing quarrel exists between the Episcopalian and Catholic Churches today as to whether or not the Episcopalian Church has the apostolic succession. If the Catholic Church is right, then the Episcopalian Church is not the true church.

Similar to this theory of apostolic succession is the theory that there is and must be a succession of true believers all the way back to the apostles. This theory is very dear to the Baptist historian. From the Baptists to the Mennonites and Anabaptists, to the Waldensians, and so on back through the dissenting sects of the Middle Ages, the Baptists try to trace the true church to the time of the apostles. Some Mennonite historians have also been interested in this "succession."

Martin Luther was greatly impressed with the physical connection which the Catholic Church has through the ages with the apostles. He held the Catholic Church in high respect, and liked to think of the Lutheran Church in the section where he labored, not as a new church, but as the Catholic Church reformed.

But the Anabaptists were not interested in apostolic succession. They were not interested in having a physical connection all the way back to the apostles. They were interested in a different kind of succession, a succession of faith. They remembered what Jesus had said when speaking to the Pharisees. Jesus told the Pharisees that if they were the children of Abraham they would do the works of Abraham. "Think not to say . . . We have Abraham to our father": said John the Baptist, "God is able of these stones to raise up children unto Abraham." God is not interested in a physical succession. He is interested in a succession of faith.

One Anabaptist father said, "A true church must be conformed to the teachings and institutions of Christ." Menno Simons lists six points of the true church. First, it is the church which has the unadulterated, pure doctrine. Second, it is the church which has the Scriptural use of ordinances. Third, it is the church which obeys the Word. Fourth, it is the church which has unfeigned brotherly love. Fifth, it is the church which candidly confesses God and Christ. Sixth, it is the church which bears opposition and hatred for the sake of the Word of God. He says absolutely nothing about any physical connection with the apostolic church. He was interested only in a connection of faith. This is an important point for Mennonites to remember today. I once talked with a Mennonite minister who proudly traced his ancestry back to original Anabaptist sources. But his sermons would have sounded strange to the ears of the Anabaptist fathers. We are not Anabaptists merely because we have a physical connection with them. We are Anabaptists only when we catch their spirit. We are Anabaptists only when we accept the authority of the New Testament for our doctrine and way of life.

I will read what a spokesman at a debate in Switzerland said in 1538. This spokesman had joined the Anabaptists and here tells why. "Meanwhile we became acquainted with the brethren. We found that they had the doctrine of Christ and followed Him on the point of discipline, according also to the apostolic command, and that they carried those things into practice. We found that they truly attained to newness of life, to live no longer in sin. Therefore, we gave ear to their message, and since we observed that they walked according to the apostles' doctrine, we joined ourselves to them." Note the clause, "They walked according to the apostles' doctrine." That made them the true church. The true church is that church which accepts the authority of the Word of God. This is the most important characteristic of the Anabaptist church. All other characteristics are derived from this.

II. A Church of Believers Only

A second characteristic of the Anabaptist church is that it was composed of believers only. All members of the church were members by virtue of voluntarily accepting the Lord Jesus. In a debate of 1532, one of the Anabaptists said, "In the early church only those were received as members who were converted through repentance to newness of life." Here is another quotation: "Christ's church consists of the chosen of God, His

saints and beloved who have washed their robes in the blood of the Lamb, who are born of God, and led by Christ's Spirit, who are in Christ and Christ in them, who hear and believe His Word, live in their weakness according to His commandments, and in patience and meekness follow in His footsteps, who hate evil and love the good. It consists in the chosen of God, the beloved who have washed their robes in the blood of the Lamb." You see, the individual had to have an actual born-again experience before he would be accepted into the church.

Set off against this characteristic of the Anabaptist church was the practice of the times. The Catholic and Reformers' ideal was that all members of the state were also members of the church. To accomplish this ideal they practiced infant baptism. State church leaders were not primarily interested in having people experience the rebirth. They were interested in having everyone in the state belong to their church. By baptizing infants they could be relatively sure of accomplishing this objective. A second measure used to accomplish this objective was the use of state force. The population of a given territory would be compelled to accept the religion of their ruler. If a Catholic ruler were converted to the Lutheran point of view, all of his subjects would be compelled to follow him or undergo the rigors of persecution. The Puritans brought this practice to America. We think of them as being very religious and virtuous people. But they were unacquainted with the ideal of religious freedom. When Roger Williams disagreed with them they expelled him and his dissenters from their community. They came to America to secure religious freedom for themselves. But they did not think of extending that freedom to others.

This emphasis on the new birth and voluntary church membership is no longer unique in America. Many churches insist upon baptism only for adults upon the confession of their faith. The radical Anabaptist principle of the sixteenth century is winning the field in our day. We cannot understand the churches of America by merely going back to the old roots of Lutheranism and Calvinism for both Luther and Calvin established state churches. We can understand the growth of the American situation only by tracing back to the Anabaptist position. In other words the Anabaptist church has made a major contribution to the church of our day. The free churches of America and of the world owe a great debt to the fearless and despised Anabaptists of the sixteenth century.

III. Separation from the World

A third characteristic of the Anabaptist Church was its separation from the world. Here are a few statements made in Switzerland in 1532 at a debate: "The true church is separated from the world and is conformed to the nature of Christ." "The true church is separated from the world. If the church is yet at one with the world, we cannot recognize it as the true church." "Thus the church was established. When the apostles came to any place, they preached the Word, and there was a separation from the world." When

Peter at Pentecost preached the Word of God, those who accepted his preaching came out from the world to form a separate people. They were joined together in a separate community. Perhaps we as Mennonites have too often thought of separation as applying only to a few externals. Perhaps we have thought of separation only as an artificial barrier reared to keep our weaker members from slipping toward the world. Is it only for the benefit of Christians who do not have the "gumption" to stand up for their faith when they are with the worldly crowd? That is not the concept of nonconformity that the early Anabaptists had. Just as there can be no fellowship of light with darkness, no fellowship of Christ with the devil, so there can be no agreement of the temple of God with idols, no fellowship of the church with the world. Nonconformity is a basic doctrine which grows out of the very nature of the church and of the world. The world is evil; and the church of God is the redeemed body of Christ. There is a sharp line of demarkation between ourselves and the worldly society which surrounds us.

IV. Organic Unity of the Church

A fourth characteristic of Anabaptism was the conception of the organic unity of the church. The New Testament uses the figure of the church as the temple of God. "Ye are the temple of God." "Ye," all of us, make up one temple for the indwelling of God. There are those students who interpret the Anabaptist movement as an individualistic movement. The movement did emphasize a certain freedom of the individual. Every person must accept or reject God of his own free will; no one else could decide this issue for him. The individual could not be forced to a decision. But the Anabaptists counterbalanced this principle of the organic unity of the church. The church is one temple of God in which He Himself dwells. We might think of ourselves here this morning not as so many individuals come together to worship God, but as one unified temple in which God Almighty dwells.

In keeping with the concept of the organic unity of the church, the Anabaptists believed that the church of Christ is the ultimate goal of redemption. In Ephesians 5 we have the statement that Christ gave Himself for the church that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. There are some Christians today who feel that the ultimate goal of Christ is to get everybody converted so that all can go to heaven. But there is yet another goal that supersedes it, and that goal is the church of Christ. When individuals are converted they are added together to form one church. This one church is the bride of Christ for whom He died, whom He is now sanctifying, and for whom He will come again.

Before leaving this point may we again contrast this view with the individualistic emphasis of our day. Sometimes Christian people become quite excited over "faith" missions. They feel that it requires a great deal of consecration and courage for a man to

go to the mission field without a church behind him. Some missionaries pride themselves that they do not represent an organized body of believers. But I would not be a "faith" missionary, because it is wrong in principle. Even if I would not receive organized support, yet I would want to represent some organized body of believers. Our missionaries on our rural fields and in cities, in India, Argentina, China, Japan, and Puerto Rico do not independently preach the Gospel. They represent the entire brotherhood. They are not only individuals; they are the church preaching and teaching the Gospel in their respective fields of labor. The church is not just so many individuals thrown together. It is one organic unity. We are all members one of another. Each individual member represents the whole.

V. The Church as a Brotherhood

This leads us to a fifth characteristic of the Anabaptist church. The Anabaptists thought of the church as a brotherhood. In the Pennsylvania Dutch using the German terms, the church was called the "Gemeinde," never the "Kirche." The "Kirche" symbolized a power organization, the state church, the worldly church. It was a church ruled by power. The "Gemeinde" was a brotherhood ruled by love.

The Anabaptists thought of the church as the family of God. They addressed one another as "brother" and "sister." Perhaps with us these terms have lost most of their meaning. These should not be only formal terms by which we address one another. They should express a background of faith, a context of belief. The church is one big family. God is the Father; Jesus Christ is our Elder Brother; and we are brothers and sisters together. It would have been unheard of among our Anabaptist fathers to call Menno Simons the Reverend Menno Simons. They did not use the titles "Doctor" or "Professor." To them the church was a brotherhood, a family relationship where all stand on equal ground.

This concept of the church as a brotherhood was not just an idea. It was an idea which demanded expression in actual living. Because the church is one family, each member must be interested in the other's welfare. The Anabaptist church practiced church discipline. We too often think of discipline as a harsh method of punishment. But discipline means, as the word suggests, to make a disciple. The entire brotherhood is interested in making a true disciple of every individual believer. If the positive teaching measures of discipline fail, then negative measures must be used. In a discussion in Switzerland one of the brethren made this statement: "We don't make haste with excommunication, but we warn according to the nature of the case, and we use such disciplinary measures only if the guilty one continues in the transgression." In the body of Christ, the body must be interested in each individual member. The hand must be interested in the foot. We must help one another become true disciples of the Lord Jesus.

Since the church is a brotherhood we are interested not only in the spiritual welfare but

(Continued on page 319)

SUNDAY SCHOOL

Nuggets of Truth Found in Our Sunday School Lessons

By Various Writers

THE MORAL BASIS FOR TRUE WORSHIP

Isaiah 1:10-20; Jeremiah 7

Lesson for October 9, 1949

Golden Text.—Cease to do evil; learn to do well.—Isaiah 1:16, 17.

Isaiah 1:10-14. After his introductory statement in verse 1, in which he shows that he is a prophet to the Southern Kingdom, Isaiah at once begins his description of the sinful condition of the nation. He compares the Israelites to children who rebelled against their fathers and thus showed less wisdom than dumb beasts which know their masters. He also compares them to a human body, wounded and full of festering sores, to which no antiseptics are applied to bring about a condition of healing. This repulsive picture is a true representation of sinful people, not only in Judah in the prophet's time, but everywhere at all times.

The depths to which the Kingdom of Judah had fallen are shown by the prophet when he addresses both rulers and people as if they were of Sodom and Gomorrah, two of the most wicked cities of patriarchal times. Outwardly the nation was very religious, for the people kept the sacrifices and feasts of the Temple worship in an orthodox manner. They were careful to offer a multitude of animal sacrifices, they kept up their oblations of bloodless offerings, and their offerings of incense.

In spite of their seeming religiosity their spiritual life and worship had really sunk to a low state, for the Lord through Isaiah condemns their observance of the outward forms of worship, because their hearts were far from God and their lives were stained and polluted with sin. Isaiah makes it plain that going through forms of worship, God-ordained though they may be, is displeasing to God when people's hearts are sinful and their lives are not in accord with the professions of godliness which they make. The Lord wants worshipers who worship Him in spirit and in truth. Jno. 4:23, 24.

Isaiah 1:15-20. The Lord extends His hand of mercy along with His warnings of judgment and offers the Israelites a remedy for their sinful condition of heart and life, when He calls upon them to wash and cleanse their lives, a figure of speech found in both Old and New Testaments. Ps. 51; Heb. 10:22; II Pet. 2:22. Notice the com-

bination of negative and positive teaching here. They were first of all to quit their sinful doings and hypocritical practices, that is, to repent of and forsake their sins. Then they were to learn to do well, to do the right in relation to their fellow men, to deal justly and to care for the needy. By repenting of their sins they would find cleansing through the provision of God. Though their sins be as scarlet and crimson, they should become as white as snow or wool. This is a beautiful picture of the heart that has been cleansed from all sin and guilt by the atoning blood of Jesus Christ. I Jno. 1:7.

Jeremiah 7:3-7. Jeremiah prophesied about a hundred years later than Isaiah, but his call to repentance and obedience and true worship is much the same. People had not changed a great deal in a century, in fact, they change little over many centuries. Their tendencies to sin and their spiritual needs are always the same. Here in this Temple address Jeremiah pleads with the people to amend their ways, or settled habits of life, and their doings, or individual acts. If they would repent of their sins and turn to God, He would allow them to remain in their land and city. Even though still pretending to worship God, they had really given themselves over to heathen ways and followed the advice of the false prophets of the day. They seemed to think there was some magic in the Temple and its services that would cause them to escape the judgment of the Lord for their sins. But there was also hope in Jeremiah's prophecy; it was not all denunciation. If they would turn away from their sins against their fellow men and against God they would receive His blessing and be allowed to remain in the land of their fathers, instead of being carried away into captivity.

These are solemn lessons for us of today. We too have God-ordained forms of worship through our regular worship services of song and praise and preaching, and through our ordinances of the church, and they can be sources of great blessing if we enter into them with clean hands and hearts. But if we are sinful and disobedient and insincere in observing outward forms of worship they will bring condemnation instead of blessing. I Cor. 11:29.—John L. Horst.

GOD AND THE NATIONS

Isaiah 1:21-28; 10; 13; 19:19-25

Lesson for October 16, 1949

Golden Text.—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isaiah 45:22.

Introduction.—Isaiah is considered the greatest of the Old Testament prophets. He began prophesying at the close of Uzziah's reign, and continued to prophesy during the reigns of Jotham, Ahaz, and Hezekiah, and possibly during a portion of the reign of Manasseh, all kings of Judah. His ministry is supposed to have covered the period from about 740 B.C. to 700 B.C., or forty years. His name means "Salvation of Jehovah," which name is descriptive of his character and his writings.

In considering this lesson, **God and the Nations**, one must ever remember that when God deals with the nations He must deal primarily with the individuals of the nations. When we think of nations of history which are not today existing, we need to bear in mind that the people of those nations are no more in existence. The punishment of nations or the blessings which God gives to nations come to the people of the nations; and the character of a nation is dependent upon the character of the population, the individual persons which comprise the population. In other words, in the day of judgment individual persons will be judged, and not nations such as Babylon, Persia, etc., which already have been destroyed. This is a fundamental truth and must ever be kept in mind.

Isaiah 1:21-28. Jerusalem and Jehovah.—The figurative language pictures vividly the unfaithfulness of the people of Jerusalem. Unfaithfulness cannot be more vividly portrayed than by the symbol of a harlot, or an unfaithful husband or wife. This unfaithfulness in the rulers of the city of Jerusalem is to be punished, and history verifies the prophet's predictions. The determination of Jehovah to clean up the dross and restore honest judges as there were in the days of Moses, has been fulfilled in His sending His Son Jesus as the just Judge (Saviour) of all mankind. One sees in this also the church of Jesus Christ, the holy Jerusalem, comprised of persons who are faithful and loyal to God, in the establishment of the city of righteousness, Zion in all its perfect purity. Here the visible church is imperfect; the perfect church comes when Christ has taken the redeemed home to glory and the eternal Jerusalem becomes established.

Isaiah 19:19-22. Egypt and Jehovah.—The prophet gives a series of ten burdens from chapter 13 to chapter 23 of Isaiah. These burdens are predictions regarding Gentile or hostile nations. Among these burdens is chapter 19, the burden of Egypt. The ex-

position of this portion of Scripture is possibly one of the most difficult in the Bible. It is a question whether the certainty of the meaning can be determined absolutely.

We quote from Delitzsch, which is the simplest and best interpretation as far as our knowledge goes, "It is the approaching conversion of the native Egyptians that is here spoken of It was a victory on the part of the religion of Jehovah, that Egypt was covered with Jewish synagogues . . . even in the age before Christ. Alexandria was the place where the law of Jehovah was translated into Greek, and thus made accessible to the heathen world, and where the religion of Jehovah created for itself those forms of language and thought, under which it was to become, as Christianity, the religion of the world. And after the introduction of Christianity into the world, there was more than one obelisk that was met with on the way from Palestine to Egypt, even by the end of the first century, and more than one altar found in the heart of Egypt itself."

In the year 640 Egypt became the prey of Islam, which may have been a partial fulfillment of verse 22. Throughout Egypt Jehovah had extended a knowledge of Himself, and this showed itself in acts of worship, but "Egypt, though converted, is still sinful; but Jehovah smites it 'smiting and healing,' so that in the act of smiting the intention of healing prevails; and healing follows the smiting since the chastisement of Jehovah leads it to repentance. Thus Egypt is now under the same plan of salvation as Israel." In chapter 18 the prophet Isaiah foretells the humbling of Assyria. "Friendly intercourse is established between Egypt and Assyria by the fact that both nations are now converted to Jehovah. The road of communication runs through Canaan . . . Israel is added to the covenant between Egypt and Asshur, so that it becomes a tripartite covenant in which Israel forms the 'third part.'" See verse 7 of chapter 18, and verses 24 and 25 of chapter 19.

Gentile Nations and Jehovah.—Isaiah's prophecies referred to above have a larger fulfillment in the coming of Christ. Through Christ, Israel has become a fuller and larger blessing to all the peoples of the earth. At the same time, Israel, just as Gentiles, must come into the church of Jesus Christ, which comprises now the chosen people of God, if it wants to be saved. Jews need to be saved by grace, and the only way in which they can be saved is by repentance, confession, and faith in the Lord Jesus Christ. The church is God's chosen nation, and Israel is referred to as the elect people of Old Testament times only. God is no respecter of persons, and every nation is recognized as a people to whom salvation is to be brought by those who know the Lord Jesus. God is ruling over the nations today by His sovereign will just as He did over the centuries past, but through Jesus Christ He has provided a means of grace for salvation to all people of all nations. The only condition is acceptance of this salvation by faith.

While God controls the destinies of nations, and His purposes for the universe and for man must be carried out, He does not rob

man of his right to make decisions of his own free will. Man is still, and always will be, a free-will being.

Dr. Caudill makes some very appropriate statements when he says, "The Christian will be slow to associate God, and the purposes of God with military victories" or defeats as a guarantee that nations are preferred or rejected accordingly in finality. "The fact that a given nation is victorious over her adversary in no way guarantees, of itself, that such a victory has to do with the purposes of God. On the other hand, there is perhaps an even greater danger that the Christian will fail to realize that the **ultimate destiny of nations** is bound up inseparably with the purposes of God He is the God of the nations, and His Word assures us that 'the wicked shall be turned into hell, and all the nations that forget God'" (Psalm 9:17). Finally, the way to save nations is by saving the individuals of the nations. It is a missionary task, and you and I have a grave responsibility. Furthermore, the opportunity is now.

Summary.—The chosen people of God are the redeemed in Christ Jesus. God is a sovereign God and will accomplish His purposes regardless of the rebellion and unbelief of man. To be a righteous nation requires that the individuals of the nation be righteous. God rules and controls the eventual destiny of mankind without interfering with man's free will in man's rightful realm.—C. F. Yake.

ISAIAH TEACHES TRUST IN GOD

Isaiah 7; 12:2; 25; 26; 30:1-17

Lesson for October 23, 1949

Golden Text.—I will trust, and not be afraid: for the Lord Jehovah is my strength and my song.—Isaiah 12:2.

Isaiah 12:2. Redemption does not come from armies; it comes from God. Isaiah's song to the remnant was a message of trust that "God is my salvation." God is not a strengthening factor; He is the strength. Isaiah speaks in no uncertain terms. He asks that this assurance be in the hearts of the people, for it is only with that knowledge that they can endure. An inward assurance develops an outward calmness.

Isaiah 26:1-7. Isaiah looks beyond the years of captivity to the day of restoration. His tune is hopeful; he composes a song to reassure the people of Judah that Jerusalem would be restored. The walls and bulwarks will be God. Stone walls and iron rods will be of little use. The nation which recognizes God has a gate in which truth may enter.

The mind which is focused upon God is in "perfect peace." The impregnable city of Jerusalem is unto Judah a veritable "Rock of Ages." Surrounded by the walls of salvation she is ever accessible to all who keep their faith. Cities which have not trusted in God have been brought low, even to the leveling to the ground, and even to dust. The once afflicted Jewish captives, as poor as they were, shall trample the city of sin, probably Babylon, representative of the stronghold of the foes of God's people.

"The way of the just is uprightness." Isaiah is not praising the just, but is showing that God gives a prosperous result, regardless of how rugged the time may be on occasions.

God has a hand in adversity and in prosperity. Not all will be well at all times, but in the end the cause of Jehovah will triumph. Christians may be brought low, but God is our salvation, the Lord Jehovah is the everlasting strength.

Isaiah 30:1, 2. Isaiah repeats his "woe" (see 28:1; 29:1; 31:1) so that the rebellious children will know that the counsel of false gods and false prophets are of no use. Those who refuse to recognize the sovereignty of God are not dependable counselors. Trust should not be placed in man, but in God. Alliances should not be made with men, but with God. To trust in God is to have true trust. There is no point in making an alliance with Egypt, Isaiah warns Judah. Besides, Egypt is a weak power, with only a "shadow" of the strength which would be of any worth.

Isaiah 30:15-17. By returning from her wrong foreign policy Judah can be saved. She must be quiet and be confident in her strength, which is of Jehovah. The embassy to Egypt should be recalled, and instead the quiet faith of those who are Jehovah's is to reign. There is strong warning against relying "upon horses," which the Egyptian cavalry would supply.

Jehovah is willing to be gracious if Israel will only repent of her idolatry (vv. 18-27). Blessings will follow: "Ye shall have a song, as in the night when a holy solemnity is kept" (v. 29).

Chariots of steel, alliances with nations, pulverizing cities into dust, depending upon stone walls and bulwarks, are somewhat remote to us today. But the trust which Jehovah asks of Judah is the same trust asked of Christians today. It must be based upon a complete reliance upon Jehovah, not upon men; a quiet confidence in God, not an anxious dependence upon men. Trust in God, when it is sincere trust, is based upon "the everlasting strength."—Ford Berg.

THE PROPHET PREACHES RIGHT-EOUSNESS IN THE COMMUNITY (TEMPERANCE)

Isaiah 5; 22; 28; 58:1-9a

Lesson for October 30, 1949

Golden Text.—Woe to them that call evil good, and good evil.—Isaiah 5:20.

Someone has said that nothing is as old as this morning's newspaper and that nothing is more up-to-date than the Bible. Let us keep this in mind as we study Isaiah and especially this lesson. Isaiah's message can be brought down to date by merely looking around us with a little imagination.

The Disappointing Vineyard

Isaiah compares Judah and Jerusalem to a vineyard which the Lord planted. This vineyard was protected and cleaned of its stones. So confident was the builder that he would have a harvest that he even made a winepress. A tower was erected to ward off enemies. The harvest was to be a promising one after all this work. "It should bring forth grapes, and it brought forth wild grapes."

A dramatic scene follows as an enraged Jehovah declares he will "take away the hedge . . . break down the wall . . . lay it

waste . . . there shall come up briers and thorns."

The Domineering Landowners

What had Judah and Jerusalem done to deserve this? To be sure they were no doubt "religious." They offered sacrifices, held assemblies, fasted, and made many prayers. (See Chapter 1 of Isaiah.) What did religiousness and righteousness have to do with property and ownership of land? How could the Law of Moses have anything to do with this? Quite a little if they had only known and understood it. The land was God's and men are stewards. According to the Mosaic Law the land could never be sold. Family ownership, and not control by the rich few, was God's design. It was not God's will that the rich should buy up all the land and thus crowd out the small landowner.

The sin of land-grabbing and monopoly is a common one today. It is a curse to starving multitudes in China. It impoverishes peasants in nearly every land. It is a threat to our own nation, for even a United States Department of Agriculture leader says: "Throughout our nation's history it has been assumed that agriculture prospers and democratic institutions flourish when the land is owned in family-sized units by those who till it."

In a Mennonite community one member was buying farm after farm (laying field to field). After he bought his fifth or sixth farm by outbidding a young man the latter requested of him: "When you have enough farms please let me know. I would like to buy one for myself."

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

The Dissipating People

Intemperate people were another target of the prophet. Intemperance, like wealth, is after all merely another expression of self-centeredness. When men covet things excessively for their bodily and sensual appetite it matters little to God whether they are greedy for land or liquor. Both greeds are sin. It is not by accident or error that the same greeds are denounced in the same breath by the same prophet. Those who say that religion has nothing to do with personal and social morals have a big job on their hands if they want to prove their case and at the same time keep their eyes on these Scriptures.

"Judging by gross receipts, America's temples are the taproom, the turf, the tobacco store, and the movies." These words appeared lately in a prominent Christian paper which contained some sobering facts on what America spends above its needs. On alcohol it is 8.7 billion dollars; on horse race betting it is 6 billion dollars; on tobacco the nation wastes 3.8 billion dollars. Gifts and expenditures for religion come in a poor fifth.—Grant Stoltzfus.

GOD COMFORTS HIS PEOPLE

Isaiah 40; 54; 61; 63:7-9

Lesson for November 6, 1949

Golden Text.—Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea,

I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

The pattern of individual human experience throughout the centuries has been much the same: joy or sorrow, life or death, health or sickness, hope or despair, faith or doubt, freedom or persecution, love or hate, peace or war, plenty or starvation, prosperity or bad times. Physical environments have changed the degree of intensity of these various life experiences, but they have existed since sin entered the world. The all-wise God knows well this pattern of human experience, and He has provided in the hard and discouraging experiences of life a divine comfort for the hearts of His people.

Back of words of comfort for His people are tangible realities to which the soul can hold itself firmly. As in the Old Testament God had a number of ways by which He brought real comfort to His people, so in the New Testament the mission of comfort to Christian peoples has been assigned to the Holy Spirit. The means of divine comfort for the human soul is the same, whether in Old Testament times or in today's world of frustration, doubt, fear, and unbelief.

Isaiah 40:27, 28. Through Isaiah, God spoke to His people and comforted them through knowledge. Had they not heard about the eternal God? Had they forgotten that He was Creator of the ends of the earth? Did they not know that their God was never weary nor faint? Did they know about His eternal wisdom? Had they realized the true nature of their God and His interest in them? What a comfort that should have been to them! If we know our God as He really is, in all the fullness of His wisdom, patience, concern, and justice, what comfort this should bring to our hearts in these troublous times!

Isaiah 40:29-31. It is good to know about the eternal verities of God, but a much deeper blessing it is to wait on God and receive strength for the tasks of life. There is much comfort in strength which one realizes in his own heart and soul. When that strength surges up through his soul, it urges him onward with vigor in the battles of life. Then he feels the nearness of God and His comforting words that he shall not fall, shall not become weary, and shall not faint.

Isaiah 41:10-12. There is great comfort in companionship. In the darkest hours of life, fellowship with God and with believers is most sweet. Along the rough pathways of life, where are strewn on every side moral wrecks of humanity, there is much comfort in fellowship as God walks with us and guides us by His Spirit. "Fear thou not; for I am with thee." "Lo, I am with you alway." Could there be any more comforting words in the dark and trying hours of life?

Isaiah 41:12, 13. God promises freedom from the chains of evil. The comfort that comes from deliverance is a real experience in every vital Christian life. Through faithfulness and humility is great strength of purpose. God's people are always comforted with the real experience of deliverance when they call on Him in faith and penitence.

Isaiah 61:1-3. We must acknowledge that Isaiah enjoyed the privilege of acting as the messenger of God. Today the people of God receive some consolation in the fact that they

have a service to render to Him. To know that God has called and empowered them for a task is one of the cries of the human heart and the foundation for real joy in living. The Messiah, about whom Isaiah so pointedly speaks in this passage, must have received great strength from the knowledge that He was serving as a focal point in the period of all human history as Saviour and Lord. Does not service for God bring us a measure of comfort in dark hours? Not that we try to buy our salvation by good works, but that we try to show our gratitude by the token of faithful service?—Ellrose D. Zook.

HEAR HIM

(Continued from page 293)

for this cause came I unto this hour. Father, glorify thy name." Then the Father replied: "I have both glorified it [by Thy life], and will glorify it again [most notably by Thy death]." Matt. 3:17; John 12:27, 28.

It is abundantly clear that the whole purpose of Christ's life—from the day He was anointed by the Spirit and proclaimed that the kingdom of heaven was at hand, right down to His carrying His cross up Golgotha's hill—was to die for us. Right at the very commencing of both Christ's and John the Baptist's ministry, the latter pointed to the Lord and cried: "Behold the Lamb of God, which taketh away the sin of the world." There was certainly no miscarrying of God's purposes when Christ died. Nothing that God plans miscarries or is postponed.

Moses and Elias, together with Christ, spoke of the cross. "HEAR HIM," said the Father. That is exactly what the disciples did not want to do as far as the cross was concerned. Like Peter, they much preferred to hear what men said and remain deaf to God's voice on this unwelcome subject. But said God, "Hear Him on the doctrine of the cross, for I endorse every word of it."

Peter sadly needed this admonition, for the discourse he had heard had not produced a cross-bearing spirit in the apostle. Peter rubbed his eyes, saw that the heavenly visitors were about to depart, and quickly decided that it would be lovely to stay on the Mount with Christ and these two Old Testament leaders. He wanted to enjoy heaven without the cross. Let us stay up here and forget the world of strife and unbelief down there. "Master, why face the cross? Stay here and it won't be necessary."

But there can be no crown without the cross. There can be no conquest without battle; no rest until the task has been finished. So let us HEAR HIM. Let us be ready to hear Him as He directs us along the pathway of self-crucifixion. If it is His voice, we may confidently trust and obey it. Those who do heed His voice enter into a wonderfully intimate fellowship now with the Lord, and shall ultimately enter into the full joys of eternity on that day!

Hamilton, Ont.

"The Lord shall be king over all the earth: in that day shall there be one Lord" (Zech. 14:9).

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

We continue the study of Unit X, namely "The Spirit Among Us." The first topic in this issue is "Satan, the Adversary." Men are not always aware of the presence of a spirit personality outside of their own or of other men about them. Nevertheless, Satan is very much alive and present in the course of human affairs. There is no individual who can escape dealing with him. We need to heed the admonition of Peter which says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). In resisting this adversary, we need to be conscious also of the presence of God and keep ourselves in such a relation with Him that we can successfully meet our adversary, and not be overthrown by his wiles.

The second topic in this issue is "False Doctrines." Teaching is a powerful plan to bring individuals into a certain course of action. If the teaching is false, the results will be disastrous in the end. Happy is the individual who has been fully equipped with the true teachings so that he becomes aware that the false teacher is bringing him an untruth from which common sense tells him to flee. For the sake of our own selves and for the protection of those under our care and instruction, we need to safeguard against the false doctrines held before men by the evil motives of Satan and the instruments he is using.

The third topic is "How to Overcome Temptation." This topic is closely related to the other two above because temptations come from Satan, and the false doctrines are often a means of tempting the unwary into sin. It is well to be awake to the fact that temptation is before us, and it is important to know how to overcome it. Let us remember the faithfulness of God and the plans He has made for our escape from the temptations that assail. If we are then overcome, it is because we have not taken heed.

The fourth topic is related to the one preceding, and is under the same Unit XI concerning "The Christian Conflict." Its title is "Purity in Personal Habits." Just as there is a struggle with temptations, so there is a struggle to keep our habits of life pure before God and man. Sin is deceitful and soon hardens the heart and blinds the mind if it is indulged in. Let us fear to entertain any walk of life that brings defilement to our character and brings the bonds of sinful habits upon our body and soul. "Keep thyself pure."

The fifth topic of this issue continues under Unit XI and is entitled, "The Sin of Pride." Oftentimes the heart of man is unconscious of its own sinfulness as it indulges in this subtle sin of pride. It is a deceptive thing to try to carry on with an ambition to keep up a show of something greater than we really are, because we have that subtle heart malady of pride that wants to exalt itself above others and desires the applause of men in the world and even in the church. O Lord, show us our pride of heart and deliver us by suitable humbling that we may take our true place in all humility and honesty of spirit!

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ my Lord;
All the vain things that charm me most,
I sacrifice them to His blood.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."—Isaac Watts.

SATAN, THE ADVERSARY

Job 1:6-12; Ephesians 6:11, 12; I Peter 5:8, 9
Topic for October 9

MOTTO

"Stand against the wiles of the devil."

MEDITATIONS ON THE TOPIC

I. Satan.—He is called "the dragon, that old serpent, which is the Devil, and Satan" (Rev. 20:2). These names indicate a character adverse to the welfare of men. Satan's working is "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish" (II Thess. 2:9, 10). He works by every form of deception and untruth, without regard to righteousness. He works against the welfare of

mankind and seeks to make the men who seek to do God's will fall and believe the untruth against God. Every form of deception is employed which men who are not on their guard will expose themselves to. Satan is seeking whom he may devour. I Pet. 5:8. Since those who keep themselves through the grace of God are not touched (I John 5:18) except by God's permission, the grace of God is sufficient for them and will enable them to bear whatever God permits Satan to do in the way of buffeting or sifting. II Cor. 12:7-9; Luke 22:31, 32; I Cor. 10:12-14.

Christ has, through the atonement, made it possible for man to overcome the devil. His power over men, who by faith receive the atonement, is broken, and Satan cannot overcome them if they use the armor and weapons which God has provided in Christ. Rev. 12:9-

11; Eph. 6:10-18. Even death is not defeat in those who overcome by the blood and stand true in their testimony to Him. Satanic powers cannot, by the destruction of the body, take away the triumph of the soul in its relation to Christ. And even death shall, by a glorious resurrection, be swallowed up in victory. I Cor. 15:53-57.

But we need to learn to recognize the devices of Satan and to be ever awake to the dangers so that we may be prepared to use all the armor of God in every time of need.

II. The Text.—Job 1:6-12.—This passage tells of the conversation between the Lord and Satan and gives us an instructive glimpse into the work and power of Satan, his false reasonings, and the limitations that God places around him.

Eph. 6:11, 12.—Paul here tells us about the powers of evil represented and led by the devil, but of the importance of standing against his wiles and of using the whole armor of God in defense against him.

I Pet. 5:8-10.—This Scripture reveals the need of sober, vigilant watchfulness, because Satan is seeking to devour all whom he can. We need to use the means that God gives us to resist and overcome him.

OUTLINE STUDY

I. The Personality of Satan.

1. A murderer (John 8:44).
2. A liar (John 8:44).
3. A sinner from the beginning (I John 3:8).
4. The tempter of Christ (Matt. 4:3, 6, 9).

II. The Power of Satan.

1. A ruler of darkness (Eph. 6:12).
2. The prince of this world (John 12:31).
3. The god of this world (II Cor. 4:4).
4. The master of sinners (Acts 8:23; 26:18).

III. The Working of Satan.

1. Takes away the good seed (Mark 4:15).
2. Sows bad seed (Matt. 13:38, 39).
3. Blinds men's minds (II Cor. 4:4).
4. Darkens the understanding (Eph. 4:18).
5. Hinders Christians (I Thess. 2:18).
6. Goes about as a roaring lion (I Pet. 5:7-9).
7. Appears as an angel of light (II Cor. 11:14).

IV. The Defeat of Satan.

1. Christ overcame his temptations (Matt. 4:4, 7, 10).
2. Christ destroyed him by His death (Heb. 2:14).
3. Christians can overcome temptation (Ias. 4:7).
4. Satan will be cast into hell (Rev. 20:10).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Satan."
2. What Satan Does.
 - a. Deceives people.
 - b. Tempts Christians.
 - c. Opposes God.
3. How We Can Overcome Satan.
 - a. By knowing the Bible.
 - b. By prayer.
 - c. By faith.

For Seniors

1. The Personality of Satan.
2. The Work of Satan.
3. Our Warfare Against Satan.

PERSONAL THOUGHT

Do we make sure to be in God's will under all the circumstances of life? Satan can go only as far as God allows, and he cannot de-

feat us if we are awake and stand true to God at any cost.

SEED THOUGHTS

The devil is no idle spirit, but a vagrant, runagate walker that never rests in one place. The motive, cause, and main intention of his walking is to ruin man.—T. Adams.

As no good is done, or spoken, or thought by any man without the assistance of God, working in and with those that believe in Him, so there is no evil done, or spoken, or thought without the assistance of the devil, who worketh with strong though secret power in the children of unbelief. All the works of our evil nature are the work of the devil.—J. Wesley.

No sooner is a temple built to God, but the devil builds a chapel hard by.—Herbert.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

"When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

FALSE DOCTRINES

I Timothy 4:1-3; II Timothy 3:1-9

Topic for October 16

MOTTO

"Take heed unto thyself, and unto the doctrine."

MEDITATIONS ON THE TOPIC

I. **False Doctrines** are those which have a lie in them and which when heeded lead us away from God and His truth. If we consider the false doctrines, from the days of the serpent in Eden, who spoke for Satan, to our own day, we shall discover that back of the lie that is in the false teaching is an evil motive of self-seeking and enmity against God without any love or concern for those who are deceived. The perversity of doctrine is motivated by the ambition to "draw away disciples after them" who do the teaching. Acts 20:29, 30. Such are not serving the Lord Jesus, as they set forth doctrines contrary to the accepted standards of Christ and His church, "but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18). Men who have seared their own conscience are presumptuous and ready to speak "lies in hypocrisy." I Tim. 4:1-3. Men who are destitute of spiritual life enter into the ranks of professed Christendom and follow its forms while they engage in every sort of wickedness as they lead others into sin with themselves. II Tim. 3:1-7. False prophets bring in "damnable heresies" (II Pet. 2:1) with the motive of making "merchandise" of the believer, II Pet. 2:3.

It is well that we learn how to prove and try the spirits of men and the falseness of their message. Christ Jesus, the Son of God, has come to earth and taken a human body through which He purchased our redemption, and rose again from the dead and ascended to glory to make possible the salvation of all who believe. We need to get acquainted with the fundamental facts and experience the real salvation if we would not be carried away by the winds of false doctrine. Every form of approach has been invented by Satan and his agents to pervert and overthrow the truth and to lead people away from the saving grace, as well as to make their lives unfruitful as a testimony for Him. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15, 16). See also verses

17-20. Chief among false doctrines is that which claims fellowship with God while the life is far from Him in the darkness of sin and disobedience. Cf. I John 1:6-10; 2:4-6; 3:3-10).

II. **The Text.**—I Tim. 4:1-3.—Here Paul charges the young minister, Timothy, to be faithful in preaching the Word at all times, and to reprove and rebuke those who err in their thinking and do not desire sound doctrine. The Lord will judge both the living and dead at His appearing.

II Tim. 3:1-9.—In the last days people will turn to all sorts of evil because they do not believe and obey the truth of God's Word.

OUTLINE STUDY

I. Warnings Against False Teachers.

1. Beware of false prophets (Matt. 7:15).
2. False Christs (Matt. 24:5).
3. False prophets deceive many (Matt. 24:11).
4. False teachers in the church (Acts 20:30).
5. Apostasy predicted (I Tim. 4:1).
6. Perverting the right way of the Lord (Acts 13:10).
7. Strong delusion their punishment (II Thess. 2:11).

II. Satan's Influence in False Teachings.

1. Through false apostles (II Cor. 11:13-15).
2. Seducing spirits and doctrines of devils (I Tim. 4:1).
3. Great signs and wonders (Matt. 24:24; II Thess. 2:9).

III. Tests for Detecting False Doctrines

1. Continuing in the Word (John 8:31, 32).
2. Searching the Scriptures (Acts 17:11).
3. By their fruits (Matt. 7:15-20).
4. By trying the spirits (I John 4:1-3).
5. By proving all things (I Thess. 5:21).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "False."
2. What False Teachers Do.
 - a. Dishonor God.
 - b. Deceive themselves.
 - c. Lead others astray.
3. How We Can Know True Teachers.
 - a. By studying the Bible.
 - b. By praying for guidance.
 - c. By obeying God's Word.

For Seniors

1. Warnings Against False Teachers.
2. Satanic Influence in False Doctrines.
3. False Doctrines Today.
4. How to Recognize Truth and Error.

PERSONAL THOUGHT

Do I heed the teaching of God's chosen teachers? or do I remain like a thoughtless child, tossed about by the winds of false teachings and deceived by the wiles of false doctrines?

SEED THOUGHTS

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—Jesus in John 7:17.

Go on your knees before God. Bring all your idols; bring self-will, and pride, and every evil lust before Him, and give them up. Devote yourself, heart and soul, to His will; and see if you do not "know of the doctrine."—Beecher.

The question is not whether a doctrine is beautiful, but whether it is true.—Guesses at Truth.

Doctrine is the framework of life; it is the skeleton of truth, to be clothed and rounded out by the living grace of a holy life. It is

only the lean creature whose bones become offensive.—A. J. Gordon.

Pure doctrine always bears fruit in pure benefits.—Sel.

HOW TO OVERCOME TEMPTATION

Genesis 3:1-6; Matthew 4:1-11

Topic for October 23

MOTTO

"Watch and pray, that ye enter not into temptation."

MEDITATIONS ON THE TOPIC

I. **Temptations Overcome.**—Temptations are the common experience of mankind. Temptation comes to those who have the power of choice, or are free moral agents. It comes in the realm of our humanity which can be appealed to because of desires in the flesh or in the spirit. The desires of the flesh may be stirred to indulge in unlawful appetites and passions. The spirit may be moved to unlawful ambitions or covetous desires for honors or gains above fellow men and beyond what God has appointed. Mother Eve was tempted in her flesh for a forbidden food. She was tempted in her spirit for an unlawful wisdom. She doubted the goodness and righteousness of God, and she believed the lies of Satan and yielded to disobey God's command.

Hunger, thirst, and passion come to the body. Lusts for the satisfaction of desires that come through the eye-gate, such as beauty or what is seen to be the road to spirit ambitions, come to the mind and heart. Favor of man, worldly gain or advantage, worldly glory, all may come to the thought of men and become a source of temptation to his spirit.

But there is a way of victory. Though man is naturally depraved since the fall, he has a Redeemer. This Redeemer has gained the victory over every temptation of Satan. God has enabled all who will to choose to accept the way of salvation and be brought under the loving care of the heavenly Father. He has made a way of escape from every temptation that may take hold of His redeemed children. In faithfulness, He lets no temptation come that cannot be overcome. I Cor. 10:13. On our part there must be obedience and faith. We may come to the throne of grace for mercy and for grace in time of need. Heb. 4:16. We must acquaint ourselves with God and with His Word and will. We need to recognize the evil suggested by the tempter in whatever instrumentality he works, and to "resist" his evil suggestions while our faith steadfastly lays hold of God in prayer. I Pet. 5:8, 9. God has provided His Word of counsel. He has brought a means of fellowship, both with His Spirit as well as with fellow saints, so that we are encouraged and strengthened for the hour of testing. If we use our means of grace at all times we are sure to have the victory. See Ps. 91:1-3; Ps. 1:1-3; Eph. 6:18; Heb. 4:16; Heb. 10:25; I Thess. 5:14.

II. **The Text.**—Gen. 3:1-6.—This is the account of how Adam and Eve fell into sin because of the temptation of Satan in the guise of a serpent. Our next Scripture tells how Jesus overcame when He was similarly tempted of the devil.

Matt. 4:1-11. This gives a record of the experiences of Jesus, the One who did no sin, as He was tempted of the devil. It tells how He met the devil with the Word of God and overthrew every argument, even the perverse interpretations of the Word, and remained pure.

OUTLINE STUDY

I. Temptation Is Not Sin.

1. God permits it (I Cor. 10:13).
2. Christ was tempted (Matt. 4:1-11; Heb. 2:18; 4:15).

II. Avoiding Temptation.

1. Watch and pray (Matt. 26:41).
2. Make no provision for the lusts of the flesh (Rom. 13:14).
3. Keep the body in subjection (I Cor. 9:27).

III. Overcoming Temptation.

1. Submit to God (Jas. 4:7).
2. Resist the devil (Jas. 4:7).
3. Mortify the deeds of the flesh (Rom. 8:13; Col. 3:5).
4. Engage in God's work (Luke 19:13).
5. Use the armor of God (Eph. 6:11-18).

IV. The Value of Temptation.

1. The one who endures is blessed (Jas. 1:12).
2. It works patience (Jas. 1:3, 5).
3. It makes us dependent upon God (II Cor. 12:9).

SUGGESTIVE ASSIGNMENTS**For Juniors**

1. Text Word, "Temptation."
2. Some Temptations We Face.
 - a. Jealousy.
 - b. Covetousness.
 - c. Disobedience.
3. How to Overcome Temptations.
 - a. By the Word of God.
 - b. By prayer.
 - c. By doing good.

For Seniors

1. The Difference Between Temptation and Sin.
2. Temptations We Meet.
3. How to Overcome Temptation.
4. Some Blessings of Victory.

PERSONAL THOUGHT

My Lord is sufficient for me in all my weakness. Am I ready to trust Him and to humbly acknowledge my own sin and weakness and to lay hold of the grace provided for victory?

SEED THOUGHTS

Bearing up against temptations and prevailing over them is the very thing wherein the whole life of religion consists. It is the trial which God puts upon us in this world, by which we are to make evidence of our love and obedience to Him, and of our fitness to be made members of His kingdom.—Samuel Clarke.

God is better served in resisting temptation to evil than in many formal prayers.—Penn.

Do all that you can to stand, and then fear lest you may fall, and by the grace of God you are safe.—Tyron Edwards.

Learn to say, "No"; it will be of more use to you than to be able to read Latin.—Spurgeon.

PURITY IN PERSONAL HABITS

Matthew 15:18-20; Luke 6:41-49

Topic for October 30

MOTTO

"Shine as lights in the world."

MEDITATIONS ON THE TOPIC

I. Personal Habits That Are Pure.—Man is a creature of habits. The oft-repeated act tends to fix the habit of doing the same thing with less effort. And when the habit becomes so, it requires special effort or even a hard struggle to break off the habit for something else. When such habits are formed in the way of impurity, it becomes a bond of slavery from which the human will is often helpless to break off for that which is pure.

Those who have found the Saviour in truth have learned a delivering power in Him which is able to set us free from every captivity of evil. Col. 1:13. The bonds which

Satan has fixed upon the sinner through leading him to indulge in impure thoughts and words and carnal indulgence of various kinds, can be broken when by faith and obedience to the law of the Spirit given to them that are His, we lay hold of Him who brings the law of the Spirit of life into our being. Rom. 8:1-9.

In Christ we may form habits also that become more or less fixed in our lives, but they are habits that are enlivened by spiritual motives and become a means of power to keep us from the old habits of the past that were sinful, and enable us to become witnesses to others of the grace that is found in Christ Jesus. Instead of the list of lusts of the flesh that characterized the sinful life, there is a list of the fruit of the Spirit which characterizes those who walk in the Spirit. Gal. 5:19-23. If the Christian should fall away from the Lord and permit the old carnal lusts to inhabit his being, there is also a drifting away from the habits of purity to an indulgence in former lusts which will again enslave unless there is a checking and repentance that arrests the downward course. II Pet. 2:20-22; Rev. 2:5.

II. The Text.—Matt. 15:18-20.—This passage shows how the impurity of the heart of the natural man breaks out into the forms of vile sins.

Luke 6:41-49.—Here we see some of the evils that lurk in the human heart, such as lack of love, pride, hypocrisy, disobedience to God. All of these spring out of an evil heart, but a good heart will show the fruits of a good life in Christian character and good works.

OUTLINE STUDY**I. Purity in Habits of Thought.**

1. The Lord looks on the heart (I Sam. 16:7).
2. The Lord searches the heart (Jer. 17:10).
3. Evil comes from the heart (Matt. 15:19).
4. Good comes from the heart (Matt. 12:35).
5. A sound heart means life (Prov. 14:30).
6. Thoughts should be acceptable to God (Ps. 19:14).
7. We should think of pure things (Phil. 4:8).
8. The pure in heart are blessed (Matt. 5:8).

II. Purity in Habits of Speech.

1. All swearing is sin (Matt. 5:34).
2. All filthiness, foolish talking, and jesting is wrong (Eph. 5:4).
3. Every idle word will be judged (Matt. 12:36).
4. Pure speech wins friends (Prov. 22:11).
5. Speech should be with grace (Col. 4:6).

III. Purity in Habits of Life.

1. Flee youthful lusts (II Tim. 2:22).
2. Keep self pure (I Tim. 5:22).
3. Shine as lights in the world (Phil. 2:15).
4. Follow righteousness (II Tim. 2:22).

* * *

SUGGESTIVE ASSIGNMENTS**For Juniors**

1. Text Word, "Pure."
2. Why God Wants Us to Be Pure.
 - a. For our own happiness.
 - b. For a good testimony to the world.
 - c. So that we can have fellowship with Him.
3. How We Can Keep Pure.
 - a. By listening only to the good.
 - b. By reading only good literature.
 - c. By taking the Bible as our standard.

For Seniors

1. Purity in Thought Life.
2. Avoiding the Impure.
3. Building Good Habits.
4. Courtship Ideals.

PERSONAL THOUGHT

Habits of purity can only have their way in my life as I am willing to renounce the habits of impurity and yield myself to the new life which God has given.

SEED THOUGHTS

The chains of habit are generally too small to be felt until they are too strong to be broken.—Johnson.

A large part of Christian virtue consists in good habits.—Paley.

Sow an act and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—G. D. Boardman.

THE SIN OF PRIDE

Deuteronomy 8:11-20; Isaiah 2:11-17

Topic for November 6

MOTTO

"A proud heart . . . is sin."

MEDITATIONS ON THE TOPIC

I. Pride, a Sin.—Pride assumes what is not true. Pride thus becomes a lie and a pretense which exalts self above others in ways that are untrue. Satan's pride made him exalt himself against God the Creator. Human pride makes men exalt themselves against God and their fellow men. Selfishness sets up the individual's own being and attainments as more important than that of others and would lord it over them for selfish ends.

When we assume ourselves of greater importance than others, we assume more than God has given. God is no respecter of persons. He is ready to recognize the spirit of humility in any man, regardless of his social standing in the world. When men have attained prominence among their fellows, it does not follow that they can expect to receive special privileges from God. When wealth has increased in the hands of a man, it does not prove him as superior to his fellows, nor can it purchase for him anything from God. Christ saw the widow's mite in a greater value than the abundance of the gifts of the rich. We rise in the estimation of God as we humble ourselves in His sight. True glory is not in the esteem of a vain world, but in meeting conditions of lowliness which bring to us the esteem of God. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28).

It is indeed a wicked pride that will take the gifts which God has given to us and build up our own credit before men, and forget to whom the honor of our possessions is due. We have nothing except what we have received. It becomes us to humbly acknowledge this fact in all our conduct of life, all our thoughts in our heart, and all the words of our mouth. Pride is ultimately to receive its punishment. Judgment in truth will be rendered to all that are proud. "God resisteth the proud, but giveth grace to the humble." In due time God will set the humble in their true place before Him, while He will abase and put the proud in their true position.

II. The Text.—Deut 8:11-20. This passage points out the great grace of God in providing for the Israelites, and the sin of their using the advantages given to them of God for their own personal glory to the forgetting of their Benefactor. All their wealth and the power to get more came from God. It was a wicked pride that took the credit to themselves.

Isa. 2:11-17.—Here the prophet points out the great fact that some day the Lord will cause to be humbled and "bowed down" the proud and haughty.

OUTLINE STUDY**I. Sources of Pride.**

1. Self-righteousness (Luke 18:11, 12).
2. Religious privileges (Zeph. 3:11; Rom.

(Continued on page 305)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

We Can Have This or We Can Have That

There is an old saying that if you spend it for booze, you can't spend it for shoes. The American people can choose between liquor, crime, commercialized vice; and education, a high standard of living, a wide range of satisfactions.

The cost of the Second World War to the United States, according to the *World Almanac*, was \$330,030,463,084. Incredible as it may be to the average man, the cost of World War II could be written off if we saved the cost of crime, gambling, the liquor traffic and commercialized vice, for less than a decade.

Mr. Fred D. L. Squires, writing in the *Union Signal*, 8/20/49, presents the following table of comparative national expenditures for 1948:

Crime costs	\$15,000,000,000
Gambling	15,000,000,000
Savings & Loan Associations (Assets)	13,200,000,000
Meat	12,400,000,000
Alcoholic beverages	8,800,000,000
Milk & dairy products	8,000,000,000
Accidents	7,200,000,000
Education	5,200,000,000
Advertising	4,830,700,000
Tobacco	4,160,000,000
Bakery goods	2,417,000,000
Motion pictures	1,545,000,000
Jewelry	1,379,665,350
Church contributions	1,340,000,000
Soft drink industry—bottled	1,000,000,000
Commercialized vice	500,000,000
Beauty parlors & barber shops ..	481,271,000
Toys & novelties	300,000,000
Musical merchandise	240,000,000

Mr. Squires offers the following citations as authority for his estimates of national expenditures: The crime cost, J. Edgar Hoover; gambling, an article in *THIS WEEK Magazine* (1/2/49); assets of savings and loans associations, D. M. Dailey, director of financial research, U. S. Savings and Loan League, Chicago; meat expenditures, Department of Public Relations, Meat Institute, Chicago; alcoholic beverages, Department of Commerce; milk and dairy products, the Milk Industry Foundation, New York; accidents, National Safety Council, Chicago; education, U. S. Office of Education; advertising, McCann-Erickson, Inc.; tobacco, the Department of Commerce; bakery goods, *Bakers Helper*, Chicago; motion pictures, the Motion Picture Association of America, Inc., New York; jewelry, *National Jeweler*, Chicago; church contributions, the Department of Commerce; soft drinks, American Bottlers of Carbonated Beverages, Chicago; beauty parlors and barber shops, the *American Perfumer and Essential Oil Review*; toys and novelties, *Toys and Novelties Publishing Company*, Chicago; musical merchandise, National Association of Music Merchants, Inc., Chicago.—Clipsheet.

A Mass Missionary Movement of Christians

FROM GOSPEL FAVORED LANDS TO GOSPEL STARVED AREAS

Translated from an Argentine Christian magazine comes this call for workers: "El Bolson is situated in the mountains. It is surrounded by waterfalls and cataracts that

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

form rivers and lakes which amply irrigate the area. A short distance away are the colonies of El Puyan, Chilila, and the frontier of Chile from which merchants come constantly for provisions to El Bolson. This fact offers great opportunities for any Christian who would establish himself there with the principal purpose of serving the Lord and winning souls."

Another Argentine writes: "We would consider it a serious error that a brother with a profession or trade should renounce it, thus letting all the weight of his support fall on other Christians when he could be an efficient missionary in his trade or profession. We have in Argentina and in neighboring republics, Christians who have come here from across the ocean with their professions and trades in order to dedicate themselves to the work of the Lord. They have done it with all their hearts and the Lord has grandly prospered. In some cases hundreds of souls have come to the feet of Christ."

You ought to know Argentina. Much of it is like Mid-western United States. Yet countless towns have no living church, no witness for Christ. There is no excuse for such neglect. Christians are guilty. The church has bloody hands. No argument will ever justify the fact that the world is still unevangelized. Jesus commanded His followers, "Go ye into all the world and preach." That was over 1900 years ago. Yet today millions are without Christ, without the Bible and without hope. Why is it? When we quote Jesus' command, "Preach the gospel to every creature," is this objective a sentimental dream, or a hard fact in a real world?

Christ's Call Is To You

Because we might as well face truth: I see in Argentina and I read reports from around the world showing that in tremendous sectors the work of evangelism is at a standstill if not actually losing ground. The unevangelized are multiplying faster than we are reaching them with the Gospel.

A MASS MISSIONARY MOVEMENT OF CHRISTIANS FROM FAVORED LANDS TO GOSPEL-STARVED AREAS SEEMS THE ONLY ADEQUATE ANSWER.

Christians have been taught wrong. We have followed Rome's error in setting the clergy apart. The Bible fact has been ignored that all believers have equal privileges and responsibilities as God's witnesses and priests. Only a fractional part of all Christians decide to become ministers. Only a fraction of that fraction decide to become missionaries. The rest, 95% of what should be God's marching, evangelizing army, trudge piously to church once or twice a week, sing "Onward Christian Soldiers" and "Waft, Waft Ye Winds His Story," and pray "Thy Kingdom Come." But the soldiers can't march until thousands volunteer, "Lord, here am I, send me." The winds won't waft the Gospel story—it doesn't work that way. Neither are we hastening the coming of the King to set up His kingdom so long as we fail in the job He gave us to do.

Young people constantly write me about

not having a missionary call. The Lord Jesus Christ gave that call! Matt. 28:18-20; Mk. 15:15-16; Lk. 24:47-48; Jn. 20:21; Acts 1:8. Why should God give another call when the one already given is being disobeyed? You ask for a special call to go abroad, but have you a special call to stay home? Why does no one ever talk of praying for a special call to stay home? You say "I want a call." The Bible is a call. The Bible says "Go." Your heart says "Stay." You stay. Have not thousands thus missed God's will?

I see millions of Christless men falling unwarned into hell while a lazy complacent church compliments herself on her missionary accomplishments. I want to know why? Who is at fault? And I have no use for the man who will try to push off on God the blame for this awful, iniquitous waste of souls.

I believe much of the above is a true biography of Christians—not only of dozens of them, nor hundreds, nor yet thousands, but of tens of thousands of Christ's followers, and this sad failure can only be remedied when Christians desperately take their Bible in hand and daily, diligently search its pages. Then they will get straightened out on our Commander-in-Chief's orders to His soldiers.—Norman Lewis in *Herald of His Coming*.

Communism, The Creed of Slavery

Those who concede that Christianity and Communism have certain goals and methods in common would do well to examine the fruits of both systems, for "by their fruits ye shall know them."

America represents 6% of the world's area peopled by 7% of the world's population, owning 80% of the world's automobiles, 60% of its telephones, 35% of its railroads, producing 70% of the world's oil output, 60% of its wheat and cotton, and 50% of its copper and pig iron. We are unable to give accurate statistics relative to Russia's area and population, but we are safe in saying that her record cannot possibly compare with that of America.

Right along that line, however, we have about the latest figures relative to Russia's ability to produce as compared with that of the United States. In the *New York Times*, August 21 issue, appears a heading which reads: "U. S. Efficiency Put At 8 Times Russia's." That should satisfy anyone, so far as the issue is concerned, materially. With all their boasting, the Russians have still to convince the world of the superiority of Communism.

They have even much less to show for their system, spiritually. In this connection we quote from an analysis of the aims and principles of Christianity and Communism prepared by the faculty of Garrett Biblical Institute, Evanston, Illinois. In a section that sets forth the meaning of life, the document points out that, according to Communism, "religion is a product of fear and a flight into fantasy"; that the only worth-while standards and values of life are those which arise out of society, and that human existence will find fulfillment on earth in a "progressively improved social order, through the operation of economic laws and by means of the class struggle"; that the interests of the individual must be subordinate to the Communist system and that fellowship, though potentially

world-wide, is earth-bound and restricted to those who hold the Communist philosophy.

Christianity, on the other hand, teaches that man's existence and his only final deliverance from sin and evil has its source in an all-righteous and all-loving God and heavenly Father, and that all moral and spiritual values stem from the character of God; that justice and peace will increasingly prevail in history only if men will obey the will of God in whose estimation every individual soul is of infinite worth and must always be regarded by his fellow men, not as a means to an end, but as an end in himself.

These two systems deserve the careful and prayerful consideration of every human soul. This, of course, is impossible for the Communist, since he does not believe in God, and, therefore not in prayer.

Although we notice that America has her troubles economically, socially, morally, and spiritually, we do not hear of many Americans applying for passports to Russia.—The Christian Conservator.

DEDICATORY SERMON

(Continued from page 295)

manent witness to the divine truth. All right, we have a book then, let us say. We could all copy these books by hand. We could copy every book by hand, every article by hand, every tract by hand for distribution. But imagine the thousandfold way that we can multiply this, these testimonies, by mechanical production in a Christian publication house. I suppose Isaac Watts could have written his hymns and a few copies could have been made, and one congregation could have sung them. But today the whole Christian world can sing the majestic hymns of Isaac Watts because of the printing press. And I suppose John Bunyan could have written a manuscript that a few hundred people could have read by this time, by passing it around occasionally. But look at the blessing that books like "Pilgrim's Progress" have been to the world. Now we have the truth of the Gospel of Jesus Christ to take to the ends of the earth. "Go ye therefore, and make disciples of all the nations." "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria," to the ends of the earth. And the church needs today, my friends, the materials of Christian education in printed form, not to displace but to augment personal testimony and personal witnessing.

As I was preparing this message, I was impressed with the thought of how Christ is watching the whole procedure of the Mennonite Publishing House. Christ watches the editors as they think and study and write; He watches the secretaries as they type, and the linotypists at their machines, and the pressmen at their work, and the operators in the bindery, and the workers in the mailing department, and in the book store; and He watches the administrators and the foremen, and the Board members as they pray for the work, and write letters of counsel, and as they deliberate in formal sessions. Christ, my friends, is watching us all, while He is coming, to see with what degree of sincerity and consecration we are doing His work. And so in a very real sense we are not only dedicating a building today—we are all consecrating ourselves to the task of Jesus Christ. If we are faithful, each to our indi-

vidual calling, when we meet Him in His glory, He will say, "Fine! You have done well. Enter into the enlarged service of my eternal kingdom." In other words, working in the Mennonite Publishing House is not a job, nor a skilled profession, nor primarily a way to earn a living, much less to accumulate wealth. It is nothing less than service unto our Lord Jesus Christ. And in the fullness of His grace, He will one day manifest His riches unto us in the glory world. D. L. Moody is an illustration of an individual who got a vision of a total consecration of himself to God. It is estimated that he won a million converts. And when he came to die and realized that he was about to cross over, he said, "This is my coronation day." Stephen was a man who gave everything that he had to God. As he was about to die he said, "I see the heavens opened, and the Son of man standing at the right hand of God." Our time is short, my time is short, your time is short, and the church's time is short. How I rejoice at the enlarged facilities of the Mennonite Publishing House! I trust that the whole plant, the whole staff, will serve in the name of Christ for the glory of the Father, for the extension of His glorious kingdom. To Him be all the glory!

Goshen, Ind.

THE ANABAPTIST CHURCH

(Continued from page 311)

also in the material welfare of one another. We tend to divide life into compartments. In our system of compartments we have a carefully defined compartment of religion. The business of the church is religion. But James says that true religion is to help the fatherless and widows. . . . Some Christians have said that it is the business of the church to preach Christ. Well, what is preaching Christ? That statement is right if we realize that Christ is no two-by-four personality and when we realize that Christ must enter into every aspect of life. Christ will some day say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Anabaptist church practiced mutual aid.

Here is a statement made by a historian who lived in their period: "If they know of anyone who is in need, whether or not he is a member of their church, they believe it their duty out of love to God to render help and aid." They asked of all applicants for baptism whether they would consecrate themselves with all their temporal possessions to the service of God and His people. Perhaps we should include such a requirement in our baptismal vow even today. Perhaps it would help us overcome our selfish, grasping nature and give us a true sense of stewardship. Here is another statement: "They teach that every Christian is under duty before God, from motives of love, to use, if need be, all his possessions to supply the necessities of life to any of the brethren who are in need." Menno Simons criticized the state church of his day very severely because there were those who, on the one hand, wore silks and satins and rode about in pompous carriages, while on the other hand there were those who were beggars among them. Menno said, "If they

had the love of God, this could not be." The Hutterites, members of an Anabaptist movement in Austria, believed this point to the extent that they actually gave up individual ownership of goods to practice absolute communism. That was never true of the Mennonite Church. We believe in individual, private ownership, and yet we believe in true Christian stewardship. That which we have we call not our own; it is God's, for we are God's. And we must share with any member of the family who may lack.

We practice the ordinance of footwashing in the Mennonite Church. Surely it is right that we practice literally this ordinance. If baptism is to be practiced literally, then footwashing should also be practiced literally. But the act of footwashing of itself is worthless just as the act of baptism of itself is worthless. Ordinances have value only when we practice them as Christ meant they should be practiced, only when we permit them to teach the spiritual lesson for which Christ gave them. We truly obey the ordinance of footwashing only when we practice it in spirit and in truth. And what is the spiritual lesson which Christ meant that the washing of feet should convey? "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." No one sits on a pedestal in the family of God. Even the Elder Brother stooped to wash the feet of the members of the family of God. So we in love, as brothers and sisters together, must serve one another. We are made for each other, and all together we are made and perfected for Christ. As He stooped to wash our feet, may we also stoop to wash the feet of one another.

Scottdale, Pa.

HOME

(Continued from page 292)

"Oh, I got the house in pretty good shape, and the garden is coming along pretty good."

"Is that all?"

"One of our neighbors, Mrs. Young, visited me one day."

"She did? What happened?"

"She was very nice. I was worrying about you, and she proved to be very comforting. She said the Allens were very nice people."

"Go on."

"She said our children were very nice and made good playmates for her children. She also said some nice things about the garden."

"Is that all?"

"She happened to mention the—the epidemic, and then she saw my attitude about it and said she was sorry. She promised never to speak of it again and to stop the children from asking me about it. And she invited me to her home for Ladies' Aid next week. Just think! I'll get to meet all the women. I want to meet them now. O John, she was so grand!"

Another week had passed and John and Edna Harris were again once more together.

"You didn't limp hardly at all this time, John, and you certainly look a lot better."

"I feel much better, too. By next week I won't have a single mark I expect."

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"And that sunburn you had is changing into a nice tan. That will be one mark that will be left," she laughed happily.

"I think this farming will do me more good than harm."

"The sun and air out here are doing us all good."

"How was the Ladies' Aid?"

"Oh, just grand. The women were awfully nice. They made me feel right at home. And they do the grandest work. I've been invited over to a Mrs. Jameson on Monday to help tie a quilt they're making for some orphanage, just like we do at our aid at home."

"I'm glad to hear that. You were tying yourself up alone for your own good. By the way, the garden looks very nice. We ought to be getting something from it soon now, hadn't we?"

"We already are. You're going to get some of our own radishes soon."

* * *

Time began to pass more swiftly for Edna Harris. The ladies began to visit her more frequently and she returned many visits. Everybody proved so friendly and understanding that at times she almost forgot her old New Orleans home. Her garden veg-

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1 KINGS, 18

Elijah meets O

24 ¶ And the woman said to E-L-I-Jah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

CHAPTER 18

¶ It came to pass after many days, at the word of the LORD came to in the third year, saying, Go thyself unto Ahab; and say, I the earth.

John 3. 2
John 10. 30
ch. 9. 9.
2 Chr. 18

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etables grew nicely and her flowers were real beauties. As time went on John became more and more accustomed to his new work and soon was in robust health. The children found so many companions that their mother was almost ready to conclude that they had entirely obliterated the memory of another home from their minds.

July had passed into August and August into September. With the coming of September the children enrolled in the local school. This, of course, brought a little lonesomeness, but Edna soon accustomed herself to it.

It was another Saturday evening late in October. Edna was waiting for John who was just appearing up the street. As she looked closer she saw he was running and waving a newspaper in his hand, the first time she had seen him with a paper for a long time. Catching his apparent excitement, she ran to meet him.

"What is it, John?"

"See, look! The epidemic is over."

"Let me see!"

"It says they've had some frosts and the danger from yellow fever is gone."

"Does—does that mean we can go back home? O John! After all, 'there's no place like home.' "

Forest City, Ia.

BELIEVED IN OWNING A BIBLE— BUT

A Bible colporteur visited a home and inquired of the woman who came to the door if she had a Bible in the house, and she retorted: "Do you think I'm a heathen, not to have a Bible in the house?" She told her little girl to look in the dresser drawer and bring the Bible and show it to the man. The little girl brought the Bible, nicely wrapped up and on undoing the wrapping, the woman exclaimed: "Bless my soul, I'm glad you called. Here are my glasses that I lost three years ago."

Which is worse—not to own a Bible, or to own one and never read it? How long has it been since you read yours?

—The Cumberland Presbyterian.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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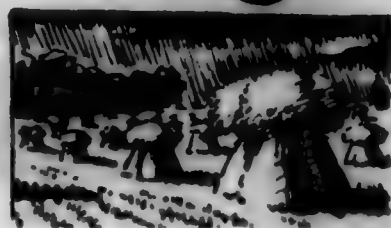
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OCT 28 1949
November 1949

Thanksgiving and Missionary Day Number

CHRISTIAN MONITOR

For the blessings
of the field,



For the stores the
gardens yield,



For the joy which
harvests bring,



Grateful praises
now we sing.



Anna L. Barbould.



Drawing by Ivan Moon.

"As a Little Child"

By Arline Yoder



Sara McNeil carefully, lovingly, and tearfully, took the dainty little clothes and shoes out of the chest of drawers. Every spring and fall when she house-cleaned the beautiful guest room, she went through the same motions. Every time her thoughts went homeward, where her precious little Sally was singing with the angels and playing with other immortal children in the beautified golden streets. Nothing could ever harm her on those heavenly streets. No drunken drivers were there to mangle, to break, and to cut innocent children, happy in their play. Sally was safe, so much happier cuddled in the arms of the precious Saviour. She often wondered if Sally were still just two years old as she was when she left this earth. There were so many things she wondered about. But this one thing she knew, Sally was safe somewhere in the heavenly realm. In spite of her keen loss, it made her rejoice. She knew someday she would again clasp Sally in her arms.

She had hoped at the time of Sally's homegoing that Jim would accept the Saviour. How she wanted the assurance that the circle would be unbroken in the city of God! But Jim was all the more bitter against God. Sally had been his idol. All his dreams had been wrapped up in Sally's future. In the twinkling of an eye she was snatched away. As he picked up the mangled, bleeding form and rushed her to a near-by doctor's office, he cried within his soul, "Why, oh why, did it have to be Sally? She is all we can ever have—and now she is gone. There are families with more children than they can properly care for. Why couldn't it have been one of them? But Sally, Sally! Oh, she's gone!" With a bitter and forced resignation he accepted the doctor's verdict, "She has joined the immortals, lay her body to rest to await the resurrection." The doctor was a Christian, and looking into Jim's feverish eyes, added, "Prepare, Jim, to join her, if you ever want to see her again."

Jim had started for the door but, as on second thought, stopped for a second and faced the doctor, "Thanks, doctor." He then turned and went out into a lonesome world. It was so empty, for Sally was no longer a part of it. His dreams for her were empty shells. He had Sara, it is true, but the family was no longer complete. No childish voice would ring through the house. No more toys would clutter up the living-room floor. There would be no more finger marks on windows or furniture. All would be monotonously clean and in order—and tremendously still and quiet. How could he endure the awfulness of it all? There was nothing but the happy memories to sooth and comfort. Yet, through it all he blamed God for allowing the tragedy.

Once more she placed the little clothes and shoes neatly back into the drawers. Many times she thought how much more good they

would do some poor child, than to be kept in a drawer. But Jim had wanted them saved. She was doing it for his sake.

Brother Hartly was coming to the little village church again. Five years ago he left the church to go to the foreign field. The church had lost out spiritually since he left. She hoped that the week-end meeting would result in a spiritual revival. She prayed much about it. Maybe he could be a help to Jim. She made it a point to have him as a guest for Sunday dinner. How she prayed that Jim would yield! He was so hard and bitter, and difficult. But Jim had always liked Brother Hartly, as a person. He was very likable. So she could only hope and trust.

Sunday morning dawned bright and clear. Sara somehow felt light of heart. Jim even offered to go to church with her. He felt it

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wouldn't look respectable not to go, since Brother Hartly was coming to dine with them. He wondered, however, if he couldn't have gone somewhere else for dinner. But he kept his grumbling at a minimum.

The service was just as Sara had hoped—heart-searching. Near the close, Jim got up and left the service. Sara was disappointed. Something had irritated him, surely. But she prayed silently, more fervently than she ever had. God seemed to be leading very wonderfully. Would He let her down now at the critical point? How would she explain to Brother Hartly? Would Jim be outside waiting to walk home with them? They lived on a large farm at the edge of the village, but it was within walking distance of the church. Or, would he go on ahead?

As Sara shook hands with the minister at the door she told him they would wait outside the church until he was ready to go. Sara's heart sank as she searched the church grounds for Jim. He had gone on without

them. What would she tell Brother Hartly? How would she explain? She felt very helpless. She wished she hadn't asked him to dinner. Had he said something to irritate Jim? If Jim had only explained his going to her.

As they walked toward the McNeil home, Sara told Brother Hartly the story that surrounded the homegoing of Sally, and of Jim's bitterness. The Lord gave her the needed strength to tell it. She told of Jim's leaving the service and of her anxiety over his action.

When they reached the house it was locked, and the key was hanging out, just as they had left it on going to church. Jim couldn't be inside.

Sara stopped and looked at Brother Hartly. "You believe in prayer. Pray as you never have before. I'm preparing myself for the worst. I fear for Jim. I'm afraid I'm about to realize the happening of that dreadful something. I need the strength that God alone can give at a time such as this."

"I understand, Mrs. McNeil; let's kneel here and pray." Together they knelt by the porch steps and asked the help of God.

As they arose from their knees, Sara's face glowed. "Somehow I feel that God will not forsake me in this ordeal."

"Never!" he assured.

Together they searched the grounds of the large farm. There wasn't a spot in all the buildings that they did not cover with their scrutinizing eyes. But Jim was not to be found. Almost at the end of themselves, they stood thinking for a moment.

Suddenly Sara thought of something. At the far end of the farthest field was a little grave which Jim often visited. Perhaps that was the answer. Together they walked to this spot. As they neared the grave, Sara grabbed Brother Hartly's arm, and hoarsely whispered, "Stop!"

A figure lay full length across the tiny grave. As they watched, they noticed that it was motionless.

"It has come, Brother Hartly. The thing that I feared—it has come," she whispered.

"Perhaps, but perhaps not. Take courage, Mrs. McNeil; we shall see. Lean heavily on the arm of Jesus. He is your Strength. You sit down here on this bit of grass, and I'll see what I can find out."

Brother Hartly walked slowly to the motionless figure. He touched it. It was warm. He noticed that the pulse was quite normal.

"Jim! Jim!" he called softly. "It's Hartly. We've been concerned about you."

Jim roused himself. Yes, he was drunk. It was the first time Sara had ever known Jim to drink. Brother Hartly stayed with the McNeils for a few days to be of help to Jim. He pleaded with him and prayed with him.

Finally, Jim opened his heart and told Brother Hartly all his burden.

"Jim," Brother Hartly pleaded, "you have a family started in heaven. Sally is up there. You loved her. Do you want the assurance of seeing her some day? If you do you'll have to go there to see her. To get there you'll have to have the simple faith of a child in your Saviour and His redemptive plan. The Saviour said, 'Except ye be converted, and

(Continued on page 341)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLI

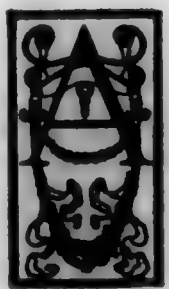
SCOTSDALE, PA., NOVEMBER, 1949

No. 11

"For They Cannot Recompense Thee"

A Thanksgiving Story

By Arlean Leibert



huge tumbleweed, wearing a brown overcoat and weary from its long journey over the vast plain, had paused to rest against the wire fence near the old garden gate.

Clara and her small sister Ludy had been pursuing their favorite pastime, swinging on the gate. It was exactly three days until Thanksgiving, and already Clara was enjoying a few days of vacation from school.

For the last month their mother had been polishing up the silver, planning the menu, and a host of other things. The two girls were almost beside themselves with curiosity as to who the guests were to be. "Must be somebody who is awfully important," said Clara taking her turn.

Ludy, her cheeks flushed with excitement and exercise, poked at the brown tumbleweed with a scuffed black oxford.

"Maybe it's, it's the president of the New Ninted States!"

Clara looked at Ludy pityingly. "The president! Don't be silly!"

Sudden tears stood in Ludy's round, blue eyes.

"Don't cry, Ludy dear. You are only a little girl, and of course you don't know that the president of the United States (the last five words were pronounced with emphasis) is a very busy man. Why he probably wouldn't even come to this town." Clara was in the third grade this fall, and at this moment felt that there was very little she did not already know.

"Maybe it's 'Debbie,'" Ludy's voice was hopeful. "Debbie" was their cousin who lived in New York and always had such beautiful sashes for her dresses and long blond curls. She was very much admired by Clara and Ludy.

"Well, whoever it is that is coming to our house must be mighty nice, for our mother has gone to a lot of trouble."

Thanksgiving dawned clear and cold. At breakfast Ernest, a lanky lad of sixteen sum-

mers, muttered that he didn't see why there was so much "fuss" at Thanksgiving time. There was a big game in the afternoon and he was wild to see it, but mother and father frowned on such a Thanksgiving pastime.

During the early morning service Ernest sat unmoved as he listened to the glowing testimonies of various brothers and sisters. All he could think of was the game and the fellows who would miss him.

Thoughts given by the brethren and the message that was delivered by their pastor were an inspiration to many. They resolved in their hearts to live a more consecrated life and to be more mindful of their many blessings.

At home once again, Clara and Ludy thought the dinner table just too beautiful with its gleaming damask cover, the shining silver, and the lovely bronze chrysanthemums that graced the center.

Clara filled the water glasses and put on the dish of quivering, crimson jelly.



SONG OF THANKS

The harvest is gathered in,
Today we tribute pay
To our kind Father up above
As overflowing granaries prove
Once more, the bounty of His love,
Who led us on our way.

Great God! accept our thanks
Upon this glad some day!
And may our actions ever show
To Thee, the Giver, that we know
No matter what Thou dost bestow
Is for our good—alway!

—Ernst Ballantyne.

"There," said mother as she stirred thickening into the brown gravy, "everything is ready now for our guests."

The girls could hardly wait to see who was coming. Was there ever such a heavenly holiday as Thanksgiving? Clara took a deep breath and wondered. When father had backed the car out of the garage the children had begged to go along to the station with him. "The station," father echoed. "Oh, our guests won't be coming in on the Limited."

"Then it isn't 'Debbie'!" and Ludy's mouth drooped at the corners in a most distressing manner.

"No," said Clara, her eyes clouding, for they dearly loved their cousin and had not seen her since last Easter.

Father's eyes twinkled. "Well, I must be on my way," and with a shifting of gears he disappeared around the bend in the highway.

Mother was dishing up as father ushered the guests in through the front door a little later.

First there came George Washington Robert E. Lee, the town's only "darky." Everyone loved him for his winning smile and kind ways. He had been janitor at one of the churches nearly thirty-five years.

Then followed Widow Perkins who was dressed in her best rusty black and almost bent double with age. There was talk around that it was likely she would soon be sent over the hill, her having no kinsfolk to supply her "vittels" or to see after her. Folks shook their heads and sighed.

"Clopity-clopity-clopity-clop." That would be David, the crippled boy who had had "polio" as a babe. One of his legs had not grown as fast as the other one, and one shoe had to be built up so that both legs were the same length. Too, he had a big hump in the middle of his back. But he had the most beautiful voice in the whole community. Everyone loved to hear him sing on special occasions at the church, and they quite forgot that he was not as other people.

They all sat down at the table and bowed their heads as the host prayed:

"O Father in heaven, blessed be Thy holy name. We thank Thee for Thy loving care over us this past year, for the way Thou hast supplied our needs, both spiritual and material. We thank Thee for Thy most precious gift to us—Jesus—and for salvation. We thank Thee too for good minds, our eyesight, our hearing, and the strength of our bodies; for our homes and our families and a government that permits us freedom of worship. There are so many things, Lord, to thank Thee for. Forgive us, Father, when we neglect to offer our thanks for all that Thou hast done for us. We thank Thee too for each one

of our guests. Bless each one of their lives, we pray. We do thank Thee for a bounteous harvest that the hungry may be fed. Remember the less fortunate, especially those in foreign lands. We ask Thee to bless this food that is set before us. Help us to use the strength derived therefrom to Thy honor and glory. Bless, we pray, our fellowship this day, and grant that we may be one day united in Thy kingdom above. We pray in Jesus' name and for His sake, Amen."

The host carved the plump turkey, putting a piece of dark and a piece of white meat on each plate. There were golden sweet potatoes with melted butter, mashed potatoes fluffy as a cloud, savory dressing, crisp pickles and celery, pickled crab apples, hot rolls, and country butter. Mother watched with satisfaction as the food vanished.

When each one was satisfied, father said, "Since this is Thanksgiving, let us each tell something that we are thankful for. We will start at the end of the table."

George Washington Robert E. Lee cleared his throat and wiped his mouth on the damask napkin that matched the tablecloth. "I'm mighty thankful for good friends and for what the Lord has done for me. He saved me and keeps me in sunshine and shadow. Blessed be the name of the Lord." His voice was humble but firm.

Father nodded at the simple and sincere testimony. "Well, Widow Perkins, have you a word to say?"

Widow Perkins straightened up as best she could. "I am thankful for a merciful and loving Father." Tears sparkled in the faded eyes. "He knows that I sometimes fail, yet He ever holds me up and I could not live without Him. Praises be to His dear name!"

"David?"

The crippled boy smiled. "I know that many people think I am very ugly. I am sure that some would be bitter toward God if they were to become so misshapen. But I have only thankfulness in my heart for Him. He truly has opened the windows of heaven and poured me out a blessing so that there is hardly room enough to receive it."

"Amen," said father reverently. "Amen. It does our hearts good to hear praises such as these."

"All right, Mother, you're next."

"I'm just so thankful for everything that the good Lord sends my way. He is so good to us all."

"And now, Clara, what have you to say?"

Clara who had stood in revival meetings in September, replied simply, "I'm thankful that I am included in the ones that Jesus died for."

"Son, have you a testimony for us?" Ernest lifted his dark head and looked straight into father's anxious eyes. The boy had been a little contemptuous at first of the guests chosen by his parents, although he tried to be polite. As the testimonies began he was also amused. What indeed could these people testify to, His mother and father could just as well have had the Burbocks who really were somebody, or Dr. Hyman and his pretty daughter.

As the dinner progressed, Ernest began to see the true worth of these guests. For in-

stance, there was George Washington Robert E. Lee, the beloved colored man, the only one living in that place. Ernest wondered how he would feel if he were the only white person in a community of colored folks.

Then there was Widow Perkins. What did she have to be thankful for, living on the charity of others as she did? Yet should she be slack in her thankfulness to her Maker? Indeed not! She had nothing but praise for Him.

And David with his ugly body could also praise God with his whole heart.

Suddenly the veil was torn from Ernest's eyes. Indeed, he had been greatly troubled in the past; both Mother and Father knew that. His sense of balance was greatly distorted.

He thought of a passage in Luke. "When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, . . . but when thou makest a feast, call the poor, the maimed, the lame, the blind: . . . for they cannot recompense thee!" These thoughts flashed through his mind more swiftly than it takes time to tell. The football game which had been so important before

was entirely forgotten now. Such is the way of the Holy Spirit when He comes into the heart to dwell. Gone are the former things and all things are made new.

Ernest smiled, "Yes, Father, this is a great day. My heart is running over. He knows the words I mean to speak, but I am so glad to be one of His own."

"Thank God for this!" Father's voice broke. "Amen," softly echoed Mother. Father went on. "I say again, thank God for this day."

"Ludy," cried Clara. "Ludy hasn't said what she is thankful for."

All eyes were turned to the baby. "Yes," said Father, "tell us, Ludy dear, what are you thankful for?"

Ludy didn't know for sure what thankful meant, but she had gathered from hearing the others that it meant glad.

She looked at the last bite of pie that was still on her plate. She was too full to eat it, but she looked up at her Daddy and answered, "I'm glad for 'punkin' pie."

Everyone laughed, but they knew it was a heartfelt expression of thankfulness.

Nampa, Idaho.

In Faith They Sailed—In Faith We Stand

I wish every reader could see that magnificent painting in the rotunda of our Capitol at Washington—The Embarkation of the Pilgrims.

The painting portrays the Pilgrims on the deck of the "Speedwell," in the port of Leyden, Holland, from which the Pilgrims set sail for England en route to these shores in 1620. The large open Bible in the picture which is held by William Brewster is the first thing that strikes the eye of everyone who looks at the great canvas. And once seen that Bible stays clearly in the memory of every reverent beholder.

That Bible symbolizes the faith of those Pilgrims which was the greatest of all blessings they brought to our shores. To recall and praise God for this Pilgrim faith is one of the finest things any of us who profess to be Christians can do on Thanksgiving Day. It was this Pilgrim faith that has had more to do with our still keeping a national Thanksgiving Day than any other single thing.

The great painting by Weir which I have referred to always speaks the same message to me. In faith they sailed.

It is almost impossible for us today in our land of countless blessings to get the full meaning of those four words about the Pilgrims. Every Christian in our land should meditate often upon these four words, and try to grasp their meaning at least in part.

In faith they sailed!

This time I have emphasized that word **faith**. They had the kind of faith in God that becomes clearer when we remember that William Brewster, who held that open Bible on the "Speedwell," said after the terrible experience of the Pilgrims in that first awful year at Plymouth. "It is not with us as with those whom small things discourage."

Imagine calling the sufferings of the Pilgrims, so well known that I need not detail them here, "small things"!

Their faith becomes clearer too, when we remember that the Pilgrims were covenanters. They believed that if they kept His covenant He would keep His promises.

Yes, the story of the Pilgrims is the story of genuine faith in God, such as only the greatest of His disciples on earth have ever shown. The result of this faith can be seen everywhere in our land in the abundance of the blessings for which every American has had reason for long years to be truly thankful to God on our annual Thanksgiving days and all the time.

As we think of the vast and mighty forces of evil now arrayed against Christian faith in the whole world, surely we must realize that to prevent its having a long setback as a world influence depends greatly on whether it can be said of us today, "In faith we stand!"

A few years ago I heard a sermon by short wave from England. "We must sing the songs of Zion," said the preacher, "through all these dark times." I could almost hear the resolves in the very hearts of this preacher's hearers as they were saying inwardly, "In faith we stand."

How thankful we should be again for the wonderful example of those Pilgrims who sailed in faith! What a help this is, and will be, to many of us in helping us in faith to stand through these times that are trying men's souls, and whose end no man can foretell!—Norman C. Schlichter.

"Let your light shine." Do not talk about the lantern that holds the lamp but uncover the light and let it shine.—George McDonald.

Trip to General Conference

By Ira D. Landis

As a historian Bro. Landis gives us valuable information concerning early Mennonite settlements, as he describes his trip to Virginia and this year's biennial session of Mennonite General Conference.

It was a beautiful day. Mother and I were all set to go back to "Old Virginny." It was the time of General Conference, and it had not been held in the Shenandoah Valley for thirty years. So go we must for the fellowship and inspiration of these meetings.

The first stop was the ordination services at Mt. Joy on Tuesday morning, August 23. The praying folk of this and other conferences were gathered at the church. Brother Henry F. Garber, home minister, due to increasingly pressing duties, called for help. A class of three was selected by and from a congregation of 374 members. The congregation prior to 1909 was exclusively rural at the Krabill meetinghouse, but after moving for thirty years they are as of this date distinctly suburban.

The sermon was brought by John E. Lapp of Lansdale, Pa. It was a practical message on "The Christian Minister of Today." He opened by mentioning that the minister is subject to fiery temptations. Firstly, he is beset with the temptation of popularity. To this many preachers have succumbed, giving the people thereafter what they want rather than what God sees fit to give them. Secondly, he is tempted in his reading to absorb perversions of truth, and so may lead his people astray. Thirdly, materialism has swallowed up many, either by causing them to reduce their time for study and religious work or to go easy on all work that brings no financial remuneration. Fourthly, he faces the temptation of straddling issues. The Christian minister dare not compromise but must exhort with all longsuffering and doctrine.

Bishop Henry E. Lutz had charge. The ordination was by lot. After the books were brought in, he reversed the end books, and the Brethren Henry W. Frank, Robert H. Garber, and C. Richard Miller, the three members of the class, each took a book. The lot was found in the first book, and Brother Henry Frank was ordained.

Thereafter we pulled for Donegal to pick up Martin R. and Suie Kraybill for the trip south. As we left the Columbia bridge, we said good-by to the Garden Spot, and traveled on through the scattered Mennonite communities left by early Lancaster County pioneers and pioneer children. The first was west Wrightsville. Stricklers was early established by Henry Strickler from West Hampfield Township. The meetinghouse, to the south of the Lincoln Highway, not used for almost four decades, was razed and since forgotten. Witmer's and Stony Brook, first built in 1803, was moved out to the highway in 1912. York Mission was missed by a block. We thought about the new mission stations at the old meetinghouses of Bair's Codorus, Manchester, and Hershey, as we passed the roads thereto. Manchester, built in 1810, is

the oldest Mennonite meetinghouse which is still in use in Lancaster Conference.

The day is fine and the roads not crowded, and we roll over to Gettysburg swiftly. Instead of the battlefield, we thought of the Mummasburg Church to the north. We cut across Jack Mountain, via Fairfield. We were soon at Leitersburg near by which was one camp of the Hagerstown C.P.S. unit and is now occupied by Brook Lane Mental Hospital. We missed Paradise and Beaver Creek, but not Hagerstown. Williamsport and the beautiful Potomac lay ahead, and we were in West Virginia. Brother Martin did not recognize Martinsburg, but he was there nevertheless. Here a detour gave us a merry ride farther than necessary, coming into Winchester on the west. Then we started the sweet potato hurdles down the "Chanetor" the early name for this valley of the Shenandoah. This trail was a long way on horseback two hundred years ago, but today it was but a few hours' driving. Yet in spite of many hardships, history records this as the trail of many early settlers.

A few excerpts from historians relative to their days give us an inkling of what we may expect ahead.

"The Germans were so numerous in the Valley, that the laws had to be translated."¹

"They were exceptionally thrifty and industrious."²

"Many Germans live there. Most of them are Menisten, who are in a bad condition. Nearly all religious earnestness and zeal is extinguished among them. Besides them, a few church people live there, partly Lutheran, partly Reformed."³

"Their sauerkraut in the winter constitutes a considerable part of their living. Their first houses were log cabins with covers of stripped clapboard and weight poles to hold them in place. The earthen floors or wooden ones were smoothed a bit with a broadax. Only a few frame and stone houses were made prior to the Revolution. Thereafter buildings were hewn logs with a shingle roof and a plank floor, with the planks cut by whipsaws. The dress was of the plainest materials, of their own manufacture. The females were as stout reapers as the males, and the women hoed and plowed also. The barns were better than the log cabins. The houses, with a single floor and a large cellar, a chimney in the middle that told of the large fireplace at the end of the kitchen and a stove at the other end. The furniture always was the simplest and plainest. The long pine table with a permanent bench at one side was the main furniture of the kitchen. Chaff bags and feather ticks kept you warm in bed. Fine bread, milk, and butter was always served, and German cattle never starved."⁴

"The habitations are in this district more numerous than on the other side of the Blue Mountains, but the houses are miserable—mean, small loghouses inhabited by families which swarm with children. There exists here the same appearance of misery as in the back parts of Pennsylvania. The inhabitants are most of them immigrants from the county of Lancaster, from Maryland and environs of Reading and Carlisle. They purchased land in these back parts of Virginia at a cheaper rate than they sold that which they quitted. They cleared an additional portion of land and sold it again on the first opportunity in order to remove into Kentucky and Tennessee. These are the main points of direction for the emigration from Virginia, for most of the families from Pennsylvania and Maryland settled only for a certain time. Some of the ancient inhabitants of Virginia emigrated also to the western parts, and it is a certain fact that the state loses yearly more than it gains by immigration."⁵

A Mennonite from the North who visited a Virginia slaveholder, upon beholding the condition of his slaves, made a fire on the border of the plantation and only accosted him the next morning. "As I lay by the fire that night, I thought, as I was a man of substance thou wouldst have received me freely; but if I had been as poor as one of thy slaves, and had no power to help myself, I should have received from thy hands no kinder usage than they."⁶

Below Winchester was Strasburg, named for Strasburg in Lancaster County, which was the happy home of John Funk for some years after 1717. By 1739 he sold his real estate here and resided in Orange County, Virginia, which then included the fourteen or more counties of Virginia and West Virginia. In 1754 he conferred the Strasburg, Pennsylvania, tract to John Brackbill and then resided in Frederick County. He purchased 320 acres on the North Shenandoah in the present Shenandoah County, for twenty-one pounds and five shillings, beside Christian Bowman, a son of Wendel, his old neighbor. In this home, without moving, they lived in Orange, Frederick, and Shenandoah Counties.⁷ Farther south was Jacob Good, Jr., of Bowmansville, who settled here with his second wife, her four sons and a daughter. Then was Woodstock. Hans Brubaker of West Lancaster sold the Maple Grove Mill on the Lincoln Highway because he believed he might get rich thereby and his family spoiled. He invested in land in this section. John, Jr., was sent down here to look after his father's possessions and remained from home so long that when he wanted to return to Europe for a bride, his father objected to his leaving home again. He was obliged to wait until after his father's death, when he lost no time in returning to Germany for a wife. Abraham, son of Hans, took his father's possessions here, and in 1774 gave the grounds for the courthouse in Woodstock.⁸

Then we approached the Massanutten settlement, near Luray, where Abraham Strickler, Michael Kauffman, and Hans Rhodes had already settled by 1730. Jacob Strickler, a son of Abraham, was the first ordained man in the Virginia valley, apparently ordained by the Lancaster County Conference.

for this outpost, which was under her wings. The Lancaster County overflow in the early days was in the sections we just passed through. Here were the Stovers, Stauffers, Hiestands, Wengers, Burkholders, Shanks, Groves, Mellingers, and Goods. We passed near by where John Rhodes in late August, 1766, was massacred by the Indians. His daughter, with a child, barely escaped their scalpers.⁹ Early preachers here were Stauffer and Graybill, who had settled earlier in this section.¹⁰

As we left Harrisonburg we were greeted with torches along the highway, but the Ku Klux Klan was nowhere to be seen. We approached the auditorium of Eastern Mennonite College and arrived in time to hear Harry A. Diener give the opening message. We realized that his eye was not dim nor his natural force abated. Edward Frey, son of J. C. Frey, long-time treasurer of General Conference, gave a keen keynote message on the Lord's Return. We could all say "Amen." We were ready for retirement, after a few "God bless you's."

Lester Shank was in charge of the alert transportation committee. The orders were for Martin and Sue to go back to school life in the dormitory, and we to go to the cozy quarters of Mrs. Minnie Heishman, just off the campus. This again carried us back to May, 1926, when Elam Stauffer, now in Africa, Simon Garber of Donegal, and Jacob T. Harnish of Lyndon, and the writer were at Grandpa Heishman's home at Wardensville, West Virginia, with George Keener and others of Maryland. When we arrived, George asked Grandma how she was and she immediately replied, "Tolerably well," and to this day we are not sure what she meant. It was on this trip that we enjoyed the hospitality of some of the Heishman family, as Ephraim, William, and Ira were the boys, and we were put to sleep to the tune of the whip-poorwills. Minnie's late husband, Jesse, was of this family.

We were introduced to the E.M.C. steps, which vie in quantity with the Russian Steppes, but the ability to climb and recede offered refreshments aplenty, and most joined the trek. When within the reach of the dining room, Sister Showalter's retreat with the environment and aroma of her ingenuity,¹¹ we could fellowship with brethren from here, there, and everywhere, young and old, in years and acquaintanceship.

The conference keynoter was Clarence J. Ramer of Duchess, Alberta, who admonished the bride of Christ to exalt her Lord. The testimonies came from as far distant spaces of earth as South America, India, and the South Pacific (Conference). At recesses you met the Grove brothers, four in number, including the deacon of Cottage City; the Showalter brothers, Timothy, Paul, and Louis; the Steiner brothers, David and James; and our big brother, Truman Brunk. There were the double cousins, Chester and Milo Kauffman; the cousins George R. Brunk and Aldine Brenneman; and the distant cousins, Harold and Howard Zehr. Here were the twins, John E. Gingrich and Harold Groh, Gordon Schrag and Abram Kauffman, and the Hostetler twins, J. J. and just "Jay." Then there were brothers who do not look alike: George

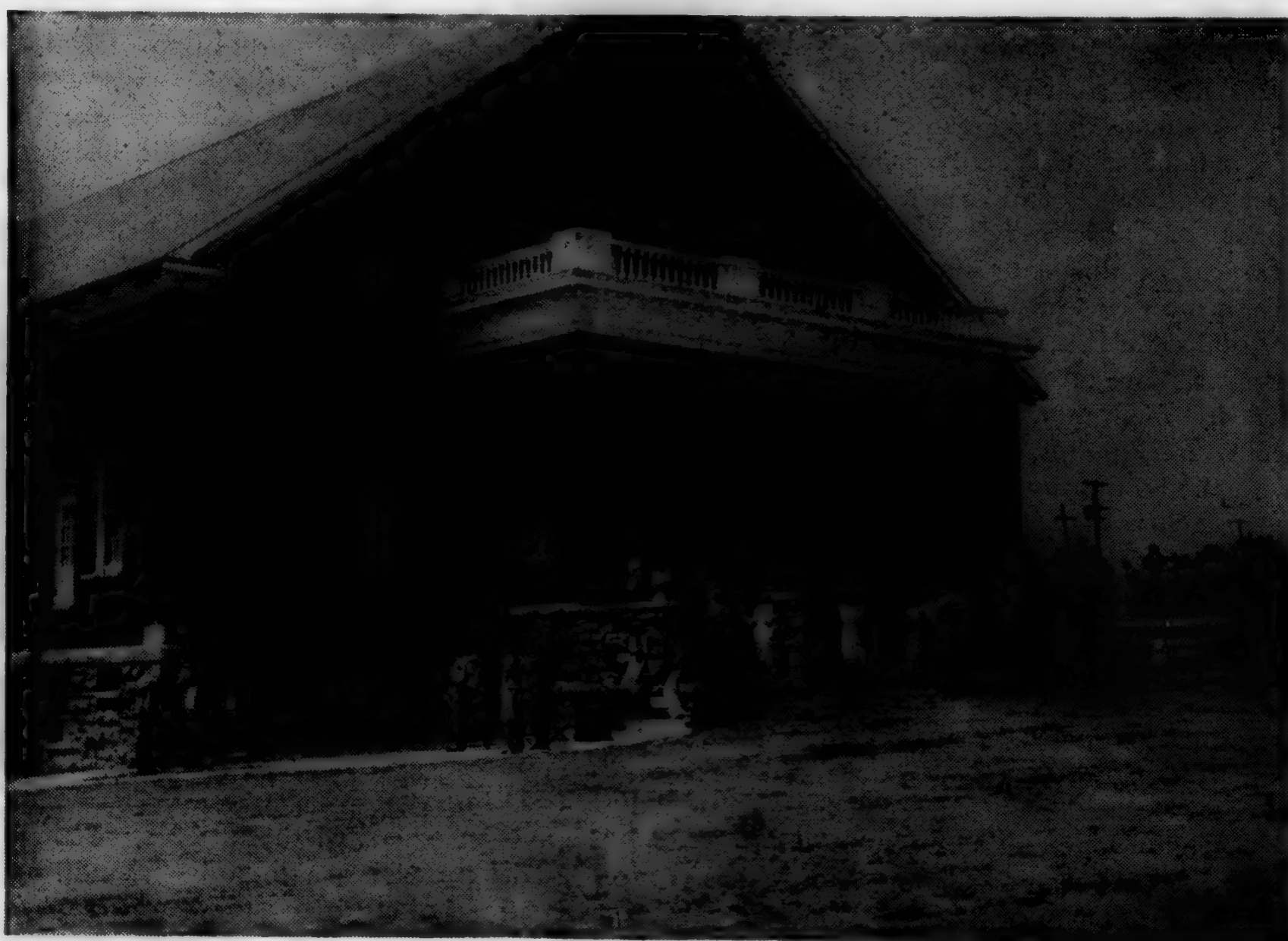
R. Brunk and Truman, Isaac Metzler and A. J., Simon Gingerich and Amos, John L. Stauffer and Rudy, Ira Johns and O. N., J. Irvin Lehman and Walter. Then here were fathers and sons: Harry A. Diener and Edward, E. F. Hartzler and Lloyd, A. J. Steiner and David and James; John L. Stauffer and Mark. J. C. Driver of the Colorado Plateau of 82 was the oldest in years, and S. F. Coffman from our Northern Frontier, bishop since 1903, our oldest bishop in service. Darrel D. Otto of Springs, Pa., 19, was our youngest minister present, and the rest ranged between.

We wrote names in length from Eby, Good, and Otto, to Schwartzendruber, Burkholder, and Brenneman. Here was Homer North of the West in the South. There were some Good brethren and Nice, Wise brethren and Peachy. It was a cosmopolitan group, as Brother Malagar, of India, could testify and

any rate, his house was a "lab" with no cobwebs or dust, but I was delighted, for that gave him a few minutes' recess in a very busy life. We observed the laboratory that must be crowded if providing the necessary scientific brains to make it worth-while.¹²

Outstanding for this conference was the absence of some of our aged brethren, such as J. B. Hartzler, now 99; J. S. Hartzler, 92; S. E. Allgyer, 90; I. W. Royer, 76; J. C. Clemens, 75; D. D. Troyer, 79, and some others. These and others were familiar faces at the last conference, as well as a number who have gone on, but we can praise His name that others are taking their places, some entirely new and in many cases born since General Conference was an infant.

The Virginia brethren are planning for a colored orphanage. Some, as a result, had a side trip to enjoy in a colored home for a visit



Chapel at Eastern Mennonite College, Where General Conference Was Held

James Lark, of the Colored Mission in Chicago, could "tell," as one of the tellers.

The stars of the first magnitude were on the observatory, or rostrum. These could be seen without the loss of sleep or coin. John L. Stauffer, chief in charge, was in his sphere. H. R. Schertz was his right-hand man. Amos Hostetler recorded the proceedings, and C. B. Shoemaker, treasurer, held the bag. The speakers and the Resolutions Committee, headed by John C. Wenger were there, with John Duerksen, chorister, between to hold the pitch. The discussions from the floor were lively, interesting, and Christian. For the reorganization of the General Conference constitution Oscar Burkholder introduced his "Canadian Limited," whereas Paul Mininger wanted it incorporated more inclusively. Now they will team together on the Executive Committee for two years.

D. Ralph Hostetter, of intimate association in the long ago, was cleaning house. This is a term for the housewife like the words "stroke," and "migraine headache" for the physician, a cloak for many conditions. At

and meal. Just everything was there, and eat they did. (I was not present.)

Another diversion was to meet the man with the serpentine cane meandering upright in the traffic division. Harry A. Brunk showed me the cozy quarters of the shelves for the historical past. Here is the embryo of a real library, a necessity for the church schools of higher learning. Bro. Brunk is nibbling at his manuscript for a real Virginia history. He has the enthusiasm and the ability if the outside urge were greater.

We again reflected. Page County to Frederick was early the Mennonite stronghold. Rockingham and Augusta Counties were for the Scotch-Irish. Today there are no Mennonites in Page County, but in Rockingham and Augusta Counties you have our churches with a number of scattered mission points so that together the Virginia Conference, of 87 ordained members and 56 congregations, aggregates 3305 believers. Thither were not only sent the first preachers and deacons from Lancaster Conference, but Smith and Sherrick in 1825 were sent in as peacemakers.

After some five years Peter Eby at Weavers, with three others, established the peace.¹³ At the turn of the century at Banks Church Isaac Eby was another pacifier. Thither Chester K. and Daniel Lehman with A. D. Wenger went from Lancaster Conference to Eastern Mennonite School.

After three days of conference we left for home about 1:30 Friday, with new passengers. The Kraybills had found a better way back, and John S. Ebys were glad to return with us as per plan. A fine fellowship was again enjoyed amidst the Virginia hills and the Maryland straight (?) roads. This was the valley through which the Indians attacked the non-resistant folks to the extent that in 1758 an appeal for aid was made to Holland by way of Lancaster Conference. It mentions over fifty persons murdered and more than 200 driven away and made homeless. The appeal was signed by Michael Kauffman, Jacob Borner, Samuel Boehm, and Daniel Stauffer, Virginia preachers. Martin Funk and John Schneider made the trip. The brethren in Holland gave fifty pounds English sterling and reported, "We paid their expenses and supplied them with victuals and traveling money and they departed Dec. 7 in 1758 in the Hague packet boat."¹⁴ Brother Timothy Showalter reports that some facts on the same are beginning to appear.

We returned over much of the same route. In Paramount, Maryland, we had the happy fellowship of Brother John D. and Sister Sue Risser in their home. It was hot, and for an excuse to stop we wanted drinking water. We received more. Then on to that which Virginia could not furnish—our homes.

For the discerning mind, the conference had much to offer. Trends in faith and practice were apparent. Some came away in the words of a bishop, not of the East, who felt that the church was drifting.¹⁵ Again I say, the fellowship was unique, the hospitality royal, and the impressions lasting. May God bless General Conference for the Mennonite Church and His glory.

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¹ Gewehr: *The German Awakening in Virginia, 1740-1790*, p. 26.

² Ibid. p. 28. Throughout keep open John W. Wayland, *The History of the German Element of the Shenandoah Valley of Virginia*.

³ A Moravian missionary at Massanutten quoted by C. Henry Smith, *The Mennonite Immigration to Pennsylvania*, p. 265. This was the natural cry of the Moravian, United Brethren, and Methodist circuit riders.

⁴ Samuel Kercheval, *The History of the Valley*, quoted in Henry Howe's *Virginia, Its History and Antiquities*.

⁵ Duke de Rochefoucault Liancourt, a French nobleman, who visited this district. 1795-97, in *Travels Through the United States of North America, the Country of the Iroquois, and Upper Canada*. Quoted in *The Pennsylvania Dutchman*, Aug. 25, 1949, p. 5.

⁶ John Woolman's *Journal of 1758*, quoted in Smith (above), pp. 267, 268.

⁷ "The Mennonites in Lancaster County," *Youth's Christian Companion*, March 18, 1945, p. 471.

⁸ In 1735 Hans Brubaker and his neighbor, Jacob Funk of Manheim Township, and in 1735 he and his neighbor Martin Kauffman of Manor Township, Lancaster County, Pa., bought land here. Cf., also Ibid. Y.C.C. May 27, 1945, p. 533, and Lancaster Courthouse records.

⁹ Kercheval, quoted by Hartzler and Kauffman, *Mennonite Church History*, p. 199.

¹⁰ *Minutes of the Virginia Conference 1835-1938*, p. ix.

¹¹ It was not winter, so no sauerkraut. Cf. footnote 4.

¹² We came out of conference ready to report two important decisions: (a) De Haan, *The Chemistry of the Blood*, is science falsely so-called. (b) There is no Latin scientific term to describe the biological sympathy or antipathy, centripetal or atomic, between cotton, screen doors and flies.

¹³ Ibid. as note 10.

¹⁴ H. Frank Eshleman, *Historical Background and Annals of Swiss and German Pioneer Settlers*, pp. 324-326, with Scheffer in *The Pennsylvania Magazine of History*, Vol. II., No. 2.

¹⁵ The bishop said: "I pity the younger ministers present. On both faith and practice they leave asking, 'What is truth?' Whither has the Mennonite Church drifted?"

Lititz, Pa.

Book Reviews

God Goes To Golgotha, W. A. Poehler and W. F. Bruening; Concordia Publishing House; 1948; 126 pp.; \$1.75.

This volume is in two parts, both composed by Lenten sermons by two different Lutheran men. The first part has to do with the "little people" who figured in the crucifixion scene, such as "The Woman Who Dreamed About Jesus," "The Man Whose Ear Was Cut Off," "The Man Who Watched Jesus Die," "The Women Who Wept for Jesus," and a few others. These people form a background, throwing into bold relief the Christ whom the author is very careful to tell us is the Son of God who went to Golgotha for us. The Deity and the blood atonement are clearly set forth in this as well as the second section which is entitled, "Pictures from John's Gospel." The lessons are very pointed and plain as well as thought-provoking, showing the reader exactly where the authors stand in relation to the Christ. They do not mince the consequences of wrong relationships to Christ, but always also show how He died to make these relationships right.

A good argument in favor of nonresistance is given on page 9. Also there is a very pertinent thought on conscience and compromise on pages 90 and 91, which I will quote in part.

"A struggle may develop. Our conscience tells us to do what we believe right, but there are other considerations, expediency, convenience, personal gain, personal pleasure, pleasurable sensation, etc. These may be determining factors. The struggle may go on for some time, depending upon how pronounced the issues are. Finally either conscience or the other factors win out.

"The result may be an attempt at compromise. We may not go all the way at first. The final result, however, unless there is determined decision to follow strictly the dictates of conscience, will be a drugged and silenced conscience, and the voice that once spoke to us so loudly fades into a whisper and finally is no longer heard. The sin which it kept us from committing becomes a habit and perhaps our master."

The book is well and interestingly written, and will be enjoyed by a wide variety of readers. I think the reader who finds devotional reading a bit difficult will find this a good book to help him cultivate a taste and an enjoyment of this important type of reading. Youth will find it easy to understand, but older ones will also find profound thoughts there.

It will need to be remembered, however, that the book is Lutheran in theology and so teaches transubstantiation, especially on the last page. This view we do not accept. We, along with other Protestant communions, believe that the bread and wine of the communion table are only symbols. Lutheran church furnishings and forms

of worship are also referred to, but these are only incidental. I think the book so very good that it will be profitable in spite of the above objections.—Naomi Strubhar.

John: The Gospel of Belief, Merrill C. Tenney; Eerdmans; 1948; 321 pp.; \$4.00.

The author of *John: The Gospel of Belief* certainly qualifies to write a book of this nature. He is thoroughly acquainted with New Testament Greek, in which the Gospel of John was written. He has done exhaustive study on this Gospel, and in writing this book has brought out the best. He rewrote most of it as much as three times until he was completely satisfied. In addition to his teaching duties, he is also pastor of the Wheaton United Gospel Tabernacle, Wheaton, Ill.

John: The Gospel of Belief is not intended to be read by itself, but to be used as a help in studying John's Gospel. However, in itself it is very interesting reading, being written in narrative form. The author has so divided his book that study is easy. The three main parts are: "The Structure of the Gospel"; "The Textual Analysis of the Gospel"; and "The Topical Analysis of the Gospel." Each of these is then subdivided. A number of charts and diagrams throughout the book give further aid in the study of the Gospel of John. At the top of each page is indicated the Scripture passage discussed, thus providing another good guide for use in study.

Throughout the entire book, the author shows the contrast between belief and unbelief as they go side by side. He also points out very vividly how unbelief gains the upper hand, although in the end belief comes out victorious.

His discussion from the trial on till after the resurrection is very interesting, and there especially he brings out the vivid contrast between belief and unbelief.

The author's purpose in writing the book is to better acquaint the reader with the Gospel itself; to induce to further and deeper study of the Gospel; and to have the reader discover in his own heart an increasing love for the Lord Jesus, a deeper appreciation of His divine person and of the work which He did during His incarnation. The author also wishes to point out how John, an eyewitness to the works of Christ, holds Him forth as the divine Son of God manifested in the flesh. Throughout the entire book, the author tries to hold forth John's purpose in writing the Gospel, centering his thoughts on John 20:30, 31; "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—Mrs. Joel Troyer.

Hymn Stories of the 20th Century, William J. Hart; W. A. Wilde Co.; 1948; 139 pp.; \$1.75.

The author is a retired minister of the Methodist Church, a member of the Hymn Society of America, and author of an earlier work entitled, *Unfamiliar Stories of Familiar Hymns*.

In the present work he aims to stimulate interest and familiarity with a number of the choice hymns of the Christian Church, by relating incidents connected with their singing at various times and places. The style is clear, but to this reviewer the selection of material seemed in some instances to be somewhat commonplace and lacking in significance. A large place is given to incidents connected with military men and warfare, men prominent in political life, and such men are placed in a favorable light because of their liking certain hymns.

Favorable mention is also made of army chaplains and women preachers. Doctrinal views are not indicated, due no doubt to the fact that the subject matter does not call for such expression.

The book contains an alphabetical index of hymns referred to in the work, and a bibliography of eighteen works on hymns and hymnology. Printing is clear and is on good quality paper. Transition from discussion of one hymn to another is sometimes not clearly indicated.—John M. Snyder.

CHRISTIAN MONITOR PULPIT

Thankfulness—A Cardinal Virtue of Christianity

By Moses G. Gehman

TEXT: At midnight I will rise to give thanks unto thee because of thy righteous judgments.—
Psalm 119:62.

A heart filled with gratitude toward our Creator and Redeemer is a heart of rejoicing and is sure to well over by life and lip to the glory of "him that loved us, and washed us from our sins in his own blood." The thanksgiving that springs forth from a cleansed heart will in turn magnify the name of Him who performed that miracle of grace in the Christian's inner life. The clearer our vision is of the "goodness of God," the better we can appreciate our indebtedness to Him who bought us with a price, both body and spirit.

So strong was the current of gratitude to God that flowed into the soul of the psalmist that he could not help but rise in the still hours of midnight and enter into his devotional communication with God. Here is a lesson for us. Perhaps many of us neglect our expressions of thanks to God even in the morning hour when our bodies are refreshed through sweet sleep. But David rose at midnight while others were sleeping. However, I do not doubt that many a consecrated preacher or Christian worker has had this experience, perhaps altogether or somewhat similar to the psalmist: You were lying on your bed. Your mind refused to "lie down." Great truths of Jesus Christ, His church, and God's children flood your mind in the "night watch." You are afraid you might not be able to recall them in the morning. You rise up, like the hymn writer of our text, get a pencil and paper and write down what the Lord spoke to your soul while the rest of the family were sleeping. I feel certain that if it were possible to call up the Psalmist for a more detailed testimony as to his midnight thanksgiving meeting alone with God, he would say something like this: "These midnight outpourings of my heart in thanksgiving to God as the world is quieted down are my greatest source of spiritual strength. Here God's Holy Spirit searches my heart. Here I gain strength of soul that cannot be reached in the rush of daytime activities. There is a nearness of God and clearness of the 'still small voice' that can seldom be had in the tenseness of society." Something like that I think our witness would say. So you, brother-preacher and Christian worker, as you got up from your knees in a midnight outpouring of gratitude to God from whom come all good and perfect gifts, felt more like having your course a life of "thanks living" than ever before.

This psalm is weighted down with prayer. Despite the burden of many petitions, David takes time out to reflect, count up past blessings, rejoice in the present unmerited favors of God, and then lingers in the night hour to "give thanks." Contenting ourselves with God's providential care for us is a good nerve tonic. Nothing is so satisfying and quieting to the mind and heart of the Christian as is a thankful attitude toward the omniscient God. That is why the apostle said to the Thessalonian Church "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." David prayed much. The Christian who is much in communion with our Father always has much to be thankful for. He who sees the Father from under the blood of His Son sees the moving hand of God's providence through the eyes of the Father and such reconciliation will naturally result in giving thanks.

What was it that David was thanking God for? It was not the divine favors and comforts of life that he was rehearsing at this time. But this is what he was so glad for: "thy righteous judgments—" all the disposals of God's wise providence in governing His creation, in whatever way it affected him; only so that the equity of God would guide the affairs of men was David's concern. The remedy he saw in God's "righteous judgments." For this he rose to "give thanks." So we should thank God, in the first place for "the chastening of the Lord" which He lets come into our path to keep us "in the strait . . . and narrow way which leadeth unto life." Sentimental whims, eye-attracting display, and worshiping the "belly" god are too much in the fore with many individual Christians and church groups on special days like Thanksgiving Day. We need to get out of this shallow, "ankle deep water," into the river "that cannot be passed over." Then our "giving of thanks" will be acceptable with God. The "righteous judgments" is translated "just interventions" in Moffatt's Bible. An intervention is a coming between. Jesus Christ is our "go-between," the "unspeakable" Mediator. This truth then is the deepest incentive to "give thanks." To the multitude of occasions that come our way in which we say "thank you" from the heart to the other person, we are obliged to Jesus Christ; for He is the very fount of gratitude.

The psalmist had a great zeal to honor God.

He had praised and thanked God in the public assembly. That was not sufficient. He comes before the Father in secret with no intent that men should see. This phase of Christian gratitude is vitally important for victorious living. If I do not praise God in my bed-chamber like David, my giving thanks before an audience is "as sounding brass, and a tinkling symbol." Public worship excuses no Christian from secret worship. Note the reverence of the worshiper in our text: as his soul was affected by the "righteous judgments" of God, he would not lie still. Lest his warmed-up soul would cool off and he forget, he would rise up, perhaps in the cold and dark at midnight while others were sleeping, and there "give thanks" to the Father. Read another writer: "Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness: for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them." "The man whose soul is saturated with grateful affection to his crucified Lord will weep when the enemy seems to get an advantage; he will water his couch with tears when he sees a declining church; he will lift up his voice like a trumpet to rouse the slumbering, and with his own hand will labor day and night to build up the breaches of Zion; and should his efforts be successful, with what joyous gratitude will he lift up his heart unto the King of Israel, extolling him as much—yea, more—for mercies given to the Church than for bounties conferred upon himself." —Spurgeon.

Our Lord Gave Thanks

He who is God, while He lived in the flesh among men, "gave thanks" to show us the way of gratitude that leads into the presence of the Father. Our Lord still cries out, "Where are the nine?" "They have my blessing, and do not appreciate what I did for them." But there lies one at the feet of Jesus pouring out his thankfulness to our Lord. True gratitude leads us to the feet of Jesus in all humility of mind. Our Lord came to this unthankful world, was in the midst of a group of bigoted religionists who eyed Him with suspicion. At His feet were a meager few that were openhearted. With these on His heart as He looked into the future, He turned to His Father's face and said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." That is an encouragement to every preacher and Christian worker to look heavenward and "give thanks." As our Lord was facing the cross, the agony in the garden, the mock trial and scattering of His cherished circle, all these things He foreknew, and yet "he took the cup" and "gave thanks." No earthly circumstance could keep Him from "giving thanks" to His Father in heaven, whose will He came to do. A heavenly goal spurs the

Editorials

The Challenge of Missions

When Jesus was about to leave the world and return to heaven He gave some very challenging words to His apostles and a group of other disciples when He told them that it was their responsibility to go into all the world and give the Gospel of salvation to all people. It was a staggering commission to a group of fishermen, Galilean peasants, and other humble folk. They hadn't learned the art of organization and the principles of leadership from the Jewish headquarters at Jerusalem. They were therefore classed as "unlearned and ignorant men," even though they had been in the school of Christ. It was a stupendous task, even in the face of the promise of Christ to go with them always in meeting this challenge.

After Pentecost they lingered at Jerusalem until persecution scattered them to go "every where preaching the word." Different ones of the apostles preached to the Samaritans and the Gentiles, and finally Paul and his fellow workers carried the Gospel practically throughout the Roman Empire. In their day they did a good job of reaching the world of people as they knew it. But each generation needed to be evangelized anew, and so this has been a continuous task of the church through the centuries since Jesus gave this great commission. At times the church was very lax in meeting this great task of missions and had little sense of responsibility. Later came the modern missionary movement, which has sent evangelists of the Gospel into the darkest heathen regions of the world. In this our church too shared in the awakening about fifty years ago.

As Missionary Day comes to us again we will no doubt review the work that our church has done in going into India, South America, Africa, Puerto Rico, China, and the cities and rural regions of the homeland with the Gospel message. Such a résumé is given in the article in this issue by Bro. J. D. Graber, Secretary of the Mennonite Board of Missions and Charities. He also gives us an outline of the program that the church boards have in mind in reaching into Japan, Belgium, London, Honduras, Sicily, and other needy fields.

The need of the world for the Gospel is great. Because of the increase in population there are more people who have not heard and embraced the Gospel than ever before. And so from the standpoint of need the challenge of missions to the church of today is greater than ever. It is greater too because of our increased facilities to reach the distant parts of the world in a few days' time with little inconvenience, when in former days such voyages would be very arduous and would require months of time. The missionary challenge to the church of today is also greater because of the increased man power which we have. Fifty years ago, when foreign missions were begun in the Mennonite Church, few people had the willingness and the ability to respond to the call and to face the difficult situations of the time. Today we have many qualified people and a larger number who are willing to go.

Along with that there is, however, a shortage of workers in certain missionary fields, perhaps in all of them. So the challenge still comes for individuals and homes and congregations to furnish the reapers in the Lord's great harvest field.

The challenge of missions comes to us also because of our increased resources. There is more wealth per capita in the hands of Christian people than ever before. And so we feel that today the church has the resources to carry on a large and expanding missionary program. And that is what our boards are planning for. Rather strange to say, however, missionary contributions have been falling off for the past few years. So much is this true that our general board at Elkhart, Indiana, has issued a special call for funds as this is being written. They

call for offerings in the month of October, and we believe many will respond. But no doubt a considerable number will wait until later, and so on Missionary Day we should among other activities be sure to lift an offering for missionary purposes.

The challenge of missions is great. It calls for our best in giving of our man power, our resources, and our prayers. Let us remember the great challenges of Jesus: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." "Go ye into all the world, and preach the Gospel to every creature."

"Thanks Be Unto God"

It is said one of the greatest lacks in our modern life is that of failing to be appreciative of the many good things that come to us from others and from God. Children do not appreciate what parents do for them, and parents do not appreciate their children. Husbands do not appreciate their wives, and wives reciprocate by failing to appreciate their husbands. Employees do not appreciate their employers, and the latter exploit their employees. Churches do not appreciate their pastors, and pastors fail to take the right attitudes toward their flock. People who live off the government are the ones who do the most complaining about the government. So the story goes, although we know these are sweeping generalities.

We cite these statements in order to point out the fact that we as people of modern times are all too often sadly lacking in the noble art of having a proper sense of appreciation and of giving it free expression. The failure is on both points, although often more on the latter. We may often have a feeling of appreciation for what some one has done for us but we fail to tell them about it, and thus rob both ourselves and them of a blessing. For instance, the faithful wife and mother may work long and hard to make good meals and to provide nice home conditions, and both husband and children take everything as a matter of course and fail to express their thanks by loving words and acts of appreciation.

This is a condition that is not new, for we are told in the Scriptures many times of how people forgot the blessings of the Lord and failed to praise and thank Him for them. And so the Psalmist often urges both himself and others to remember what the Lord has done and to give thanks and praise to Him for His goodness and mercy. This brings us to the important thought expressed by Paul and quoted as the subject of this editorial; that is, that above all else, thanks belongs unto God.

We have many failings with regard to a proper sense of appreciation and of expressing it, but our biggest sin in this respect is the attitude we take toward God for the showers of blessing which He is constantly bestowing upon us. The Pilgrim fathers had this sense to a large degree and expressed it in their special thanksgiving services. Long before this the Israelites had their special feasts of the harvest, which were really thanksgiving services. God's people through the ages have found it profitable to have special seasons of thanksgiving so as not to forget the rich benefits of the Lord and not to fail to give appropriate honor and praise in appreciation for them.

In view of all this let us approach the Thanksgiving season with a sense of praise and worship and song and thanksgiving so that it will be meaningful and helpful to ourselves and an honor to God. We could enumerate many reasons to be thankful, but the reader can supply them as he goes over his own case and reviews his blessings during the past year. Let us cultivate the thankful spirit and carry it with us always. Let us be thankful to our friends and loved ones and let them know that we appreciate what they are constantly doing for us. But, above all, let us give thanks to God at all times because of His boundless blessings that cannot be measured. And the greatest of these is the "unspeakable gift" of His Son as our Saviour and Lord. If we fail to do this we have missed that which will give meaning to all our other Thanksgiving observances.

"Thanks be unto God for his unspeakable gift."

CHRISTIAN LIFE

The Grace of Gratitude in Prayer

By Ruby P. Zook

The author rightly stresses the fact that one of the best ways to express gratitude and thanks is in prayer.

No doubt, one of the most common faults or sins (if one may be permitted to call it such), which the human family is guilty of, is the lack of appreciation. Many times one may feel his services have been in vain because the receiver or receivers fail to say "thank you" by any word or deed. Yes, that is how we feel when someone fails to appreciate what we do. But, think of Jesus! How must He feel? He did so much, and yet how few accept and thank Him for all He has done for mankind! Then, too, how must God our heavenly Father feel? He so loved the world that He gave His only Son that those who believe might have eternal life. Yet, millions and millions go on day after day without saying, "Thank you."

God is a tender, merciful Father, and surely ingratitude on the part of His children must be very grievous to Him. What disappointment He must feel that for all He gives and does so few acknowledge His grace! You remember the miracle Jesus performed when ten lepers were healed. One lone man returned to thank Him. Shame on the other nine! And yet, are children of God as grateful as that one who returned? And if we are, do we thank Him for one-tenth of what He does for us? God wants His children to recognize that the blessings they receive are coming from Him and He desires some expression of gratitude to Him. "In every thing give thanks" (I Thess. 5:18). "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

God has given His children everything they have, and He expects praise and thanksgiving from them. His children should delight to praise and thank Him for what He gives to them materially and spiritually. "If gratitude is due from children to their earthly parent, how much more is the gratitude of the great family of men due to our Father in heaven" —(H. Ballou).

God's children need to praise Him more "for his goodness and for his wonderful works to the children of men." One's devotional exercises should not consist wholly in asking and receiving. As children of God, we should not be always thinking of our wants, but also of the benefits we receive. No one prays too

much, but it is true that one is always too sparing of giving thanks. Constantly God's children are recipients of His mercies, and yet how little gratitude is expressed—how little they praise Him for what He has done for them!

If Christians would associate together, speaking to each other of the love of God and of the precious truths of redemption, their own hearts would be refreshed and they would certainly refresh one another. If they thought and talked more of Jesus and less of self, and would talk more with Him, they would have far more of His presence.

As God's children, if they would think of Him as often as His care over them is recognized, they would keep Him constantly in their thoughts and would delight to talk of Him and to praise Him. One can talk of tem-

THANKSGIVING

By Edgar Daniel Kramer

O Lord, we lift our voices in a hymn of glad thanksgiving;
We have turned the stubborn glebe and tilled the fertile field;
And now in all the splendor and the glory of our living
We humbly sing our praises for the harvest's golden yield.

Ever, as we garner in, our hearts are softly singing;
The apple from the gnarled limb, the honey from the comb,
The corn from out the withered husk like manna sweet upspringing,
Are but lilting voices calling to the little lights of home.

In the dewtime of the morning ere the day was ever gleaming,
To the clinking of the trace-chains, through a silent silver sea,
We have trudged afield to do the old, old work of dreaming,
Brothers of the waking earth and of all mystery.

Now we lift our voices in a witchery of gladness,
Echoes of the singing of the Spirit of the God,
Ever swinging upward from the ways of joy and sadness
Through the starry spaces to the very throne of God.

poral things because he or she is interested in them. One talks of his or her friends because of love for them. One's sorrows and joys are bound up in his friends. Yet man has far greater reason to love God than to love earthly friends; and it should be the most natural thing in the world to make God first in thought and to talk of His goodness and to tell of His power. His rich gifts to His children are constantly to remind them of Him and to cause praise and thanksgiving to flow from their lips and lives.

Jeremy Taylor said, "God is pleased with no music below so much as with the thanksgiving songs of relieved widows and supported orphans; of rejoicing, comforted, and thankful persons."

One of the best ways to express gratitude is in prayer. In prayer one comes into the closest, most intimate fellowship with God, and it is here that one can pour out the deepest emotions of the heart. The Christian can tell God that he has received blessings from Him and how much it means and what joy it is to receive from His hand.

God should especially be thanked for answered prayers. A child comes to Him with some definite request and He answers. The joy of this intimate fellowship with God, in which He gives the very thing for which one has prayed, should surely lead a person to thankfulness. When one thanks God for answered prayers, he is encouraged to come with new requests and petitions which bring new answers and more joy and thanksgiving. So, the list grows, leading one all the while into more intimate communion with God.

Hymns of praise and thanksgiving, together with the Psalms of the Old Testament, have always had a large part in the worship of the church. From David one can learn to give thanks for everything. Jeremy Taylor said, "Every furrow in the Book of Psalms is sown with the seeds of thanksgiving."

The Bible contains many examples of prayers of thanksgiving. Daniel practiced offering thanksgiving prayers daily. Paul thanked God for His blessings and for the progress made by the Christians to whom he wrote. Jesus sometimes began His prayers, which are given in the Bible, with thanksgiving to His Father. In Revelation we get some idea of how the saints will sing songs of thanksgiving and praise to their Redeemer after they get to heaven. "O give thanks unto the Lord, for he is good" (Ps. 107: 1). "Every day will I bless thee" (Ps. 145: 2). Latour, Mo.

An Unprofitable Engine

A man who was visiting a railroad yard saw a big engine sidetracked. "That engine looks as if it would go," he said. "Why have you switched it off here to rest?"

"Oh, it can run itself all right, I guess," said the workman, "but there's something wrong with it, and it can't pull anything. Engines are not run for the fun of running them. They've got to draw a train of cars."

The Christian who just keeps himself going isn't much of a Christian. It's the business of a Christian to draw others after him. And it is not really himself who is the attraction at all, but it is the spirit of Christ within him that furnishes the "pull."—Selected.

Thanksgiving Thoughts

By J. A. Derome

Many years ago, when the writer was engaged in mission work in New England, he became acquainted with a family of cotton mill workers in a good-sized city. Father, mother, and a married son, with two children, lived on the third floor of an old tenement. The grandmother was unable to work, and had to remain in bed all the time. She was not even able to be up to have her bed made. So, the physician in charge of the case gave her a kind of bed cradle to help her endure the strain of bed-making.

We were told that the first Thanksgiving after that lady had become disabled, the family was uncomfortable in thinking of a possible celebration. It seemed to them a cruelty to show much joy while she was so hopelessly handicapped. But she told her people to carry out their Thanksgiving plans, and she herself would like a piece of the turkey. So they had their celebration, the old lady being cheerful and having her share of the good things to eat.

It was several years after this that the writer became acquainted with that family, and often called to see the old lady and read to her favorite Bible passages and offer prayer. About Thanksgiving time she said to him: "Some folks who mean well pity me, and others who come, look as if they were at a funeral. But they are wrong; for, in spite of my trouble, I still feel comfortable. The family is very kind to me in every way; the children are not noisy and often stop to talk to me. Best of all, my greatest comfort and strength are my faith and hope in God through Jesus Christ. I have asked you several times to read to me the words of Paul in one of his most touching passages: "For I have learned, in whatsoever state I am, therein to be content!" (Phil. 4:11, R. V.).

The first Thanksgiving Day we saw that lady, she remained as cheerful as usual. For there was with her the abiding cheerfulness that comes from a life sustained by the "hope that putteth not to shame." One of her favorite verses was one that has comforted and helped millions of the race since they were first uttered by Jesus Christ: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." She concluded her talk with us on that day by saying: "Thanksgiving means to me what the word implies. When the day is over, I still have much to be thankful for personally. All enjoyment does not go with the last piece of turkey, or the last slice of mince pie."

It is somewhat hard for most of us to look at life in such a way as will not be confined, more or less, to our own personal point of view. We may not have had as many things to enjoy as others have. This is, however, the case with all human beings. None of us, as a rule, ever has all he wants. This was the experience of Paul who even went hungry at times. But, at the same time, he had other things to be thankful for, things that strength-

ened him in his life work. To use Addison's words, "Much may be said on both sides." It is the same Apostle who, writing to Timothy, refers to God "who giveth us richly all things to enjoy." This, written in a general sense, may not appear to some as applying to themselves. But, if they look at their own selves and their surroundings, or at things in general, they can hardly fail to see that there are far more desirable things in their life than they at first realized. The real Thanksgiving is the one that is thus stated in a recent book: "Thanksgiving must be followed by thanksgiving." And so it will be when the inner, or spiritual, signification of the day is thoroughly understood. The reaction of Thanksgiving should be a continued cheerfulness, or, at least, peacefulness under all circumstances. Even when faced by undesirable conditions, we should think also of the better side, past and present. In the words of an old hymn, we should "count our blessings," past and

present. For, no matter how unpleasant, even painful, the present may be, there are always some mitigating circumstances to alleviate the present conditions. Dwelling exclusively upon untoward happenings, affecting others or us, makes, as we say, "bad matters worse." Paul had probably something of the kind in mind when he wrote to the Thessalonians: "In everything give thanks." But these words will be better understood when the whole passage is read: "Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward."

Thanksgiving Day always has a dual purpose. It brings more joy to many who, normally, are rather satisfied with their lot. Then it causes many to remember substantially those less fortunate than they are, so they will have some enjoyment on that day. And the aftermath of the day should bring continued comfort and good-will.

Paul's words should never be forgotten in regard to this:

"In everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me."

—Daily Argus-Leader.

In Fashion or in Favor

By Leon Tucker

"Might as well be dead as to be out of fashion."

These words fell upon our ears and out from the lips of one girl speaking to another, and—she was but one of a million speaking after the same manner.

Said a woman, whose husband was struggling to support her, "Well, I've just got to be in style no matter what it costs," and this is a representative woman of many, many others. These words are far more serious than they may sound at first, for in them is suggested the secret of the wrecking of many a life. The "pride of life" is a serious symptom. It is akin to "lust of the flesh" and the "lust of the eyes." And these things are declared to be "not of the Father" but "of the world." See I John 2:15, 16.

The Bible, however, has some things to say about the "fashion of the world" and the Book that is right about everything else, will not fail us here.

Says the Apostle Paul:

"And they that use this world, as not abusing it; for the fashion of this world passeth away" (I Cor. 7:31).

The Greek word here for "world" is *kosmos* which means the world as created, ordered, and arranged. It is in the Septuagint Version a Hebrew word rendered ornament. It denotes the opposite of what man has called "chaos," which God never created. See Isaiah 45:18; Genesis 1:1. The root meaning, to carve, plane and polish, implies both order and beauty.

The word for "abusing" the world means to "devour and eat up."

The word "fashion" is the Greek for "schema" or "scheme" and is found here and at Philippians 2:8.

The "scheme" of things, the *schemata* of this "world" or "age" passes away. It is not worth "devouring" or "eating up" and yet many are so doing. They are feeding on and following after the passing things. The fashion of this world "passeth away." There are the passing things and there are the permanent things.

Those who must be in this world's fashion, are following the "passing things." They are feeding on the shadows. They are with the swine. They take husks instead of bread. They are deceived to accept shadows for substance. They are as the Psalmist says: those who walk "in a vain show" (Ps. 39:6) which means only after "a mere form" or a "fashion." They parade in the "fashion show" of this world and it "passes away." So what is it all about? What is it worth? Those who think they might as well be dead as out of fashion are dead and know it not. They are dead to the world of things eternally worthwhile. They are dead to the things of God, to the things of the spiritual life. They follow after fashion, feathers, fun, and folly. Pasteboard, putty, and paint constitute their possessions.

It is one thing to be in the fashion of this world and another thing to be in favor with God. Those are in favor with God who are in Christ Jesus. When they are in Christ Jesus they are before God complete. There is nothing lacking. They are "accepted in the

(Continued on page 334)

OUR HOME CIRCLE

The Influence of Mother in Creating the Home Atmosphere

By Stella Brunk Shank

A minister's wife and a mother in the home, the writer is well qualified to discuss this intimate and important subject.

As children, we loved this happy conclusion to a story, "And they were married and lived happily ever after." We were left with the contented feeling that the wedding day meant an end of all mistakes, misunderstandings, and problems, and life would be one long, continuous, summer holiday. But in real life experience we soon discovered that the hero we married has some imperfections, as well as we, and the process of our two personalities adjusting to each other in everyday living could possibly create some atmospheric conditions entirely different from one long day of unclouded bliss. Even in the best of homes there will sometimes be little frictions and failures and disappointments, and if a decided effort is not made to control these atmospheric conditions, gloomy clouds may drive away the sunshine, and a stormy scene may even develop, followed by falling weather. Of course, there is a place for tears, but never for the stormy kind. This making of adjustments is a daily education of soul for the home builders who desire to create an atmosphere that will make for mental, moral, and spiritual growth in themselves and in their children.

Unlike the weather conditions that we can do nothing about, we do create our own home atmosphere. Every member of the family has a responsibility for doing his part, but it seems that because of the nature of mother's work and the fact that she is so closely connected with all that makes a home, she seems to be the very spirit of home. I think back to my childhood days and can feel yet the sense of urgency with which the question, "Where's Mama?" was asked, if she was not immediately visible as we came from school. A good mother is unconsciously a powerful influence in creating the home atmosphere. As she faithfully fulfills her homemaking duties she is unwittingly a dominant influence but certainly she is never the dominating or domineering spirit. Of course, the self-willed, self-assertive type of woman who disregards the headship of her husband and whose nagging is as a "continual dropping on a very rainy day" is most certainly creating atmosphere, whether consciously or unconsciously. The spirit of home cannot possibly be any better than we are ourselves.

The attitudes of a mother are responsible for chilling a place into a mere house, or for

warming it into a loving home. What are her attitudes toward spiritual things, toward her husband, her children, and her work? As an example of wrong attitudes which create an atmosphere that withers and blights I cite a monologue written by Mable Hale, called "The Morning Meal."

"Forever more! When will those girls get down here? Jane Elizabeth, Mary Ellen, hurry for once in your lives. Your father called you before he went out to do the chores. There is no need of taking all morning to dress. Here at last! I know you two girls are the slowest mortals I've ever had any dealings with.

"Jane Elizabeth, go to the cellar and bring that dish full of lard. Wash your hands first. What have I taught you? Will you never remember?

"Mary Ellen, go to that baby before he splits his throat.

"Jane Elizabeth, look what you are doing. There you have dropped grease on the floor. There goes some more. Get that cloth there and wipe it up. This house will look as if it never had a keeper before night. Look, child, what you are doing, just spreading that around. There, you have a spot big as my hand. Oh! when will you learn to use a little caution! You just dash ahead without looking. Now do be careful!

"Mary Ellen, get those children dressed, and stop all that noise.

"Andrew Rankins, what are you doing here with all that mud on your feet? Get out of here, you and your dog. Will you never learn to wipe your feet before you come in the house? You children will run me distracted with your carelessness. But when you have worked me to death you will realize, maybe, how a mother ought to be treated.

"Jane, go to the milk house and bring a pan of milk. Now, do be careful and don't spill any. Sweet milk is what I want.

"Mary, if you can ever get those children dressed, come out here and set this table. You are too trifling. You have been long enough about that to have dressed four instead of two.

"Jane Elizabeth Rankins! I told you to get sweet milk, and this is sour. Was there ever as heedless or careless a girl as you are? Take this back and bring a pan of sweet milk. No, I'll go myself and then I can have what I want. But you will burn that meat while I am gone. Hurry now!

"Mary Ellen, get that table ready at once. I have put up with your trifling as long as I can.

"Here Jane, stir this gravy. Careful now that you do not slop any out on the stove. Pay attention to what you are doing.

"Mary Ellen, what are you doing, that you have not finished laying the table? I am ready to call your father.

"John, breakfast. Tell Andy to hurry so as not to keep things waiting.

"Mary Ellen, cut the bread. There, make those slices thinner. Will you never learn to do that job neatly? Can't you do something to quiet that child? I am as tired now as if I had done a day's work. It is certainly trying to depend on the help of growing girls. And I know you girls are more heedless than the average.

"Andrew, drive that dog out. You will have to get rid of him if you can't keep him out of the house. And those cats! They are the most vexing things. I don't see why you have so many around.

"Get to the table, children. John, get things started. I shall be there in a little bit. I have to pour the coffee first. Andrew, be more mannerly at the table. Jane Elizabeth, wait on your baby brother. It seems to me you ought to notice something to do.

"John, have you fixed that fence so that the cow will not get into the garden today? If I were a man I would keep things up so my wife wouldn't have so much running to do.

"Andy, did you hoe those beans yesterday? You didn't? Well, you get at that first thing this morning.

"Watch that baby, Mary Ellen; see, he is getting gravy on the tablecloth. There isn't one in this family that cares a thing about saving me work. John, you are as bad as the children. Look where you have dropped your coffee. All I say doesn't do one bit of good. They pay no more attention than if it was the wind blowing. I try to be patient. Sometimes I have a mind to give them a good scolding."

It might be a profitable exercise to see who of us could name the most things wrong with this mother, but let us make our escape from such a stifling, unhealthy atmosphere and breathe the pure, sweet fragrance of a home that is dedicated to the service of God and the Christian nurture of the children.

This type of home is one where love rules—love to God and love to each other. We are not able of ourselves to make the atmosphere of home pure enough. The Holy Spirit is allowed control of our being and enables us to use every experience as a means of growth into beauty of character. The fruit of the Spirit is what we want to manifest in our home life. These graces are love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and self-control.

One of the big problems of a busy mother is how to find time for daily devotional periods. She has so little time to call her own and scarcely a chance to do so much as think her own thoughts. But where there is a deep love to God and a will to fellowship with Him, there will be a way. Perhaps we could learn a lesson from the Australian mother who wrote a "thank you" note for a play pen given after the birth of her fourth child. She said, "You will never know how I appreciate the pen. It is a godsend. I sit in it every afternoon and read and the children can't get near me." We do usually find a way to do that which we want most to do. Loving God, we are conscious of His presence for the very first thing upon awakening in the morning. All during the day, even while routine work claims one layer of our mind, we fellowship with Him and consciously do the tasks at hand as unto Him. It is so easy and natural to speak to our children about Him when He is in our own thoughts. To sing at our work, and really worship as we sing, will be of spiritual benefit to us and a means of scattering sunshine all around.

Because we love God and He rules our lives, our attitudes will be such that will make home a place good to live in, good to grow in, and good to remember. Our home will be ordered according to God-given principles. How easy it is for the Christian wife to lovingly accept her husband's position of authority as her head when he loves her "as Christ also loved the church, and gave himself for it." By maintaining this divine order they truly become one, their personalities find a most complete fulfillment, and happiness fills the house like sunshine on a clear day. But even if a wife should feel that her husband fails in his responsibility, she must not fail in hers. Perhaps some who feel a lack of love and appreciation are like the woman who toiled long and hard for many years, wondering and wondering if her husband loved her. One day, being driven to tears by her doubt, the perplexed husband reassured her with the words, "There, there, now Jenny, don't be foolish. Of course, I love you. Didn't I tell you so twenty years ago, before we ever married?" The effect of a little appreciation is described in the following quotation. A husband said to his busy wife, "You're a wonderful wife and I don't know what I would do without you." He kissed her and she forgot all her care in that moment. She sang as she washed the dishes and sang as she made the beds. The song was heard next door and a woman there caught the refrain and sang also, and two homes were made happier because he told her that sweet old story—the story of the love of a husband for a wife.

The following lines were written by Alta Booth Dunn as an expression of a husband to his wife away from home.

"O wife, I love you well—
Beyond my poverty of words to tell!
When you're away, how soiled and grey
The hearth! And all the house is bare of
mirth,
For every room is still and empty as a doom
Without your lilting laugh and song.

"The very hens hide out their nests,
Your plants refuse to bloom;
Tabby in sullenness protests,
Old Ponto, mourning, bays the moon. . .
Tell me, dear heart, you'll not be staying long!
How sweet your ways about the place and
neat
I hardly knew 'till I had lost the boon
Of your blithe self! O singer and the tune
Of home, will you be coming soon?

"That you are coming here,
Where I can have and hold you near,
Is blessed news to me—
Like silver bells the words ring joyously—
For wife, bright sun and spirit of my life,
You know I love you—love you so!"

Since Mrs. Dunn, herself, is the author of this poem I have been inclined to wonder if this might be an expression of her own wishful thinking. I wonder if she might have written what she wished he had said. Should that be the case she is wisely using the very best method to hold her husband's affection as she rightly interprets and expresses what she knows he has felt. A good wife will create an atmosphere of love by her own understanding heart. She interprets all the little acts of helpfulness, the interest in her well-being, as an expression of love and will not require frequent endearing phrases to prove it. She will

not fail to let him know that she thinks he is even more wonderful as husband than he was as a lover, and her confidence in him and his ability to accomplish things will inspire him to do his very best. When he comes in from his work he is met as one beloved, whose coming has been anticipated all day. Although she has had a trying day, with the children unusually quarrelsome, the baby fretful, and piles of unfinished work staring her in the face, she does not resort to expressions of self-pity and style herself as a martyr. She does not blame her husband for the frustrations of the day, nor take vengeance on the children. She may feel that she is in a fog, but patience will see her through to cheerfulness, and then the little sunbeams take possession of the place. Such a wife can be sure of her husband's love, whether or not he expresses it in so many words.

A mother's attitude toward her children and her responsibility for their spiritual nurture has much to do with the spirit of the home. Whatever else we owe our children, we are duty bound to provide for them a good, growing atmosphere. As mothers we give our babies their very first impressions. They learn to understand God's love through our love for them. They are so dependent upon us. How we should pray God to be able to provide the right growing conditions mentally, morally, and spiritually, as well as physically!

It is important to remember that the conscious effort we are making to teach and train them is not our most powerful influence in their lives. The spirit of home is absorbed by the children in ways we may not even dream of. Our direct teaching is important, but what are the opinions they hear us express? What is our daily conduct? What are the things we like, or dislike? The furnishings of our home, the way we dress, the company we enjoy, the books we read, our recreation, our attitudes



RECIPE FOR A HOME

Half a cup of friendship
And a cup of thoughtfulness,
Creamed together with a pinch
Of powdered tenderness.

Very lightly beaten
In a bowl of loyalty,
With a cup of faith and one of hope
And one of charity.

Be sure to add a spoonful each
Of gaiety that sings,
And also the ability—
To laugh at little things.

Moisten with sudden tears
Of heartfelt sympathy.
Bake in a good-natured pan
And serve repeatedly.

Evangelical Visitor.

toward things spiritual—all have their influence in creating the element in which our children are either growing or becoming spiritually dwarfed. No matter what we teach, the atmosphere we unconsciously create has its most lasting effect.

I wonder sometimes if we are not too prone to live in the past or future of our children and not enjoy them enough in the present. We think of the precious baby days of a ten-year-old or perhaps dream of the time when he shall reach maturity, while today we consider him as a little nuisance. Let's be sure we enjoy our children today, for they will be grown and gone from us all too soon. The following paragraph is a quotation from the *Royal Path of Life*.

"Children will not trouble you long. They grow up—nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man, and gone now! There is no more childhood for him or for us. Life has claimed him. The house has not a child in it—there is no more noise in the hall—boys rush in pell-mell; it is very orderly now. There are no more skates or sleds, bats, balls, or strings left scattered about. Things are neat enough now. There is no delay for sleepy folks; there is no longer any task, before you lie down, of looking after anybody, and tucking up the bedclothes. There are no disputes to settle, nobody to get off to school, no complaint, no opportunities for impossible things, no rips to mend, no fingers to tie up, no faces to be washed, or collars to be arranged. There never was such peace in the house! It would sound like music to have some feet to clatter down the front stairs! Oh, for some children's noise! What used to ail us, that we were hushing their loud laugh, checking their noisy frolic, and reproving their slamming and banging the doors? We wish our neighbors would only lend us an urchin or two to make a little noise in these premises. We want to be tired, to be vexed, to be run over, to hear children at work with all its varieties."

It isn't easy to be a good mother all the time. To care for fretful babies at night and always to sleep with an eye and ear open in case they might need something, is a drain on her vitality. The demands made of her during the day—clean clothes, clean house, clean faces, good food, questions, arguments, and tears—are almost utterly exhausting. And perhaps there are even greater problems to solve with the adolescents. No one needs the help of God any more than a mother.

I think of a mother as the barometer of a home. Her sixth sense, called "woman's intuition," helps her to sense the rising or falling of the temperature and to discover the imminence of rains or stormy seasons. Are good healthy discussions growing into heated arguments? Are there misunderstandings? Mother is apt to sense the situation and to know just the words to bring the temperature down to normal. The home is fortunate whose mother has a wise sense of humor. If she can see the funny side of a situation, a remark from her brings a laugh instead of the harsh words about to be spoken. "She openeth her mouth with wisdom" surely can refer to the times when the very tone of her voice soothes ruffled tempers and restores peace to the atmosphere. Mother must be sure to keep her own spirit unruffled or she will not be able to control undesirable atmospheric tendencies.

The tone of her voice has much to do with her power of influence. How many friends would she have if she used her complaining, tired-mother voice in social conversation? To check on ourselves we might note the comparison between our telephone speaking voice and our habitual tone to the family. I shall always remember my mother's gentle voice as she tried to rouse us children from our morning sleep. We did not always respond at the first call, and my father would say it was no wonder, since she called us so sweetly that it was enough to soothe us to sleep had we already been awake. It sometimes took his sterner tones to get quicker results, but we were conscious of love in that sternness as well as in the more gentle tones of mother. If love and courtesy characterize the speech and tone of the parents there will not likely be much wrangling and quarreling among the children.

One secret of being a good mother is the ability and willingness to profit by our own mistakes. Let us ask ourselves a few questions and if we see we have failed in any point, let us mend our ways tomorrow. These questions are taken from an article by Mrs. Grimsley who is extension specialist of family relations in North Carolina.

1. Have I shown any interest in the things my children are doing?
2. Have I taken time to listen when my child wants to talk to me?
3. Have I given my child an opportunity to explain his side when things have gone wrong?
4. Am I careful not to embarrass my child by correcting or criticizing him before others?
5. Am I careful not to betray any confidence my child has placed in me?
6. Am I very careful to keep promises made to my children? If I fail, do I take time to explain the reason?
7. Am I willing to acknowledge my mistakes and apologize when I am wrong? (Answer this honestly!)
8. Am I as courteous to my children as I am to my friends?
9. Do I express appreciation to my children for their efforts, as well as for their achievements?
10. Do I try to make my children feel that they are safe and secure in my love for them? (This would keep us from ever saying, "Mother won't love you, if you are not a good boy!")

One mother has said that what usually makes us want to scream at our children is to see an exaggeration of our own faults in them. To acknowledge our own mistakes will not lower us in their estimation but will strengthen the bond of love and understanding between us. It is good to explain to them that the faults we see in them and desire to help them correct are tendencies they have probably inherited from us, and give them the benefit of our experience in overcoming them. Perhaps their words or actions reveal faults in us we never knew we had and there can be a feeling of comradeship as we work together to overcome them.

While the children are small and making such constant demands of us, we may think we are going through a period of intellectual stagnation. But these are precious years of

growth with our children and our experiences can be steppingstones in both mental and spiritual maturity.

Another thing that I feel has much to do with creating a healthful atmosphere in mother's attitude toward work. Because love rules in her home, all complaining and fretful irritation at monotonous tasks gives way to a spirit of joy in serving her loved ones. What would otherwise be drudgery is done as a manifestation of love. This attitude puts even the lowliest tasks where they can be done with pleasure. We learn to enjoy our work so much that we make no sharp difference between work and recreation. Our work should not be approached as something that is distasteful and to be finished in a hurry so we can do something we like to do. One homemaker says she hated housekeeping until she stopped thinking of herself as a drudge and started thinking of herself as a mighty versatile, indispensable creature. She continues, "After all, every task woman does—even scrubbing the floor—is dedicated to

THANKSGIVING HYMN

And for comforts which they bring,
To the Giver of all blessings
Let our voices rise in praise,
For the joys and countless mercies
He hath sent to crown our days:
For the homes of peace and plenty,
And a land so fair and wide,
For the labor of the noonday,
And for rest at eventide.

For the splendor of the forest,
For the beauty of the hill,
For the freshness of the meadows,
And a thousand sparkling rills;
For the blossoms of the springtime,
And the memories they bring,
For the ripened fruits of autumn,
Do we thank Thee, O our King.

For the wealth of golden harvests,
For the sunlight and the rain,
For the grandeur of the ocean,
For the mountain and the plain;
For the ever-changing seasons
And for comforts which they bring,
For Thy love, so great, eternal,
We would thank Thee, O our King.

—Author Unknown.

making home a happy and comfortable place for her family. She has a dozen or more occupations rolled up in one. She's housekeeper, yes. But she's also nurse, standing ready to administer first aid, and sympathy; telephathist, adept at reading those husbandly "get your hat and coat" glances; psychologist, geared to understanding her unpredictable children. She's teacher, interior decorator, buyer, accountant, cook, hostess; (and there are others we might add such as seamstress and gardener and nutritionist). No fly-by-night or routine office job for her! Her job combines security and variety."

When mother can truthfully say "I like to wash dishes" and really takes pleasure in an attractive arrangement of dishes on the shelves, her daughter will very likely share the same feeling. Above one kitchen sink is a rack built to hold a hymnbook. The daughter has always heard her mother singing while

at work, so it is not strange that she feels the hymnbook belongs on its rack and never once washes dishes without its use. True, it takes a little longer to get the kitchen tidied up, but who can know the lasting spiritual benefits to the singer? Besides, the whole atmosphere of home is filled with the joy of singing that is more wholesome and honoring to God than any mechanical strains from a musical instrument or voices brought in over the radio.

Myrtle Vorst Sheppard expresses her attitude toward work in a poem called "Love Does Honor."

"I have shirts to iron, today!
Note the lilting way I say the words.
Each syllable's as sweet as any bird's
Song in the wood.

It is so good
To do this for that man of mine!
I cannot build a shrine to honor him;
Compose a symphony or write an ode.
So I must simply do the little things to show
my love.

I'll mend his glove,
I'll stroke his hair,
And every shirt he'll wear will be as smooth
and white

As freshly fallen snow,
Because my hands have made it so.
There, hear my voice go lilting in that loving
way;
Oh, I have shirts to iron, today!"

We should learn to work and like it, and if we work with and not only at our children they will like it, too. The spirit of home should not be a grind of work, work, and hurry, hurry. We should not be efficient housekeepers at the expense of being good homemakers. There is a satisfaction in a clean, orderly room, but there is a greater satisfaction when we feel we have created in our home a spirit of happiness and of well-being. Our children will carry with them the atmosphere of our homemaking.

Broadway, Va.

IN FASHION OR IN FAVOR?

(Continued from page 331)

beloved." They are before God "in Christ Jesus." Favor is better than fashion. To be clothed in Christ is to wear the richest garment. "Clothed in His righteousness alone" is the climax of experience.

Those in Christ Jesus, know how to use the world, for there is a certain sane use of the world. They use the world but they do not abuse the world. They live for its facts but not its fashions. They are in the world but not of the world. They are not fashion followers. They have favor with God. Passing things and present things, will not satisfy. There is no triumph in the transient. To covet the fashion of this world is to heap up to ourselves the things that change and decay and are at last classified as "garbage." These things become refuse.

In doing the will of God one follows the things that "abide for ever." God's favor is better than this world's fashion. Seek things which are above. Be satisfied now with Christ at the right hand of God and soon be satisfied when you "wake in His likeness."—The Wonderful Word.

MISSIONS

The Present Missionary Task A Missionary Day Message

By J. D. Graber

As secretary of the Mennonite Board of Missions and Charities, Bro. Graber gives us a concise picture of the missionary task and program as envisioned by our mission board.

"Go ye into all the world" represented an impossible task in the days of the Apostles. They, however, came nearer accomplishing it than has any generation since. For us the command is still binding, but our world is so much larger. The population to be evangelized is also many times greater. There are more heathen today by far than there were about one hundred years ago, when the present world-wide missionary movement began. India, alone, has had an average population increase of five million per year during the last two decades, while the total Christian population in that land is now no more than eight million.

We conclude, then, that the missionary task is much greater today than it has ever been. But we also have more resources. What if the world is larger by many times than the Mediterranean basin of Paul's day? We travel to China and back now while Paul was on his way to Italy from Antioch. What if there are millions more people? We have literature, radio, and many other propaganda means the early church did not have. What if it costs more for allowance, travel, and equipment than at any time in history? We also have great wealth and an unprecedented income. What if it takes thousands more preachers and workers than Paul had? We have more college and seminary degrees and more young people with training and a sense of call per Christian square mile than we have ever had. As the task has grown larger so have our resources, of every kind.

Are our resources available? This is the question that really matters. We are surfeited by materialism in these days. This indictment does not apply only to the rich. Materialism is covetousness, and covetousness means "immoderate desire." When the ordinary Scriptural meaning is sought we find it has reference, nearly always, to an immoderate desire for personal gain, whether that be money, fame, security, ease, a sense of achievement, or whatever it may be. When we begin to have great desire for anything less than God we become spiritually paralyzed.

Mission giving is falling off. The stress of war, the demands of the C. P. S. program, and the appalling world need touched our hearts deeply. Our incomes were then also

in a state of rapid inflation, and so we gave liberally. Now the crisis is past, we think. We are also getting used to our larger incomes and all the extra cars and comforts they can buy. Being rich is becoming a normal situation for too many of us, and so the springs of our giving are drying up.

We must learn to give proportionately and systematically if we would take seriously in



Royal H. and Evelyn Showalter Bauer, new missionaries to India, sailed on March 21, 1949.

our day the Lord's last command. A mere throwing into the collection basket what we feel like giving or of what we happen to have with us is not New Testament giving. Money in substantial sums, in the form of offerings, gifts, annuities, and legacies are constantly needed to meet what it costs and will cost as our church seeks to do her share in world evangelism.

The Present Program

In India, our oldest mission field, we have 38 missionaries working in two separate fields. The total budget for the year 1949-50 adopted by the last Annual Meeting of the General Mission Board is \$130,000.00, inclusive of missionary support, transportation, equip-

ment, buildings, and field operating budget. In this country we have a good-sized missionary staff, a splendid company of Indian co-workers, and a church of about 1,400 adult members. The non-Christian population of our two fields numbers nearly two million. If every missionary were responsible for evangelizing 10,000 people it would require 200 persons. This gives the high lights of our task in India.

There is in India also the problem of a growing nationalism. It is not clear whether the government will consider a missionary who seeks entrance into the country to preach the Gospel as one who will be of help to the country. Visas need to be renewed each year, and recently some applications by other boards for new entrances have been refused. So far this situation is not serious, but it merits our earnest prayer attention.

In Argentina our church began mission work in 1917. We have in that country now a total of 25 missionaries, working in two different fields. At its last Annual Meeting the Board accepted a budget of \$90,000.00 for this field to cover all parts and aspects of the total program. In most of the cities and towns in which we are working our church represents the only evangelical witness. There are still many places in various parts of our so-called field where a mere nominal if not actually corrupt form of Catholicism is the only Gospel available. A government drifting slowly into totalitarianism also causes concern, and occasionally laws are enacted that tend more and more to restrict evangelical freedom in matters of evangelism and public assembly. Prayer warriors are needed for this task also.

China is in twilight just now, but there is some assurance that "at evening time it shall be light." Our missionaries in West China total six at present, and the year's budget stands at \$15,000.00. They have decided to remain at their station regardless of political change, for they have felt a deep sense of call. They are trying to make effective a Christian witness in a city of nearly a quarter million inhabitants and in a surrounding area with another half million unevangelized people. There are some recent indications that the new Chinese government is seeking to be on more friendly terms with the West, and so we have good hopes for the future. Pray that the door to the Gospel may remain open in China.

In Puerto Rico we have 16 appointed missionaries. The Board's budget for this field stands at \$41,856.00 for the current year. Here the field is not large geographically, but everywhere are the teeming multitudes. In a recent series of meetings, during the rainy hurricane season, a total of 43 persons accepted Christ publicly. This field is one with a rapidly growing church. This brings its inspiration as well as its problems, for the demands of the true church are always at enmity with the natural man. Pray for the Spirit's empowering and convicting presence.

In Tanganyika and Ethiopia the Eastern Board has been administering the mission program for the church. Forty missionaries are at work in these fields, and the annual budget for this work, on a projected five-year average, is \$70,000.00. Africa is the awakening continent. More new ventures and colos-

sal developments, economically, politically, and socially, are being undertaken in Africa than on any other continent. Into this seething ferment goes the church of Jesus Christ with the revolutionary Gospel. There is still time in Africa; the harvest is white. Pray the Lord to send forth laborers.

In Voluntary Service we had, during the past summer 129 young people working in 24 different short- and long-term units besides many who served in units administered by district boards and local congregations. This program opens opportunity for witness and service to a large number of people and releases much youth potential for the program of the church. Much more will be done here as the slogan, "At least one year of service for my church," comes more and more fully to be carried out. In this area also fall the foreign relief and service projects in Belgium, in Ethiopia, and, after January 1, 1950, the La Plata Project in Puerto Rico. The combined budgets in this entire area of Service and Relief including our share of the M.C.C. Relief, Service and Refugee Aid, stand at \$237,325.00.

In cities and rural areas; in hospitals, old peoples' homes, and charitable institutions—in all these we have large opportunities and large commitments. The combined budget totals \$338,900.00.

Expansion and New Fields

We never get to the end of the Great Commission. In 1894 the Chicago Home Mission was considered too heavy a financial load, although it was the only mission operated by the church at that time. Now we as a church have missions in nearly a hundred cities, in many rural areas, and in six foreign countries. But this is still not enough. There are more heathen today than when we started fifty years ago. Our current mission budgets, General and District Boards combined, total well over a million dollars annually. This is enough to frighten timid souls. But if we begin giving only a tenth, the respectable Gospel minimum, such budgets would be quickly oversubscribed.

Japan, Belgium, London, Honduras, Alaska, the Philippines, Sicily, Uruguay, and other places are challenging us to move forward. In our cities missions among the colored race are springing up in a number of places. In rural missions it is evangelism through colonization, and on the institutional level it is an expanding hospital program and new departures in child welfare.

The task is limitless. We are unequal to even a fraction of it. But we do not need to carry the load of all the earth; our Lord carries that burden on His own pierced heart. We need to have faith and make sure that we give the Lord the "five loaves and two fishes" we do have. If we, each one, do our own part and make sure we are faithful stewards of what the Lord has entrusted to us, then the Lord can and will give the increase; then His saving arm will be lengthened.

Elkhart, Indiana.

God never requires of us what we are unable to do, but He often requires of us what we are unwilling to do.—Howard C. Fulton.

They First Gave Their Own Selves

By Levi C. Hartzler

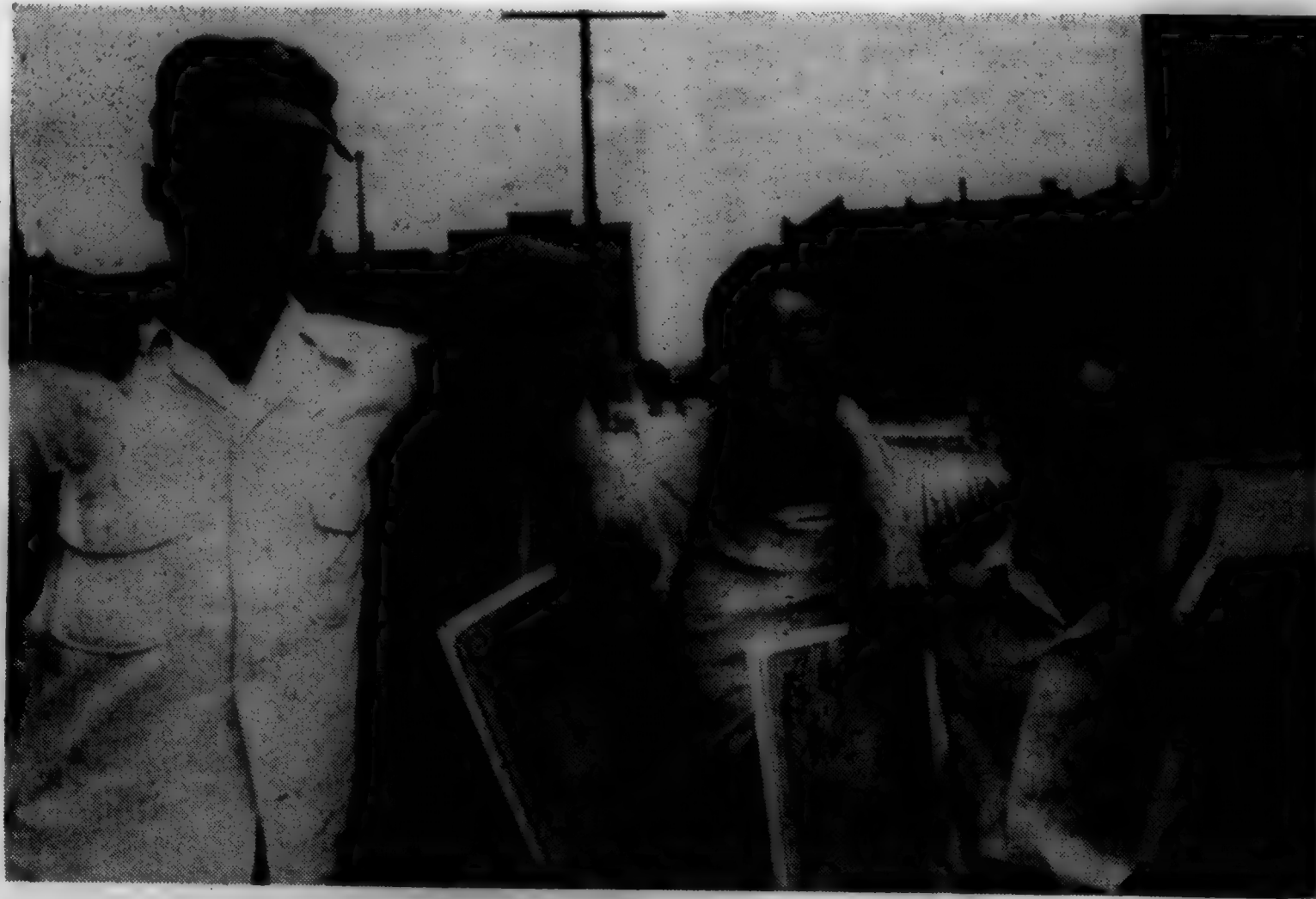
In this specially prepared article for the Missionary Day number the Secretary for Service and Relief tells interestingly about the service program of our general mission board.

Listen! Do you hear those voices? They are coming closer now. "This was the happiest summer of my life. . . ." "I wouldn't exchange my service unit experience this summer for any amount of money. . . ." "God has shown me that even my small talents are useful to Him. . . ."

We praise God for a successful summer in voluntary service. One hundred and seventeen young people served in twenty-three units from Los Angeles, California, to Meadville, Pennsylvania; from Loman, Minnesota, to Piney Woods, Mississippi. They taught summer Bible schools, distributed Christian

Indiana; Los Angeles, California; Meadville, Pennsylvania; Minot, North Dakota, and Menahga, Minnesota; Northern Minnesota (Northern Light Mission); Puerto Rico; Saginaw, Michigan; and Youngstown and Fairpoint, Ohio. In this group five units served in rural missions, five in city missions, and two served both city and rural areas. Two units served all colored people, and two served both white and colored.

Mission units supplement the work of the mission served and explore in new areas. For example, the Saginaw unit pioneered among 12,000 colored folks. Their success is attested



Students from Cleveland's Streets Attending Summer Bible School Conducted by a Service Unit

literature, visited the sick, conducted evening Bible classes and prayer meetings, supervised dormitories, cooked meals, washed clothes, directed recreation, gave young people's Bible meeting programs, repaired buildings, and did personal work.

The young people represented a wide geographical area of the church with the largest group coming from the midwest: Indiana-Michigan, 44; Ohio, 17; South Central Conference, 16; Puerto Rico, 7; Southwestern Pennsylvania and Iowa-Nebraska, each 5; Franconia and Old Order Amish, each 4; Illinois, Lancaster, North Central, Ontario, and Virginia, each 2; Conservative A. M., German Mennonite, Independent, Wisler, and South Pacific, each 1.

Twelve units were associated with the mission program of the church: Brown County, Indiana; Cleveland, Ohio; Culp, Arkansas; Denver and Limon, Colorado; Fort Wayne,

by the enthusiasm of the near-by churches to continue the work by supporting several mission workers. The main task of mission units is to carry on summer Bible schools, visit homes in the local community, distribute literature, make community surveys, and help with the manual labor and repair work around the mission home.

Four units served in church institutions: two children's homes—one at Kansas City, Kansas, and one at West Liberty, Ohio; two homes for the aged—one at Eureka, Illinois, and one at Rittman, Ohio. These units served as vacation personnel, giving the regular workers an opportunity to take a much-needed rest. The experience of ministering to the children or to the aged in true Christian love helped the workers to grow spiritually. It also gave them a new vision of service.

Two units served in general hospitals: Hannibal, Missouri, and Elkhart, Indiana. College

students desiring to earn for school expenses made up these units, receiving full wages and contributing a nominal fee to the service unit fund. At Hannibal the unit participated in the "Hannibal for Christ" campaign and assisted in the local mission program outside of working hours. The Elkhart unit heard several informative lectures by professional people on the hospital staff during their free time.

The colporteur team sold Bibles and religious books in the Culp, Arkansas, and adjacent communities. This gave them an opportunity to do personal evangelism and make complete surveys of the communities contacted. Their work made a definite contribution to the work of the local churches. During the autumn months another team is serving in the area around Wild Cat, Kentucky. Other teams will be organized as opportunities and personnel are available.

Camp Ebenezer, located among the hills of Holmes County, Ohio, afforded an ideal rural setting for a camp for colored children from Cleveland and Youngstown. Two groups of children from each city, selected from among the summer Bible school children taught by the service units in these two cities, enjoyed a real farm vacation including work, Bible and nature study, and recreation. Unit members taught the children, worked and played with them, cooked and washed for them.

The Piney Woods unit supervised dormitories, conducted Bible classes, served in the kitchen, and helped with a children's Bible camp on the campus of a boarding school for colored children southeast of Jackson, Mississippi. The school has a summer enrollment of 100 and a winter enrollment of 400. Students come from many states and some foreign countries. Many of them earn their way through school by working on the large farm or in the shops operated by the school. Our workers had an opportunity to do personal work by living and working among the students.

The M.F.Y. youth team, sponsored jointly by the Mennonite Youth Fellowship Council and the Mennonite Relief Committee, conducted youth conferences, discussion groups with local church and youth leaders, socials, and other young people's activities in eleven different communities. The team, after a period of careful preparation, attempted to interpret the youth work of the church as related to M.Y.F. and to provide local young people's groups with materials and fresh ideas for carrying on their own programs.

Reports from the communities served and the members of the team indicate that consecrated young people can make a real contribution in this area of service.

The Mennonite Youth Village builders' unit renovated a house and built a garage on a farm near White Pigeon, Michigan, which is to be used in the expanding Child Welfare Program of the Mennonite Board of Missions and Charities. At a recent meeting of the Child Welfare Committee a local board was appointed for the Michigan project which may provide several homes for orphan children, or a camp for underprivileged children, or both. The unit did an excellent job under the direction of Bro. J. E. Brunk, Goshen, Indiana.

Present opportunities for voluntary service

include the Kansas City Hospital Unit, a builders' unit on the new Science Hall at Hesston College, and one on the Nurses' Home at La Junta, Colorado, and a mission unit at Saginaw, Michigan. Volunteers are urgently needed for Saginaw. Men replace-

ments are needed for the Kansas City unit for January 1. Other builders' opportunities are available for young men who can serve only in the winter. Write to Mennonite Service Units, 1711 Prairie St., Elkhart, Indiana. Elkhart, Ind.

Club Work—A Backward and Forward Look

By Sara Jane Johnson

Another glimpse into the work of one of our city missions as given by a worker.

With the beginning of school and the coming of the winter months, our thoughts are drawn again to our club work with the children. The summer has been so full that we have had little time to think of our winter work; our hands were full of interesting summer activities, but now that summer has gone and winter is approaching we look back over last winter's work and seek to see how we can improve in our work this winter. Last winter we taught the girls some needle art that they will be able to use in future life. The finished products were taken home by the children. Could we teach them the blessing of sharing this year by having them make things for children their own age in war-torn countries, children who are in need of the necessities of life, children who know nothing of luxuries? I am sure our children here would be glad to share when they once hear of the lack in other countries, and I am doubly sure that children suffering in war-ravished countries will be very grateful to receive a gift from American children.

Last winter we studied the Book of John in our story hour of club. This is a book with a very high evangelistic appeal. The children were interested in the lessons, but none of them accepted Christ during the club season. How many did during the summer or in their own churches, we do not know, but we are assured that they will not forget the lessons that they have learned in club and as they grow older these lessons will draw them to the Saviour. As we think of this winter's work I wonder if we can make the appeal stronger so that the children will accept Christ, and yet that we may avoid a play on emotions that would cause children to show outward signs of confession without an inner experience that will soon fade.

Because we will be having some of the same children in club work this year again, the stories we use must be different but

they must have the same evangelistic appeal, the same story of saving power through the shed blood of Christ.

Just how much good our club work has done, we cannot say, but we do know that some of the children were given a desire to get more of the Bible. Children who came to club started to attend Sunday school, either here at the Mission or at some other church near them, and a number of the club children also attended our summer Bible school and our summer camp.

We feel that club work has many advantages. City children lack constructive activity and a place to carry on such activity, and because of this lack find destructive activity on the streets, in movie houses, etc. To be able to keep these children off the streets one evening a week and give them something worth-while to do and to hear is only a small amount of good done for them. Teaching them an art may keep them at home one or two other evenings of the week, but by far the greatest good we do, in club for the children, is planting the Word of God in their hearts, and God says in His word, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). And what does God please more than to have each soul accept Him? He is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9).



Summer Camp Devotions in a Pasture, the Writer Leading

Through club work we have the privilege of reaching some Catholic children with the Gospel that we would not be able to reach in any other way. They are not permitted to attend religious services in other churches, but they are permitted to attend club. They get a glimpse into the Bible through the stories told in club, and often they have a desire for more. Some of these children have a real desire to come to club meetings. Last winter we had a girl in club who had trouble behaving. She liked to "show off" and caused a disturbance among the other children, especially during the story hour. After several weeks of trying during the story to get her to behave she was taken from the room and told she must behave if she wants to come to club. "Why do you come to club?" she was asked, and she replied that she liked to.

"Then why don't you behave? We can't have club if you are always disturbing the other girls so they can't listen."

She begged us not to talk to her where the superintendent could see because she was afraid he wouldn't let her come again if he saw it.

"Why do you want to come to club?"

With tears in her eyes she said, "Well, I don't have anything else to do."

"If you think you can behave yourself you may come."

"I will," she promised and kept that promise for a while, but children soon forget and she had to be reminded, but we felt it was children like that who really needed the Gospel we were trying to give, more than the ones who could behave. So we continued to work with them, allowing them to come, even though they did create a discipline problem at times.

Sometimes we think the children aren't getting much out of club, but occasionally we get a glimpse into the home life of our club children and we see that they get much more than we think. One day a Sunday-school teacher was visiting a girl who came to her class occasionally and had attended our club. The teacher in speaking to the mother in the home told her of the love of God and the return of Christ. As she spoke, the girl would say, "Yes, Mother, that's what they told us in club," and would repeat some of the things she had heard in club.

At the same time that we have club for the girls the Mission superintendent has shop for the boys. The boys enjoy working with their hands and the machinery provided for them. Club usually starts out with only a few members, and those few invite other children in their class at school to come, and thus club and shop grow until spring when we close with the end of school.

Club and shop offer opportunity to feed the children spiritually, and they are also feeders to our Sunday school, Bible school, children's meetings, and camp. The children get a taste of the Gospel in club and come back for more.

Tracts are placed in convenient places for the children to take as they go home. In that way the Gospel is spread to parents, brothers, and sisters of those who come to club. Motives that have been made in club are hung on the walls of the homes—a continual re-

minder to those who come and go of our Saviour who loved them and gave Himself for them.

We are looking forward to another and better year of work with these little ones.
Portland, Oreg.

Return to the Africa Mission Field

I. New York to London

By Merle Eshleman

This is the first of a series of articles describing the return voyage of a missionary family to their field of service in the medical work of the Mennonite Mission in Tanganyika, East Africa. The articles are built up from letters to home folks.

We shall always look back to July 1, 1949, as an outstanding day in our lives. We surely did appreciate the interest that was shown in our going back to Africa, and we were glad that such a goodly number of our friends, relatives, and interested ones should be present at Hoboken for our sailing. It was so much different from ten years ago when we left for Africa the first time. At that sailing none of our families were at the ship, although there were a few Mennonite people present. We were glad, too, that it could be arranged that at least nearly all who came to Hoboken were able to get on the ship. We felt that our time together after getting on the ship was indeed very short. Bro. Amos Horst helped plan for and led out in a short farewell meeting in a rather secluded lounge on the upper deck. This meeting was short, and while it was impressive, there was no undue display of emotion. We are thankful that our good-by's could be said without many tears being shed. After all, we did not think of it as a time of sadness. We are going forth into the Lord's work, and it is a time of rejoicing for both the home church and the workers when the way opens for laborers to go out to the foreign field.

We will also well remember the group standing on the pier, and we were glad that our party could get such a good position and that we could wave to each other as the ship backed out of its berth. We were fortunate to get a good place at the railing and we held to the one spot, knowing that if we got moved from that place we might not get another along the railing.

A few facts about the ship may be interesting. It was the largest Dutch ship afloat and is therefore called the flagship of the Holland Lines. On this trip there was a capacity load of passengers, around 1,200. Dining rooms were crowded with two sittings. Food was good and abundant. A small newspaper was published daily, free for passengers. Train reservations for Europe could be made on board and tickets bought. The ship provided writing paper, envelopes, and cards. A postal service was available and mail was taken off at Southampton. Laundry service was available.

We were on C deck, which is just above the water line. Our cabin had no outside port-holes, but ventilation was good. Two decks

above was the dining room. Men were required to wear coats to the dining room, but it was air-conditioned and pleasant. After dinner coffee was served, and supper was served in a lounge two decks above the dining room. The open deck for cabin passengers was five decks above our room. We often used the elevators for going up. We enjoyed being on deck and had chairs which we could claim as ours. The first two days were very warm, and our cabin was quite warm on Saturday night. But on Sunday afternoon there was a little rain, and after that it became cooler and continued cool so that we needed wraps when on open deck.

In a large group such as was on our boat, there were, of course, many people whose interests were entirely different from ours. However, we had pleasant associations with a number. Even a couple of Catholic priests had coffee at the same table with us and were ready to converse. A number of people from England were returning home, and at least two offered us assistance if we needed it in London. However, with John Coffman assigned to look after us, we felt sure we would have no trouble.

Ruth Carper, a Mennonite Central Committee Relief worker, on her way to France, was a fellow passenger, and we had her on our deck a few times.

On Sunday there were services. Possibly 150 or more attended. The children made up with various other children and had pleasant times. There were a number of families with children. Our room steward was a Dutchman who could speak English well and had considerable travel experience.

The voyage across the Atlantic was unexpectedly calm the whole way. There was a little gentle rolling a few times, but we heard of no one being seasick. We, as a family, stood it very well. We do have some Dramamine (the new seasickness drug) with us and used a few tablets as a precaution. We were out in the open ocean about an hour after leaving the dock. We did not change time the first night, but after that we turned the clock ahead one hour each night for five days. We are now five hours ahead of you at home, and still two hours behind what our time will be in East Africa. Our ship averaged about 500 miles per day, that is a 23-hour day. The first two days at sea were rather warm, but

after that it became cooler and has been cool ever since.

Our ship arrived at Southampton early on the morning of July 8. We were up by 4:45, had breakfast at 5:30, inspection by immigration officials at 6:00, and at 7:00 we disembarked. Going through customs was simple for us as we are considered in transit. The train left for London at 8:52, and we had a two-hour ride through beautiful England. John Coffman, son of S. F. Coffman and representative of Menno Travel Service in London, had a letter of advice for us at the ship. This letter was delivered to us before we went to breakfast. John met us at the station in London. He had hotel reservations made for us, and gave us some advice as to how we could travel around London, what we might be interested in seeing, etc. He is the only Mennonite man in London as far as we know. His wife was from a Quaker family. They have two small children, live in a two-room apartment on fourth floor and, of course, cannot take in any guests. John is hopeful that a place will be found for mission work in the city. The General Mission Board is planning to open mission work in London some time in the future, and John's experience here will be very valuable to them.

London is an interesting and in many respects a quaint old city. We were aware that we were in a foreign country, and yet it was quite simple, as we use the same language. Differences in pronunciation do exist, however, and sometimes one needed to ask for an expression to be repeated. The people knew that we were Americans as soon as we said a few words. Money is in terms of the pound, shilling, and penny. Twelve pence to a shilling, and twenty shillings to a pound, is confusing to Americans at first. One sees some amusing things happen in changing money. The English are so used to us ignorant foreigners that they are very accommodating at times. One morning a group of young people got on the bus on which I was riding. I thought they might be American, and soon heard, "you all," and, "Where do we get off at?" The "you all" and the "at" on the end of the sentence pretty well indicated southern U. S. A. In paying their fare they did not know what coins to give when the conductor said the fare was one and a half pence. An Englishman tried to be helpful to the one young man and said the conductor wanted "one penny and a ha' penny." This was all the more amusing as our contacts with the English have been enough that we understood most of their expressions. One girl in the party just held out a few coins in each hand for the conductor to choose what he wanted. In Westminster Abbey we saw another American who had his English and American change mixed in the same pocket. He wanted to purchase a booklet and the guide sorted out his change and took the right coins.

London is an old city and streets are laid out in a different pattern from what we are used to. The same street changes names a number of times. In fact, the name may change several times in the course of a mile. The numbers on opposite sides of the street may have no relation to each other. There are a lot of squares with statues of famous people. The main churches are quite old, and

the more important ones have many graves in and around the buildings, with statues and inscriptions on every side. London can point to its early beginning about a thousand years ago, and there is much of interest that has been preserved down through the years. Those who have had high-school or college training or whose reading has given them something of English history or literature will remember such names as Bunyan, Shakespeare, Thomas Gray, Charles III, Henry VIII, Florence Nightingale, John and Charles Wesley, Issac Watts, Lord Nelson, David Livingstone, the Penn family, Robert Raikes, and others. A number of the famous English poets and writers lived in London. The seat of government of the British Empire is in London. Buckingham Palace, where the



Westminster Abbey, Famous Six-Hundred-Year-Old Church in London

present royal family live, is within easy walking distance of the heart of London.

Since we had two weeks to spend here we felt that it was proper that we try to see some of the places of interest that we had studied about in school or that we had heard about or knew about because of living in a part of the British Empire. Before we left home a gift of money was given to us with the special instructions that it was to be used on our journey to Africa to enable us to eat better or to see more. Since on shipboard one's food is paid for in the ticket cost, the matter of eatables is cared for. So we did feel that it would fit into the wishes of this particular donor for us to do some sight-seeing. We learned to use the city busses, and transportation was rather cheap. We usually went to the upper deck of the bus, as this was cheaper riding and enabled one to see the city better.

The first Sunday we were in London we attended services at Westminster Abbey, one of the oldest and most famous churches in England. A church has been there for over 1000 years, and the present building is about 600 years old. In it David Livingstone is buried. It was impressive to us to stand by

the grave of this one who did so much to open up Africa for mission work. An inscription to William Tyndale, who first translated the Bible into English, is also in this church.

Our second Sunday in London we attended afternoon Sunday school and evening preaching at the Finsbury Mission in the poorer part of London. Since there is no Mennonite church there, the Coffman family have been attending and helping in the services at this mission. We appreciated this opportunity to see London mission work. Robert Raikes, who first began Sunday-school work among poor London children, was in some way connected with the early workers of the society which runs this mission.

What have we seen of war damage? We have seen considerable in some parts of London. We have seen where whole blocks were bombed out, large church buildings in complete ruins. At other places the damage is to only a few houses. We had an unexpected first-hand contact with bomb experience. An unexploded bomb of 2,000 pounds was found in an area of ruined buildings only a few blocks from our hotel. It was quite a surprise. It was dropped in 1940, apparently, and has been lying there for nine years. When it was found, plans were made for its removal. Most of the patients in a near-by hospital were moved, residents in the vicinity were warned, preliminary digging was done, and plans made ready for its actual removal on a Sunday morning when traffic would be lighter. The roped-off area reached to just across the street from our hotel. The ropes were put up, policemen guarded the area, and a half hour before the work began a radio police car went through the streets advising people to leave windows and doors open so that the concussion would do less damage, in case the bomb would explode in the process of removing it. But all went well, and by noon the ropes were down and there was no explosion. Some men at the mission told us of some of the awful nights that London spent during the worst bombing. London seems to be getting along pretty well now. Rebuilding is being done at many places and food seems to be enough, although not too abundant. Children look healthy.

We will list a few of the places and things we have seen. We had the opportunity to go through part of the Parliament buildings with a guide, and saw where the king and queen sit when they attend and where Winston Churchill made some of his famous speeches.

We saw the outside of Buckingham Palace and also the famous changing of the guards which is done every other day. The whole process involves foot and horse guards and takes about one and one-half hours.

We saw Windsor Castle, the other official residence of the royal family, when we took a tour in a bus with a guide. The tour was about eighty miles and took us outside of London. It was a rather inexpensive way to see some historic places. We rode on the River Thames in a small boat through two sets of locks, visited the old country church where Thomas Gray wrote his "Elegy" (one of the most outstanding English poems), saw the house where William Penn's family lived, and saw Runnymede, where the Magna

(Continued on page 344)

BIBLE STUDY

Christian Doctrine LXXXV. Progress Toward the Kingdom—Revelation

By the Bible Study Editor

There are two things which definitely link themselves with the kingdom promised to Israel in the beginning of the revelation concerning the opening of the book which was in the right hand of Him that sat upon the throne. Rev. 5:1. The first of these is that the "Lion of the tribe of Judah" was capable of opening the book. The second—that the "Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5). The great promise to David was that he should be the progenitor of an everlasting kingdom. His Son would sit upon his throne. The prophecy concerning Judah was made by Jacob. Gen. 49:10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The opening of the book and the loosing of the seals has to do with that which is especially related to the "Shiloh" promise made to Judah and the "Root" of David to sit on his throne.

Future Honors for Christ

The events occurring at the throne of God (as designated in Rev. 5), could not be applied to a time before the foundation of the world when it was said of Christ that He was a "Lamb slain from the foundation of the world" (Rev. 13:8). Heb. 9:26 suggests that Christ's suffering came after the foundation of the world and not before it.—"Must he often have suffered since the foundation of the world." The Lamb slain in Rev. 5 was Christ, who had been slain and had risen, and now stood before the throne with the book in His hand, ready to perform those things which occurred preparatory to His taking the throne which had been promised to Him through David the king of Israel.

The fact that there were saints in heaven who had been saved through the offering of the blood of Christ is also an evidence that these events followed the death and resurrection of Christ. If one should endeavor to set forth in these chapters the whole story of redemption as occurring from the beginning of the world, somewhere in the prophecy one should see the fall of man and find a scene of the death of the Saviour by the shedding of His blood. But this prophecy begins with the scene of the Lamb whose blood had been shed and the acclaim of saints redeemed by that blood. Instead of a book

being written and sealed, the book had been written and sealed and now was to be opened by One who became worthy to open it by the shedding of His blood. "Worthy is the Lamb that **was slain** to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

The Seals Opened

In the opening of the seals one fails to find a preview of the history of the world or the history of redemption as accomplished by the offering of the promised atonement by the blood of Christ. The antediluvian world was cursed with labor and the earth was cursed for the sake of Cain's sin and his family suffered, but the rest of the world was reserved for the judgment of the flood. The judgments of the seals are those of bloodshed and pestilences. The scenes of the opening of the seals were introduced, not by angels, or messengers of God who had power to unfold to a new world the events which would come upon men; for these who introduced the opening of the seals were the "living creatures" who professed that they too had been redeemed to God by the blood of the Lamb. Rev. 6:1, 3, 5, 7; Cf. 5:8, 9. John had wept to see the book unopened, but these living creatures rejoiced at the opening of the seals and the book. Jesus had said, concerning the judgment of Jerusalem, "Look up, and lift up your heads; for your redemption draweth nigh." See Lk. 21:20-28. The judgment of the world means deliverance for the saints, and is the cause of joy, but some of the terrors that shall come on the world will involve the suffering of saints.

The opening of the seals gave access to the content of the book. The writing on the back side may have indicated the nature of the contents of the book but was not the content. The seals were not the trumpets nor the vials, but the opening of the book brought about the judgments of the trumpets and vials. No one could look upon the book unless he was able to fulfill what was indicated by the writing on the back side of it. No one could open the book unless he was able to carry out all that was included in the writing on the inside of it. The Lamb alone was found able to look upon, open the seals, and fulfill all that was written in the book. The opening of the seals introduced the blowing

of the trumpets and the pouring out of the vials.

The Lamb opened the seals of the book, while the living creatures who were redeemed by His blood looked upon the great events in the world which were portents of what should follow when the book was fully opened. The horses in Ezekiel's prophecy were connected with chariots. No riders or charioteers are mentioned in connection with them. The order of the colors was black, red, white, and grised or bay. They all represented the four spirits of the Lord of all the earth, spirits of the heavens. Zech. 6:1-8. The vision of the horses and horsemen in Zech. 1 included only three colors: red, speckled, and white. The horsemen of the first chapter of Zechariah and the chariots of the sixth chapter were sent to quiet the earth. This quieting resulted in the return of Israel from their Babylonian and Syrian captivities. But the horses and horsemen of Revelation 6 went forth to take peace from the earth, that the judgment of the nations should permit the fulfillment of His promises to these people of His covenants.

The rider of the white horse is not identified, neither are the other horsemen. The rider of the white horse possessed a bow but no arrows. A crown was given him—the crown of a conqueror. He went forth conquering and to conquer. His conquests were to continue until victory was completed. This rider could not have been the antichrist, for the beast and false prophet did not continue to conquer. The judgments were sent of God upon all nations. The antichrist was opposed only to the saints. He gathered the nations of the earth together to war against the church and the saints of God. The white horse continues as a conquering power to the end of these conquests when the King of kings comes forth with the armies of heaven on white horses in the final conflict with the beast and the kings of the earth. Rev. 19:11-21.

The three horsemen (of the red, black, and pale horses), brought upon the earth the judgments of war, famine, and the combined judgments of war, hunger, death, and the beasts of the earth. But in the midst of these judgments, the abundant mercy and salvation of the Lord is revealed upon the opening of the fifth seal. The souls of them that had been slain for the Word of God and for the testimony of Christ were seen under the altar. This altar was not on the earth. It was the place of God's accepted sacrifice in heaven. It was the salvation of those whose "life is hid with Christ in God," who await the finished redemption of God. The pledge of that redemption was the white robes. These robed ones are seen again after the judgments are past. Rev. 6:11; 7:9-17.

The opening of the sixth seal ends differently from that of the fifth seal. The powers of nature are shaken and the functions of the

elements are interrupted, and all men, kings, captains, rich and mighty men, and even bondmen call to be hidden from God and from the Lamb. No one shall be able to stand the coming of the great day of His wrath. But this is not the end of the world, for the seventh seal is not yet opened and the trumpets and vials contained within the book have not been fulfilled. God has begun His conquest of the world and will not cease until it is fulfilled and His promises have been fully satisfied both for His people and for His Son.

The book in the hands of the Lamb was not fully opened under the sixth seal. The Lion of the tribe of Judah is prevailing against the ungodly world with His judgments, but has not fully conquered. There is more to follow in this world conquest. Only a part of the world was judged. The oil and the wine were not hurt under the third seal, and only a fourth part of the earth was under the curse of the fourth seal. The men of the earth were greatly disturbed by the events of the sixth seal, but they were not destroyed.

The Sealing of the Twelve Tribes

Had there been an end of all things under the sixth seal, there would have been no tribes of Israel to seal, no earth nor winds to still. But the purpose of God seems to have been associated particularly with Israel. Out of that nation the Lord seals, "with the seal of the living God," 144,000 of the children of Israel who are called "the servants of our God" (Rev. 7:1-4). And it is noteworthy that these children of Israel follow on through the scenes of judgment to stand with the Lamb on Mount Zion, and they have the name of the Lamb's Father in their foreheads. Rev. 14:1-5. They are called the firstfruits unto God and to the Lamb. v. 4. Of the tribes of Israel in the beginning of these judgments and the opening of the book, they are the firstfruits. James calls himself one of the firstfruits—"a kind of firstfruits of his creatures" (James 1:18). Paul considers the Christian life as a firstfruits of the Spirit. Rom. 8:23. There were many kinds of firstfruits, hence it is not strange that the 144,000 of the sealed ones of the tribes of Israel should be called firstfruits (of their kind). Rev. 14:4.

Of the tribes there were sealed 12,000 of each, except the tribe of Dan. There are two tribes of Joseph, called Manasses and Joseph. Ephraim is not mentioned. Levi is counted among the twelve, since this does not have to do with the apportionment of the land. This sealing seems to be based on faith and not on blood relationship. "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:29).

The sealing of the tribes of Israel was attended with the praise of the throngs of redeemed ones in heaven, of all nations and kindreds, and people and tongues. Rev. 7:9, 10. To their acclaim, the angels about the throne added their amen. The white-robed ones of heaven rejoice in the presence of the Lamb, for the sealing of the tribes is another step in the progress of their salvation and glory. Those under the altar (Rev. 6:9-11) may have been included in this group whose robes were

made white in the blood of the Lamb. It is not possible to limit the tribulation in Rev. 7:14 to one group. The same term is used in connection with Israel in the land of Canaan and to Joseph in his prison and to the Thessalonian Christians. See Acts 7:11; II Cor. 1:6, etc.

Before the beginning of the greater judgments upon the earth, the Lamb had chosen the representatives of the tribes of Israel, and gave the Father's name to them, and set them before angels and saints and the world to become a challenge to all beings concerning His will and power to fulfill His covenants and establish His sovereignty over all the world. All through the great judgments which befell the world, and against all the oppositions of men and demons, the Lord keeps safely the 144,000 whom He sealed unto Himself. The sealed ones are not Gentiles, nor of a mixed nationality. The Word states particularly that they are of the **twelve tribes of Israel**. The Lamb and the Lion of the tribe of Judah prevails to keep them, and they are with the Lamb on Mount Zion when the fall of Babylon and the judgment of the nations is to be completed. Wherever the Lamb goes, they follow. Rev. 14. No power is able to destroy them.

The Judgments of the Opened Book

The judgments which occurred on the earth when the seals were being opened are not the same as those which followed the opening of the seals. When the seventh seal was opened, a new phase of the work of the Lord was begun. Rev. 8. There was silence in heaven about the space of half an hour. The songs and acclaims of the great multitude which were heard at the sealing of the tribes ceased for a season. Even those in heaven are interested in the progress of God's great work of redemption. What God has promised men on the earth has to do with the blessings that come from heaven, and a part of the work of redemption concerns what God does upon earth. The souls under the altar prayed, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth" (Rev. 6:10)? After the prayer and the exaltation of the white-robed ones, the judgments on the earth began.

One of the mysteries of the Old Testament, the significance of the ceremonies of the tabernacle, is set forth in the scene which was opened after the opening of the seventh seal. In the book was contained the things which had been promised and for which the saints had prayed during the many years past. All of the saints had prayed for the same things. The prayers were remembered by the Lord. The four living creatures which were around the throne of God had vials full of odors or incense, which are the prayers of saints. Rev. 5:8. The brazen altar of sacrifice furnished the coals of fire, and the incense was burned on the golden altar which stood before the vail in the holy place. The incense rose up before the Lord who dwelt in the most holy place. How few prayers were immediately answered, but how surely men believed in the ultimate answer to their petitions when the will of God would be fulfilled! In the scene which preceded the sounding of the trumpets,

the prayers of all the saints were brought in remembrance before God when one angel offered the incense upon a coal of fire from the brazen altar and presented it upon the golden altar which stood before the Lord. The seven angels with trumpets stood before God and waited to answer these prayers.

John did not look forward to the prayers that would be offered. Here were prayers that had come from the past, from the golden altar of Moses and David, the prayers for Israel for the 144,000 and for all that were associated with them in the past. Here were the unanswered prayers for which John wept when he saw no one to open the book and fulfill them. Can we doubt that the welfare and glory of Israel were involved in these prayers and the things which should follow? If God will not fulfill the prayers of Israel, how may we know that He will answer the prayers of the church which later is involved in the work of grace, although it is associated with the judgments upon the ungodly of this world and the casting down of the great adversary?

Thousands of offerings had been brought to the sanctuary and were burned upon the brazen altar where the coals of fire burned constantly. Fire was carried into the holy place at least twice daily, but no fire was brought out and no blessing came forth, save the benediction of the priest who offered the incense. Fire and incense went into the tabernacle, but no answer nor judgments went forth, except on rare occasions. But when the angel, who came with his much incense which accompanied the prayers of all the saints, had offered his incense, he "took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound" (Rev. 8:3-6). This is the first time in the history of the altar that fire was hurled out into the earth from the altar. On one occasion Aaron took a censer with fire and incense to stay the plague Num. 16:46-48. But this was not judgment; it was an act of mercy and salvation, for it was the prayer of the people to be saved from the plague that had begun because of their sins.

When Israel's prayers are answered, the judgment of the world is involved. This does not apply to the ungodly and unbelieving in Israel. The prayers are those of saints, not the prayers of a nationalistic Israel. God is no respecter of persons, but He is a friend of His saints.

(To be continued)

"AS A LITTLE CHILD"

(Continued from page 322)

become as little children ye shall not enter into the kingdom of heaven."

"I see, sir. I see it clearly now. I must come as a child. I can see now how good God was to me to take away Sally so through that occurrence I might find Him. His ways are far wiser than ours. And for all of this I can thank Him."

"Exactly," answered the minister.

Barberton, Ohio.

EDUCATIONAL

What is America Reading?

By Paul Erb

This informational article was given as an address before the annual meeting of the Mennonite Publication Board, at Scottdale, Pa., August 20-22, 1949. It was transcribed from mechanical recording.

Is America reading? National Opinion Research Center conducted a 17-city survey in January, 1945. They found that reading is the favorite diversion for two out of five adults. It ranked higher than any other type of leisure activity. According to this survey, 56 per cent spend an hour a day on newspapers, 32 per cent an hour a day on books.

In the Psychological Corporation survey, also in 1945, radio took up 49 per cent of leisure time, newspapers 21 per cent, magazines 11 per cent, movies 11 per cent, and books 8 per cent. Thus reading got 40 per cent of the time.

Yes, America is reading, and will continue to read, in spite of the new threat of television.

But what is America reading?

Americans read newspapers. If 56 per cent read papers an hour a day, we may be sure that thousands of others read newspapers for a shorter length of time. And we have noted that 21 per cent of the leisure time is spent on newspapers. The Collier survey indicated that men on the average read newspapers for 6.7 hours per week; women for 5.3 hours per week. There are in this country 1763 dailies, besides the many weeklies. What do Americans read in these newspapers?

They read news, of course. But the Commission on the Freedom of the Press, headed by Robert M. Hutchins, after a three-year study found the press, "biased, one-sided, mendacious, and sometimes corrupt, deficient in providing full and accurate information on a sound forum of opinion on international and other public affairs." And so newspaper readers get an inadequate story of what is going on in the world.

They read, at least some of them do, editorials and various syndicated columns. The majority of these, however, are weak and partial, displaying more cleverness than wisdom.

Millions read the sports pages, the favorite section for multitudes. The interest in athletics is not necessarily a perversion, but the preoccupation with the sports pages indicates a certain triviality, at the best.

The favorite newspaper section for other thousands is the comic strips. A current joke tells of a woman who, on the first Sunday after her marriage, came downstairs to find her husband reading the comics. "I've married a bookworm!" was her horrified exclamation. Mrs. Parry in her column in the Pitts-

burgh Press recently deplored the fact that the most educated generation of Americans turns first to the sports and the funnies in the paper.

America also reads magazines. In the National Opinion survey, it was found that 11 per cent of our leisure time is spent on magazines. The Collier survey revealed that men spend 5.3 hours per week in this way; women, 6.2 hours. From 1938 to 1948 the circulation of leading magazines increased from 91 million copies per issue to 169 million copies per issue—almost double. Nearly seven out of ten individuals in America over fourteen years old read magazines, which come to six out of seven homes. Three and one-half billion copies of 7000 different periodicals were read last year in this country. There is a magazine for almost every possible interest, whether that is beekeeping or stamp collecting.

What do Americans read in these magazines? **Christian Life** made a study of fifteen better-grade magazines. Of forty-three fiction stories, in thirty-eight they found "glorification of drinking, divorce, or fornication," and lewd remarks and situations. In this connection we should consider the magazines that are called comics. They were called that, I suppose, because once those things were supposed to be funny. Some of them aren't intended to be funny; they are entertaining. There are 25,000,000 copies of these comics published monthly in our country. Let's grant that they are not all bad. But certainly many of them are bad. The testimony of the courts is to that effect again and again. How often have you seen a newspaper account of a trial of some juvenile who said that he got the idea for his crime in the comics! They are so bad that an increasing number of American cities—fifty already by last February (I don't know how many more since)—restrict the sale of these comics. Certain druggists and bookseller associations—the Pennsylvania Druggist's Association, for instance—have tried to take action eliminating certain of these comics from their stands. It hurts their consciences, I suppose, to sell them, and they are trying to get everybody to agree to take them off their stands.

Street and Smith, a well-known publishing company in this country, the earliest publisher of pulp magazines and comics, the company that published the dime novels in the time of my father, junked all its comic and pulp magazine lines just recently. They are going into

the "slick" or smooth paper magazine type, even though the comics are big business at present. This company may be seeing some kind of sign that the comics are on their way out. I hope that they are right and that the craving for the comics will become a thing of the past. But even with that good sign and any other good signs that we might find, the situation is bad enough with regard to magazines. Any Christian who will stand for a moment in front of any railway station or drugstore newsstand and look at the magazines there will see how very, very few of them are the sort of thing that a Christian would want to look at. You can scarcely open a page but what it is full of all sorts of sex or crime suggestions. It fills a Christian man and women with horror to think that for a few cents any reader can fill his mind with enough evil images to make clean living practically impossible. And that is what America is reading.

America is reading books. The first survey that I referred to found that 32% of the adults spend an hour a day reading books. Another found that 50% of our American people are what you call active readers. According to their definition in that survey, an active reader is one who has read a book within the last month. And 50% of our people have read a book within the last month. Eight per cent of our leisure time is spent on books. The Collier survey showed that men read 4.7 hours a week on books; women 5.7. Book reading is on the increase. From 1939 to 1945 the total volume of book business doubled, reaching one-half billion dollars. I'll grant that it is a time of inflation, and prices increased from 1939 to 1945, but not that much. And so there was a great increase in the buying of books. In 1948, last year, although the book business was 20% below 1945, it was three times more than it was in 1929. From 1929 to 1948 business increased three times. Incidentally, the increase of business in our own publishing house is not only the increase of book interest among our Mennonites. It represents something of interest in book interests in the whole population in America. In 1948 there were 9,897 new books or new editions brought out—in round numbers 10,000 new books. Surely of the making of books there is no end.

Now, what do they read, the people who read these books? One survey showed that 45% of our book readers prefer nonfiction. Thirty-five per cent prefer fiction. Library records show that more fiction is borrowed than of nonfiction; but more nonfiction books are bought than fiction. The Psychological Corporation in its survey got this result: 58% prefer fiction; 37% nonfiction. These two surveys don't seem to agree. Probably the truth would lie somewhere between. That is, it would be pretty much of a draw between fiction and nonfiction. But of the new books which were published last year, the fiction titles were first; 1,643 novels were published last year. But in 1947, the year before that, there were 1,966—1,643 last year and the year before 1,966. At least there were fewer novels last year than the year before. The second highest classification of books last year was juvenile books, 929 titles. Incidentally, there is a great market in America today for children's books, a market that we Mennonites

have not yet begun to do anything with. Religious titles were 677, ranking third.

A survey among readers showed that of the nonfiction books, the most interesting were books that had to do with human behavior, 20%. Next was interesting personalities, 19%. Next was homemaking, 18%. Since women read so many of these books, it is natural that homemaking should stand so high in the list. Foreign countries is next, 11%; and religion next, 10%. Vocational books that have to do with ways people make a living, 9%; science and invention, 8%; politics, 7%, and poetry, 2%. This represents interest as shown by the book-buying and the book-reading public. The 1948 best sellers may be some indication as to what the people are reading. In fiction the best seller last year was "The Big Fisherman," by Douglass. It is significant, even though we don't recommend the book, that a book of religious fiction, a book that has its setting in Bible times, of Bible characters—it is about Peter, you know—should have been the best seller in America. In the first two months 366,000 copies were sold; and by this time more than half a million copies of this book have been sold. In the nonfiction class in 1948, the best seller was "Crusade in Europe" by Eisenhower. It is easy to understand why that should have been the best seller. The next two were "How to Stop Worrying and Start Living," by Dale Carnegie; and "Peace of Mind," by Liebman. The fact that these were on the best seller list indicates something of the state of mind of America. The fourth in the best seller list of nonfiction was "The Sexual Behavior of the Human Male," that sensational book by Kinsey. For forty-four successive weeks this book was on the best seller list, and half the time it ranked fourth or higher.

Now, of course, the Bible is always the best seller. When we talk about best sellers, we just take it for granted that the Bible is always on top. It should be a matter of great joy to us that the Bible continues to sell. And one would think maybe people just buy it and don't read it. But one survey of interest found that the Bible was highest. That is, more people said that the Bible is the most interesting book to them than any other single book, although the percentage was only 4%. So even though the Bible is highest, only 4% of the people said that the Bible was the most interesting to them. Perhaps the interest in the Bible is somewhat formal. People read the Bible; yes, they go to church and they read it; they read some responsively; they read it in the Sunday-school class, and maybe that is about all they read it.

I have learned that religious book sales this current year are unusually high. "The Greatest Story Ever Told," by Oursler, has averaged 15,000 copies a week since it has come out. Peale's, "A Guide to Confident Living," has sold over 100,000 copies; that is, it had by last April. Something of the character of our books is seen in a study of the fifty best sellers over the last fifty years. The person who made this study was going to see whether or not the love theme made a best seller. She discovered that 60% of the best sellers in 1905 had single love themes. By 1915 only 40% had; and in 1945 only 30%. That is, the love theme seemed to be on the

decrease, with other social themes predominating. But, she admitted, the immorality, the suggestiveness of these books, was on the constant increase. Certainly we all know that is true. You can't trust the best seller list any more. You can't trust a book club, the Literary Guild, or Book-of-the-Month Club. You can't join those clubs and just take their books one after another as they come unless you want to have a lot of filth in your home and in your mind. I doubt very much whether a Christian can buy books through a book club, I mean a secular book club. There might be some religious book clubs that would be safe. Ordinarily we have to pick our books.

Now I have mentioned the three main types of things that people read—**newspapers, magazines, and books**. There are others, such as **textbooks**. With so many millions of people in school, there is an enormous amount of reading going on just in textbooks. You know how good some of them are and how bad some of them are. Then there are **tracts**. Millions and millions of them are widely distributed and, let us believe, widely read. Then there is the large field of **advertising and propaganda booklets**. An editor's desk is always full of booklets he gets from all kinds of organizations, pulling for this and lugging for that, wanting us to represent their viewpoints in editorial columns. Millions and millions of pages of that sort of thing are put out for the American public all the time, and no doubt much of it is read.

America is reading, and a small press like our own can have a part in furnishing some of our reading material. Opportunity is a

BOOKS! BOOKS! BOOKS!

Books! Books! Books!
And we thank Thee, God,
For the gift of them;
For the glorious reach
And the lift of them;
For the gleam in them
And the dream in them;
For the things they teach
And the souls they reach!
For the maze of them,
And the blaze of them,
For the ways they open to us,
And the rays that they shoot through us!

Books! Books! Books!
And we thank Thee, God,
For the light in them;
For the might in them;
For the urge in them
And the surge in them;
For the souls they wake
And the paths they break
For the gong in them,
And the song in them;
For the throngs of folks they bring to us,
And the songs of hope they sing to us!

Books! Books! Books!
And we thank Thee, God,
For the deep in them;
For the rhythmic swing
And sweep of them;
For the croon in them,
And the boon in them;
For the prayers they pray
And the doubts they slay;
For the do in them
And the true in them;
For the blue skies they show us
And the new stars that they strew us.

—Wm. L. Stidger.

challenge to us. Moreover, the reading public will probably increase. This figure should tell us that. In one survey among college graduates only 10% were nonreaders. A non-reader in that study was a person who had not read a book in the last year. Only 10% of college graduates were in that class. And of the ages between 15 and 19 only 8% were nonreaders. Of the total population 29% were nonreaders. But of those nonreaders, only 10% were nonreaders among college students, and only 8% among the 15 to 19-year olds.

As more and more of our people are educated, they are going to be reading more and more. And as more and more of our young people who have learned to read get older, they are going to read more and more. We probably still have a lot of homes in which you find very few books. In fact in the homes of America 40% in one survey admitted that they had less than 100 books, and I suppose you could find plenty of Mennonite homes with less than 100 books. I would guess that as the years go on we are going to have more and more books. Our book cupboards are going to have fewer and fewer ornamental dishes and more and more books in them as the years go on. That means something for us and the opportunity we will have to place literature. The next conclusion is that the Mennonite people are rapidly changing from a nonreading to a reading people.

The Publication Board ought to ask the Mennonite Research Foundation, which is set up to do exactly this sort of thing, to make a study of the reading habits of the Mennonite people. At not too much expense, we could get a picture that would, I think, be a great stimulation to us. I am pretty sure we will find that there is a general increase of reading as there is an increase of the educational level. The increase of the Publishing House business, even though we sold many books and things to people outside of the church, does indicate that our people are reading more and more.

It is obvious that the Herald Press must assume the chief responsibility for guiding the reading of the Mennonite public, and it has an unlimited opportunity to make a contribution to the literary diet of the general public. We have a responsibility. If we turn over the production of reading material of our people to other houses and other publishers, we are not only losing an opportunity, but I would almost say we are spelling our doom. If people get their ideas from outside, they will be outside ideas. We need, in both our own publications and publications that we review and recommend, to put literature into people's homes. I suggest, therefore, the desirability of a Mennonite book club. I know it is difficult, because there are so many different kinds of books people want, but I think it could be managed some way so that there would come regularly every month into Mennonite homes unless they said they didn't want it, a book which is recommended. That would do much, I think, in guiding the thinking of our people.

And then there is the opportunity we have to make a contribution to the literary diet of the general public. We are doing it more than we have ever done it in anything else

through our summer Bible school course. That, of course, isn't general reading, but it is material that people read, and it will have its influence. Our tracts are doing it, and "The Way." We need to produce more and more literature that we can sell not only to Mennonites but to people outside the Mennonite Church. Whoever got the idea that the purpose of the Mennonite Publishing House was to produce literature only for the Mennonite people? America is reading. Let's give them the right thing to read.

Scottdale, Pa.

THANKFULNESS (Cont'd from page 328)

Christian on with a singing heart as he labors with a lost world for our Lord. In John 6:11 we read: "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples." A marvelous miracle! Five thousand hungry people fed with only five barley loaves and two small fishes! Yet this wonder of wonders was only incidental to bring to the fore the all-important virtue of a thankful heart. John, in a later day, refers to this occasion as the place where the Lord had given thanks. Here our Lord gives us a worthy example. Never should we think of partaking even of natural food without "giving thanks." A heart that is truly thankful to God transcends all the sorrows of earth. In John 11:41, 42 this is beautifully illustrated. In that Bethany home the funeral grief was still heavy on their hearts. The consoling thing happened when our Lord said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." In the darkest hours of earth a thankful attitude toward our heavenly Father lifts the soul above the things of sense and time.

"Thankfulness is the tune of angels"; it is inseparable with the new birth. As we come to God with thanksgiving to make our requests known, we will also be thankful toward our fellow men for the many deeds of kindness we receive as we journey together. Someone has well said: "God has two dwelling places—one in heaven, and the other in meek and thankful heart."

All Christians Will Give Thanks

At this thanksgiving tide let us afresh thank "God for his unspeakable gift," Jesus Christ (II Cor. 9:15); for His holy Word and its effectual working in lives of others (I Thess. 2:13); for the good land that the Lord has given us which literally flows with milk and honey. Deut. 8:10. We should thank God for a good government and "the powers that be" who recognize the one God, and let us never forget to pray for "all that are in authority" with "intercessions . . . and giving of thanks . . . for all men" (I Tim. 2:1, 2). Furthermore, the child of God cannot refrain from giving thanks to God for the church of Jesus Christ on earth and the sounding "out [of] the word of the Lord." Thank God for the spreading of the Gospel (I Thess. 1:8); for willing, able, and faithful missionaries to translate by life and lip the Bible into the vernacular of the many tribes who know not the true God; for the distribution of the Bible over the whole world; for the good books which illuminate

the text of the Bible; for the increasing number of authors in our own constituency writing books on faith and practice of Bible truth as held by the Mennonite Church through the centuries (other groups as well), convincing us more and more that as a body we have not lived in vain. For these things and for God's unfailing promises, which are many, and none will fail, "let us therefore approach the throne of grace with confidence," having our requests couched in a heaven-born THANKSGIVING; and as we abide faithful our happiness is assured for time and eternity, for some future time we will sing and praise forever: "Blessing, and glory, and wisdom and THANKSGIVING, and honour, and power, and might, be unto our God for ever and ever. Amen."

Denver, Pa.

RETURN TO AFRICA

(Continued from page 339)

Charta was signed about 700 years ago. At Windsor castle we saw a mound of earth erected as a lookout by William the Conqueror in the year 1066.

We visited the British Museum, where the item of most interest was the Codex Sinaiticus which is one of the oldest Bibles in existence, written by hand about 300 A.D. It is especially important because of its value in verifying that our Bible is correct. This was purchased from Russia in 1933 at the cost of \$400,000. I had studied about this and other old Bibles and considered it a rare privilege to see it.

In addition to these above visits, we had a number of other interesting contacts. The Mission Board instructed me to try to contact the proper official in the Colonial Office in London who could help clear up the question of our mission in Tanganyika being on the list of approved missions. John Coffman had done some preliminary work on this, and the day after we arrived John received a telephone call and was able to make an appointment for me to meet this official. John went with me. We felt the Lord answered the prayers of the mission, the home board, and ourselves, because the contact was very satisfactory, and we have the promise of everything working out all right. The official then asked me questions about our work in Africa, and we had a pleasant talk. This official contact was quite important as it meant getting into the part of government which is over the Tanganyika government.

Hotel rates in London include night's lodging and breakfast. The other two meals can be eaten in the hotel and paid for separately. We found a few places near the center of town that had better food and gave more for the money, so when it suited we often ate the noon and evening meals elsewhere. In fact, the quantity and quality of food was so much different that we felt justified to spend the bus fare to go downtown in order to eat. John Coffman does his office work downtown. He shares an office with the Y.M.C.A. organization. Our mail came through in his care, and since his office is near where we often got off the bus, we received mail promptly.

The last afternoon we were in London we were invited to meet John Coffman at a

certain street corner and then we were to go to their home for supper. It was a rather hot afternoon and we walked until we had seen the things which he wanted to show us. This took us into some of the worst bombed sections of London where whole blocks were wiped out by bombing and by fire. Bunhill Cemetery, where a number of important people are buried, was one of the interesting things we saw this last afternoon with Coffman. We also saw the Wesley Memorial Church, near which John Wesley is buried. In the cemetery (Bunhill) we saw the graves of John Bunyan, author of *Pilgrim's Progress*; Daniel Defoe, author of *Robinson Crusoe*; Isaac Watts; Joseph Hart, who wrote some hymns we use; and William Blake, a poet and painter. The grave of Susannah, the mother of John and Charles Wesley, is also here.

We saw a few small sections of the old Roman wall, built when the Romans came to England before the time of Christ, if I am not mistaken. These old walls were brought to light in the destruction of the bombing. Many of the churches, and there are a large number in this old part of London, were destroyed during the war. We walked past Cripplegate Church where John Milton is buried. We saw the grave of John Fox in the back yard of a Quaker meetinghouse. He was the founder of the Quaker movement. In a small narrow street there is a sign on a small metal plate stating that near this spot stood the building in which John Wesley says his "heart was strangely warmed" in a meeting. This marked the beginning of his great ministry which led to revival in England and later led to founding the Methodist Church. Wesley belonged to the rather formal Church of England, and it is said that, even though he had a real spiritual experience and knew that much that was being done in the Church of England was cold formality, he did not actually leave his mother church, but retained his membership there. We saw, too, the place where martyrs were burned at the stake in Smithfield Square. History reveals that likely at this same place at least two Mennonites died for their faith. Their names, of course, are not given because they died as heretics and would not have a plate mentioning their names in the country that killed them.

John Coffman helped us nicely in all our plans. We enjoyed his fellowship, and he too seemed to greatly appreciate fellowship with other Mennonite people. Any of our people going to London would do well to contact him for suggestions or have him help make plans.

The Lord has indeed been good to us in so many ways, and his mercies to us in our travel thus far have been most abundant. The promise, "Lo, I am with you alway," is true and precious. May the Spirit continue to lead all of us on in that abiding fellowship which Christ Himself desires to have with us.

We want to thank each one of you again for the many kindnesses you have shown to us during our furlough days. Furlough has meant a lot to us in many ways, and as we return to the field we know that the Lord is directing. May His blessings attend each one of you.

En Route to Tanganyika, East Africa.

SUNDAY SCHOOL

Nuggets of Truth Found in Our Sunday School Lessons

By Various Writers

THE SUFFERING SERVANT

Isaiah 53:1-12

Lesson for November 13, 1949

Golden Text.—Surely he hath borne our griefs, and carried our sorrows.—Isaiah 53:4.

Isaiah 53:1-12. Isaiah presents to us in graphic language the sufferings which Christ endured for us. Although Isaiah lived almost 800 years before Christ was born, nevertheless the voice of God through him spoke clearly and definitely of the suffering Servant who should save His people from their sins. Many of the minds of the day were pregnant with doubt as to the verity of Isaiah's prophetic utterances. In the face of increasing unbelief the matchless love of God moved upon faithful men to declare the message of deliverance from spiritual bondage. This deliverance was to come through the then unborn Messiah.

Because Israel had her mind focused upon the spectacular in connection with the coming of the Messiah, she failed to recognize the lowly stranger of Galilee when He came and walked her city streets and country roads. He did not come in a golden chariot from heaven to the palace in Jerusalem. Since Christ came in such an unexpected way, doing unexpected things, men turned against Him and classed Him as an impostor.

Dr. H. A. Ironside tells a modern story which illustrates the thinking of the Jews who lived during the time of Christ. One Sunday morning a very learned and eloquent minister concluded his message with these words, "If virtue incarnate would appear on the earth, men would be so ravished by her beauty that they would fall down and worship her." After the sermon was over, everyone thought that the minister had preached a marvelous sermon. That same day in the evening another minister, less learned but who knew God better, concluded his message with these words, "Virtue incarnate did appear on the earth and men cried, 'Away with Him, away with Him, crucify Him!'" The folks in the audience that night felt as though the sermon was almost worthless. In like manner the Jews of Christ's day were looking for a man who would come with outward pomp and show. They wanted a man who would be outwardly appealing, and they did not find that man in Christ; for "He is despised and rejected of men; a man of sorrows, and ac-

quainted with grief. . . ." The men of Christ's day viewed Him on their own low plane of thought instead of beholding Him in the light of the brilliant stars of prophecy which shone before Him. Thus, most naturally, their view of Him was incorrect and earthly. If Christ is to be properly understood, He must be seen as the God-man. Any other view will lead us to be critical and unappreciative of His life, work, and character.

God used the greatest care in describing for Israel the manner in which the prophesied Redeemer should deliver her. Israel was very familiar with the whole sacrificial system and its meaning in her experiences of life. She knew full well the reason for sacrificing a lamb. She also knew the characteristics of sheep. To Israel God now presented the Redeemer as His perfect Lamb, the once-and-for-all sacrifice. Wherein the blood of bulls and goats could never avail, the blood of the Lamb of God made full salvation possible.

Perhaps we wonder, why then did the Jews fail to recognize God's Deliverer when He came, lived, died, and rose in such precise and obvious fulfillment of all the Old Testament prophecies concerning Him? Yet withal we must remember that the Jews expected Him to come as a Monarch who would reign over them and provide them with their much-coveted national freedom. This inner desire so obsessed them until finally that is what they actually believed would happen. Men of the twentieth century are still permitting their fanciful wishes and selfish desires to so color and mold their thinking until they, too, actually believe things which are contrary to their knowledge of the truth.

In order to get the richest benefit from the study of Isaiah 53 we must see in it the presentation of Christ as our very own Redeemer, the one who came especially to earth to redeem each of us in particular. He is our suffering Servant. My Jesus hath borne my griefs, carried my sorrows, was stricken, smitten of God, afflicted, wounded for my transgressions, bruised for my iniquities, the chastisement of my peace was upon Him, and through the sum total of His agony and suffering I have been reconciled to God.

For Me

Under an eastern sky, amid a rabble's cry,
A Man went forth to die, for me.
Thorn-crowned His blessed head,
Blood-stained His every tread;
Cross-laden, on He sped, for me.

Pierced His hands and feet,
Three hours o'er Him beat
Fierce rays of noontide heat, for me.
Thus wert Thou made all mine;
Lord, make me wholly Thine;
Grant grace and strength divine, to me.
In thought and word and deed,
Thy will to do, O lead
My soul, e'en though it bleed, to Thee.

—Anon.

Nothing but the inner compulsion of divine love could have tided Christ across His hours of shameful ridicule and physical torture. That love was expressed for me. Even though Christ suffered so meekly and patiently that we might be delivered from the bondage of sin, yet we like sheep took our own unbeaten path. We turned our backs to His salvation. How could we treat Him so cruelly? Oh, how oft we've grieved the Shepherd's tender heart!

One reason why Isaiah 53 means so much to most of us is that it relates so vitally to our own Christian experience. With the significant stress upon the pronouns "He" and "our" we are immediately face to face with the fact that Christ suffered and died for us. Salvation becomes a very personal matter and we feel our individual responsibility for devotion to our suffering Servant. This fact, to me, makes Isaiah 53 God's masterpiece on the suffering Servant, the Lord Jesus Christ.

"Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned."

Despite the world's rejection of their only hope and Redeemer God has exalted Him and placed Him at His own right hand, and all those who would eternally dwell with God must enthrone His Christ.—Omar B. Stahl.

THE GREAT INVITATION

(Fall Missionary Day)

Isaiah 55:1-11

Lesson for November 20, 1949

Golden Text.—Seek ye the Lord while he may be found, call ye upon him while he is near.—Isaiah 55:6.

Isaiah 55:1. In this verse we find the Lord, through the Prophet Isaiah, inviting all who are thirsty to come to the waters and there have their spirits refreshed and satisfied. The invitation goes out to all, regardless of race or nationality, whether old or young, rich or poor. The only requirement is to be thirsty. How wonderful it feels to come in from hours of toil to a well or faucet and be refreshed with cool, pure water! But how much more wonderful to come to the fountain of living waters, and there drink and drink of the inexhaustible supply; or to come to the table of the Lord and be filled with the rich, spiritual food He has for us! The invitation goes forth today for men and women, boys and girls, to come, "buy, and eat . . . without money and without price."

Isaiah 55:2. No money is needed for some of the best things in life; but plenty of it is

spent for things that are harmful, things that last but a short time. Here the question is asked why people spend money for that which does not satisfy. It seems almost incredible that they should be so foolish, when the things which do satisfy can be had for the asking. Do we turn a deaf ear to the Lord? The prophet says, "Hearken diligently"; in other words, put forth an earnest effort to listen to what the Lord has to say. And what He says here should certainly be appealing to a hungry soul. The Psalmist David must have realized what it means to let one's soul delight itself in fatness when he said, "He maketh me to lie down in green pastures." There is no stinting with the Lord. His pastures are always green, His grace is sufficient, His mercies are great, His blessings are abundant. In fact, "no good thing will he withhold from them that walk uprightly" (Ps. 84:11).

Isaiah 55:3. Here again God is seeking to gain an audience. How hard it often is to get people to listen to the voice of God! Let us ask ourselves the question, "How do I hear?" In our Bible reading do we allow our minds to wander or be distracted? As we listen to a Gospel sermon does it go in at one ear and out the other, or do we try to grasp the thought and meaning of the message and apply it to our hearts? Perhaps we pay too much attention to those about us. Perhaps we spend too much time listening to other things that in the end lessen our desire to hear the voice of God. He says, "Incline your ear, . . . hear, and your soul shall live." The Israelites were a backsliding people and God was inviting them to return to Him and hear Him, so that He could make an everlasting covenant with them. May we be careful how we hear.

Isaiah 55:4. In this verse David, mentioned in the preceding verse, is referred to as an outstanding character. He is not only a witness, but a leader and commander. Here, as elsewhere in the Scriptures, David refers to Christ. He is God's witness to the world. May He also be a leader and commander of our lives, in order that we may be His faithful witnesses.

Isaiah 55:5. The thought expressed here is likely that of the Gentiles seeking after God. This prophecy was fulfilled after Christ's first advent. Many Gentiles believed and were converted because of the Holy One of Israel. The beginning of this fulfillment occurred on the Day of Pentecost, when people of many different nations were together and heard Peter preach that wonderful sermon which resulted in the salvation of about three thousand souls.

Isaiah 55:6. Although God is merciful and longsuffering, we are also told that His Spirit will not always strive with man. Note the warning in this invitation. We must seek Him while He may be found. It is dangerous to procrastinate. If we call on Him while He is near, He will surely hear us. But if we keep putting it off we may get to the place where God seems distant, and we will have no more desire to call upon Him.

Isaiah 55:7. There is nobody so wicked or so deep in sin, whom the Lord cannot save. God has done His part. It is up to the sinner to forsake his way of life and his evil thoughts and return to the Lord; then he will

have abundant pardon, regardless of how sinful he had been.

Isaiah 55:8, 9. In our thoughts we can travel across continents, or around the world, in a few moments. We can travel throughout the universe, or even to heaven, and think about God. But we cannot think God's thoughts. The human mind is limited and is subject to temptations of evil. But God is holy and His thoughts are holy. He is also omniscient. As the height of the heavens above the earth cannot be measured, neither can we measure how much higher God's thoughts are than our own. Nor can we begin to compare His ways with ours.

Isaiah 55:10, 11. When God finished the work of creation He saw that everything He made was very good, according to the account given in Genesis. All of nature carries out His divine plan, with the exception, of course, of unregenerate man. The example given of rain and snow watering the earth and causing it to produce plant life, shows that the moisture is not wasted, but fulfills its purpose as ordained by God. This is also true of His Word. It will accomplish all that He has intended for it. And it is our task to spread the Gospel throughout all the world. May our Missionary Day observance be an inspiration to all of us, and may our gifts and our prayers, as well as our missionary efforts, prove to be a real blessing to many unsaved souls.

—Elam R. Hernley.

JEREMIAH, A SPOKESMAN OF GOD

Jeremiah 1:9, 10, 18, 19; 22:1-3, 13, 14; 37:15-17

Lesson for November 27

Golden Text.—Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work.—Jer. 22:13.

What makes a prophet, a prophet? Someone has said that a prophet is one who decides to be a man of God instead of a backslapper. Such a man was Jeremiah. Kyle says of him: that as "Jehovah's spokesman he was constantly going counter to every current of his day." Be sure to note these currents in the lessons on Jeremiah. And unless we can see the parallels between Jeremiah's time and our own the time spent on these lessons may just about as well be spent in a study of Greek history or the rise and fall of the Holy Roman Empire.

Jeremiah's Early Life

Note his early home life and training. In his early years he knew that God was working with him and preparing him. Somewhere and somehow he learned to see the ways of God in the world about him. (Note that in these respects he resembled Christ.) In the blossoming twig of the almond tree God told him of the flowering of His own purposes. In the pot blown over he saw the fierce and deadly evils that were soon to overrun his sinful nation. Surely such insights could come only to sensitive souls.

Jeremiah's Loneliness

Jeremiah preached to deaf ears, and again, like Christ, he was rejected by his own people and family. He saw that the sins of his people would bring their doom. "My country right

or wrong," he would have denied with every ounce of his passion. He was the pessimist when all others were optimistic. This cut him off and made him lonely. He was the optimist when others were pessimists, and again he was lonely and apart. He took the unpopular side in the affairs of his people.

Jeremiah's Message—Then and Now

Jeremiah did not admire the strong, the rich, and the powerful. He refused to be charmed with the grandeur of Zedekiah's palace, made after Egyptian models. Such a building led his people away from the simplicity that God wanted. Moreover, it was built by unrighteousness (forced labor).

In a large industrial city some years ago a wealthy man (his fortune now known to have been accumulated through dishonest methods) financed the building of a huge Gothic church. People admire the church; ministers preach in it. The laboring men who built it were paid the lowest wages. What would Jeremiah say to this? Do not those who build houses by unrighteousness in our communities get along fairly well? Or are there Jeremiahs among us?

Jeremiah had a stormy life. He cried against false prophets who offered security in a system where politics and wealth dominated. He saw that God's mission for His people was spiritual and not political. It took courage to say that. Politics (not necessarily of the Democrat-Republican variety) is still a temptation to church people. Jeremiah preached a religion of sincerity, obedience, and loyalty. His religion had to meet the test of right conduct and attitudes toward God and men. —Grant Stoltzfus.

JEREMIAH DENOUNCES FALSE PROPHETS

Jeremiah 23:16, 21-23

Lesson for December 4, 1949

Golden Text.—He that hath my word, let him speak my word faithfully.—Jeremiah 23:28.

In studying these lessons from the Book of Jeremiah it is well to remember that both the material in the book and the arrangement of the lessons is topical rather than chronological. The days in which Jeremiah lived and ministered were very dark because the nation had sunk into low depths of ethical, moral, and religious life. But people high in the rank of leadership ignored the evils of the day and prophesied that the future of the country was bright, that sin would not be punished, and that everything was "sweetness and light." Their statements were in direct contradiction to what Jeremiah prophesied. In order to warn the people and to get them to have a proper attitude toward sin and God and His judgments, Jeremiah was often called upon to denounce these false leaders. It was not a pleasant task but he performed it faithfully.

Jeremiah 23:16-27. The Lord through Jeremiah tells the people not to listen to the words of these false prophets. What they taught was vanity, for they spoke out of their own evil hearts. They spoke beautiful and pleasing things, but their words were either lies or based on deceptive imaginings. Read

(Continued on page 349)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

Completing Unit XI in the topic, **Counteracting Subversive Influences**, we pass on to the **Unit XII, THE CHRISTIAN'S CONFLICT**, having the following topics for discussion in this issue:

1. **Counteracting Subversive Influences.** There are deceptive influences at work in our midst which we need to meet in such a way as to be victorious. To learn the devices of Satan and to know how to meet the influences that he sets to work against our souls is our important task. Let us learn to walk in fellowship with God.

2. **Helping Together in the Gospel.** In this topic we can learn what ways we may have the opportunity of doing something to help in the great work of Gospel service: speaking a word for Jesus; lending a hand to further the Gospel messenger; or to lead some soul who will hear; giving means to further the work; praying at the throne of grace for the ones who labor and the ones who are to be touched by the laborers. Whatever it may be, when moved by the Lord and blessed of Him, will bring benefit to the cause of Christ and be used of God in His own way to further the Gospel.

3. **Fellowship among Saints.** This topic should reveal to us that the blessedness of Christian fellowship can be attained by true fellowship with the Father and His Son Jesus Christ through the indwelling of the Holy Spirit. We should not mistake the fellowship of earthly associations and worldly yokes for Christian fellowship.

4. **Using Hospitality.**—Our all is a gift from God for the bringing of blessing and strength and joy to our fellow man. It is ours to cherish the opportunities to show hospitality toward others and in a special manner to those souls who need our help.

We submit the discussions below as a partial help along with the further helps in the **Program Builder** that may lead out your minds in thinking through these topics and seeking to make them practical in your daily lives. Breathe deeply in the study of the Scripture.

Give yourselves to earnest prayer for an understanding of the right way of life. Keep in touch with your own task in the local congregation and endeavor to fill your place in building up those with whom you are laboring. Let the truth have full right of way in your heart so that the true progress may be yours.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

COUNTERACTING SUBVERSIVE INFLUENCES

Ephesians 5:11-21

Topic for November 13

* * *
MOTTO

"Have no fellowship with the unfruitful works of darkness."

MEDITATIONS ON THE TOPIC

I. **Withstanding Ruinous Influences.**—Influences that affect our lives for evil often do their mischief unaware to the persons who are being affected until they find themselves completely overthrown with the foundation of truth lost to their mind and heart.

In dealing with termites we saturate our lumber with creosote which termites will not molest or we place a barrier between the lumber and the earth in which they work so that their progress is halted. But when we deal in the realm of evil in which the spirit of Satan works we need to take hold of protective and active opposition in the realm of moral and spiritual things. Exposure to the satanic influences will most certainly bring ruin to our spiritual life and character. Satan works in the realms where the protection is removed. He is "seeking whom he may devour" (I Pet. 5:8). Where people resist Satan with the armor and weapons which God has provided for us, Satan will surely flee. I Pet. 5:9.

As we work with material and earthly things, we need constantly to keep in our thought that the kingdom of God and His righteousness have first place. Matt. 6:33. To overthrow the deceptive influences of worldly lust and earthly care, we need to do all that we do in the name of the Lord Jesus. Col.

3:17. "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Matt. 6:22, 23). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Not only do we need to be awake to the evil by soberness and vigilance, but we need a very live connection with the power of God so that His Spirit may enlighten and give power to meet the enemy of souls in all his wiles. "Be sober, be vigilant" is always in order as well as "resist steadfast in the faith." These suggest the importance of being equipped with the knowledge of the Word of God and a conscience kept in fellowship with God through prayer and obedience.

Perhaps the ways in which deceptive influences work are most apt to take us unaware. They come through friends and beautified evils which seem to be like angels of light that can certainly do no harm. Matt. 16:22, 23; II Cor. 11:13-15. A word to the wise is sufficient. Be so full of the Word and Spirit that you may recognize the deceptions at once and take measures to expel them from you.

II. **The Text.**—Eph. 5:11-21.—There is a definite separation from evil fellowship and a maintenance of a living fellowship with Christ in which we are active in walking in the light of truth.

OUTLINE STUDY

I. Spiritual Fifth Columnists.

1. Worldliness (Jas. 4:4).
2. Materialism (Matt. 13:22).
3. Cares of this world (Matt. 13:22).
4. Hurry (Mark 6:31).
5. False science (I Tim. 6:20).
6. Secularism (Luke 6:46).
7. Wrong use of Scripture (II Pet. 3:16, 17).

II. Overcoming Spiritual Fifth Columnists.

1. Placing our affection on things above (Col. 3:1).
2. Knowing the Scriptures (Heb. 4:12).
3. Prayer (Eph. 6:18).
4. Watchfulness (II Tim. 4:5).
5. A keen conscience (Acts 24:16).
6. Continuing in the Gospel (II Tim. 3:14).
7. A growing Christian life (II Pet. 3:18).
8. An active witness to the truth (Matt. 28:19, 20).
9. Doing all in the name of Christ (Col. 3:17).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Work."
2. Evils That Creep in.
 - a. Friendship to the world.
 - b. Materialism.
 - c. Neglect of the Bible.
3. Overcoming These Evils.
 - a. By watching and praying.
 - b. By knowing and using the Bible.

For Seniors

1. Subtle Enemies to Spirituality.
2. Maintaining a Good Conscience.
3. The Power of a Growing Life.
4. Overcoming by Our Testimony.

PERSONAL THOUGHT

"Watch ye, stand fast in the faith, quit you like men, be strong." May the Lord enable us to see the need of this attitude at all times.

SEED THOUGHTS

A cunning man is never a firm man, but an honest man is; a double-minded man is always unstable; a man of faith is firm as a rock. There is a sacred connection between honesty and faith; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.—E. Irving.

It is not too much to say that the Bible as the Word of God is essential for every aspect of the spiritual life. It convicts of sin (Heb. 4:12); it converts the soul (Ps. 19:7); it cleanses the conscience (John 15:3); it consecrates the life (John 17:17); it corrects the wrong (II Tim. 3:16); it confirms the right (John 8:31); and it comforts and encourages the heart. Ps. 119:50, 54. The more, therefore, we can apply ourselves to the Bible, the better it will be for every thing connected with our daily living. In particular three things are essential: careful consideration; continual meditation; and close application.—Thomas.

HELPING TOGETHER IN THE GOSPEL

Ephesians 6:18-20; Philippians 4:9-19

Topic for November 20

MOTTO

Helping together in the Gospel.

MEDITATIONS ON THE TOPIC

I. **Helpers in the Gospel Service.**—"How can I help?" is often a question unuttered or expressed by earnest Christians. We ought to feel that way about the work of the Gospel and in relation to those who are leading or who are bearing some of the burdens of the work. We are all given a talent or more that we might put that talent to use and bring increase to our Lord. There are a number of

things to be done, not only by the ones upon whom the chief responsibility rests, but upon all who name the name of Christ. We have a share in the work of spreading the Gospel and in the work of feeding and building up those who have received the Gospel.

The OUTLINE STUDY suggests helping by prayer, by giving, by fellowship, by personal testimony. None of these fields are overworked. None of these fields of service are beyond the reach of the lesser talented believers. In all of these fields there is need of personal devotion and spiritual preparation that the work may be done most effectively. Prayer is more than making request by words. To pray effectively, there must be personal touch with God in a life of righteousness. James 5:16. Giving has not accomplished enough to just place our funds in the treasury of the Lord. The widow's mite counted because of personal sacrifice and devotion more than the abundance of the rich. Prayerful and devoted giving will bring God's blessing upon the feeblest efforts by God's lowly servants. True fellowship of saints, whether of common talent or of a remarkable talent, consists in heart conditions that bring faithful Christian living and sympathetic words by letter or in person. It has been rightly spoken that the visit of some people to the mission station has created problems for the workers because of inconsistencies in word, in conduct, or in appearance, contrary to the standards upheld by the workers on the field. Would-be service units made up of pleasing personalities and gifted attainments will fail in true helpfulness unless they strive to be true ambassadors for Christ in hearty obedience to all the counsels of the conference and the Word of God for which the conference stands. Those who are not gifted for great service in teaching can by a silent, faithful spirit contribute much as they serve with their hands in that which is good.

II. The Text.—Eph. 6:18-20. This passage written by Paul to the Ephesian Church indicates that he was expecting help from the church by their prayers in the Spirit in behalf of saints everywhere, and of the ministers of the Gospel who proclaim the Gospel message.

Phil. 4:9-19.—Paul was counting on the service of the Philippian in their doing of what he preached and lived before them. He commends their care of his physical needs and rejoices for their spiritual development in seeing this opportunity to help God's messenger in the time of his affliction and need while he stands as God's ambassador in bonds.

OUTLINE STUDY

I. Helping in Prayer.

1. Praying for laborers (Matt. 9:38; Luke 10:2).
2. Helping together by prayer (II Cor. 1:11).
3. Praying for boldness (Eph. 6:18).
4. Praying that the Word may have free course (II Thess. 3:1).

II. Helping by Giving.

1. Giving as we have received (Matt. 10:8).
2. Giving cheerfully (II Cor. 9:7).
3. Providing for a missionary's needs (II Cor. 11:9).
4. Bringing glory to God (II Cor. 9:12, 13).

III. Helping by Our Fellowship.

1. By letters (I John 1:3, 4; II Pet. 3:1, 2).
2. By visits to mission stations (Acts 15:36).

IV. Helping by Our Testimony.

1. Every Christian a witness (Acts 5:32).
2. Testifying everywhere (Acts 8:4).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Help."
 2. How We Can Help Missionaries.
 - a. By prayer.
 - b. By giving.
- Tithes.
Missionary savings boxes.
Youth missionary projects.

c. By writing letters.

d. By visiting home missions.

For Seniors

1. The Help of Prayer.
2. Giving for Missions.
3. Encouragement from Personal Contacts.
4. Support from a Strong Home Testimony.

PERSONAL THOUGHT

Lord, give me a faithful spirit to live a true life before Thee and before the world, that my service in things both great and small may count for the salvation and upbuilding of souls and the glory of Thy name.

SEED THOUGHTS

If the world is ever conquered for our Lord, it is not by ministers, nor by office bearers, nor by the great and noble and mighty, but by every member of Christ's body being a working member, doing his work, filling his sphere, holding his own post, and saying to Jesus, "Lord, what wilt Thou have me to do?" —Guthrie.

A divine life is hidden in every seed we sow for Jesus. It matters not how small the seed may be, nor in what secluded part of the vineyard it may be sown—a prayer, a word, a look, a pressure of the hand—God's almighty energy is enfolded in every seed which we sow in the Master's name and for His glory. —Kittredge.

Give me a faithful heart,
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.

—S. D. Phelps.

Only a seed—but it chanced to fall
In a little cleft of a city wall,
And taking root, grew bravely up
Till a tiny blossom crowned its top.

Only a thought—but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life like a thread of gold,
And the life bore fruit—a hundredfold.

Only a word—but 'twas spoken in love,
With a whispered prayer to the Lord above;
And the angels in heaven rejoiced once more,
For a newborn soul enters in by the door.

—Selected.

FELLOWSHIP AMONG SAINTS

Acts 2:41-47; Ephesians 4:1-6

Topic for November 27

MOTTO

Have fellowship with us.

MEDITATIONS ON THE TOPIC

I. Fellowship Among Saints.—Fellows are partners in the same things. We may have mutual interests in earthly business or in social affairs. When we work and think together and seek to promote the same things and enjoy the same joys and share in the same sorrows, we have a fellowship.

There are many earthly fellowships that do not go deeper than this present world and its interests for time. But when we have Christian fellowship, we enter into a partnership with heaven and all those who are setting their affection on things above. Fellowship with the Father and His Son Jesus Christ makes those who have such fellowship enjoy the fellowship of saints who also have their fellowship with heaven and the inhabitants there.

The fellowship of saints does not depend on wealth, or education, or social prestige, but upon the relationships which we have to-

gether in the Lord. When the Holy Spirit dwells in one and also in another, these two have a Christian fellowship. We were each purchased by the same Redeemer by the giving of His life. We treasure the teaching and the commandments of the same Lord and Master. We have the same battles to fight with the enemy of souls. We have the same equipment to carry in our battle. We have the same love born of the same Holy Spirit which moves us in the same desires and aspirations. We delight in the association of those who have the same Spirit. We enjoy doing things together in which our interest in its results are one. The nearer we get into the fellowship of the Father and Son, the more deep our fellowship is with those who live near Him.

If we partake of the fellowship of evil, we bring the discordant element that produces separation from God and from His true saints. True Christian fellowship does not consist in belonging to the same organization of human beings, but in belonging to the body who are members of Christ and have been baptized by the Holy Spirit. The work of the Spirit is such that He blends human hearts and lives together in love whether or not they have all the qualities of perfect knowledge or perfect development. Lowliness and meekness and longsuffering and forbearance enable believers to grow together and develop into a true fellowship, if they follow the leading and prompting of the Spirit.

II. The Text.—Acts 2:41-47.—Fellowship in the early church consisted in the receiving of the same Saviour and being baptized into the same body by the Spirit and by water, in heeding the same doctrine, and in observing the same ordinances. This produced a fellow feeling of love and unity and caused such a sympathy for the needs of brethren that they shared the material things of life for the welfare of their brethren.

Eph. 4:1-6.—The unity of the body of Christ is not changed by the lack of unity of professed Christians. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all," etc. If we fail of the oneness it is not the fault of a perfect plan of God, but the fault of our not meeting the conditions by which we enter into the plan. We may rightly withdraw from the fellowship of a church which has been removed from Christ. Rev. 2:5. But we are not right if we fail in love and forbearance in the Spirit of Christ when that is the cause of disunity.

OUTLINE STUDY

I. The Basis of Our Fellowship.

1. In Christ (Rom. 12:5).
2. In the Spirit (Phil. 2:1).
3. In the Gospel (Phil. 1:5).
4. In doctrine (Acts 2:42).
5. In our walk (I John 1:7).
6. In our heavenly citizenship (Eph. 2:19).

II. The Evidences of Our Fellowship.

1. Living together in peace and unity (I Cor. 1:10).
2. Preserving the unity of the church (Eph. 4:3).
3. Ministering to the needs of others (II Cor. 8:4).
4. Testifying to bring others into fellowship (I John 1:3).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Fellowship."
2. We Have Fellowship
 - a. In Christ.
 - b. In the Word.
 - c. With other Christians.
3. Our Fellowship with Christians
 - a. Helps us to grow spiritually.
 - b. Gives a testimony to others.
 - c. Glorifies Christ.

For Seniors

1. Conditions for Fellowship.
2. Hindrances to Fellowship.

3. The Blessings of Christian Fellowship.
4. How We Can Deepen Our Fellowship.

PERSONAL THOUGHT

"By this we know that we love the children of God, when we love God, and keep his commandments."

SEED THOUGHTS

The same bond which unites believers to Christ binds them to each other. The love which is exercised toward the Head extends to the members. Those who love Christ love those who are like Him and those who are beloved by Him.—Gardiner Spring.

There is a mighty gulf between those who love and those who do not love God. To the one class we owe civility, courtesy, kindness, even tenderness. It is only those who love the Lord who should find in our hearts a home.
—F. W. Robertson.

USING HOSPITALITY

Genesis 18:1-8; I Kings 17:10-16

Topic for December 4

* * *

MOTTO

Be not forgetful to entertain strangers.

MEDITATIONS ON THE TOPIC

I. Hospitality is the sharing of our home and supply to others who may be in need of our service. Hospitality is an unselfish service to others without grudging. Jesus said that when we make a dinner or supper that we should invite the kind of people who cannot return what we have done for them. Luke 14:12-14. Our friends should feel the touch of our kindness also whenever that is possible, but the motives should be one of love and not of selfish seeking of rewards. Strangers and travelers are often in need of the hospitality which the people along the way can render. Such hospitality has often been fruitful of good and of happiness to both the guest and the host. Jesus has often been received into our homes through our love toward the stranger in his time of need. Matt. 25:35. What is done to the least is counted done to Him in the final time of reckoning.

The spirit of true hospitality is the spirit of service toward our fellow man. It is not always the material gifts that we render in service that are the greatest benefit to fellow men. Sometimes our words of kindness and sympathy, or words of counsel out of the riches of our experience, or our message of Gospel truth are needed as much or more than material substance. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10). We should feel that all things that we have in our possession, whether material or spiritual are not our own, but an entrustment from the Lord to be used in bringing blessing to others. This spirit of hospitality from the heart of the Christian reaches to all classes of persons and extends to both friend and foe. Rom. 12:20, 21. In the early church at Jerusalem the spirit of hospitality went out toward all the brethren according to the needs of one another so that none of them lacked. Acts 4:32-37. This same love, when the Spirit of God has right of way, will make all believers ready to serve others as the opportunity and need arise without compulsion or grudging, and without bargaining motives which look to benefits in return.

II. The Text.—Gen. 18:1-8.—Here we have an account of the hospitality of Abraham toward strangers who came to his home. They turned out to be the messengers of God.

I Kings 17:10-16.—The willingness of the widow of Zarephath to share her last supply of food opened to her the gates of blessing

when she received the man of God into the hospitality of her humble home.

OUTLINE STUDY

I. Hospitality a Christian Duty.

1. All Christians are to be hospitable (Rom. 12:13).
2. Bishops are to be hospitable (I Tim. 3:2; Tit. 1:8).

II. Hospitality to Be Shown

1. To strangers (Heb. 13:2).
2. To the poor (Isa. 58:6, 7).
3. To enemies (Rom. 12:20).
4. To Christian workers (III John 5-8).

III. Encouragements to Hospitality.

1. A blessing promised (Luke 14:12-14).
2. Some have entertained angels (Heb. 13:2).

IV. Examples of Hospitality.

1. Abraham (Gen. 18:1-8).
2. The widow of Zarephath (I Kings 17:10-24).
3. Zacchaeus (Luke 19:5, 6).
4. Lydia (Acts 16:15).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Hospitality."
2. People to Whom We Can Be Hospitable.
 - a. Strangers.
 - b. The poor.
 - c. Enemies.
 - d. Christians.
3. Men and Women Who Showed Hospitality.
 - a. Abraham.
 - b. The widow of Zarephath.
 - c. Zacchaeus.
 - d. Martha.

For Seniors

1. Hospitality in the Old Testament.
2. New Testament Teachings on Hospitality.
3. Blessings of Hospitality.
4. Developing a Spirit of Hospitality.

PERSONAL THOUGHT

Have I yielded the gifts which God has placed in my power of use so that God can bless my fellow men through what I have and am?

SEED THOUGHTS

There is an emanation from the heart in genuine hospitality which cannot be described but is immediately felt and puts the stranger at his ease.—Washington Irving.

Let not the emphasis of hospitality lie in bed and board, but let truth, love, honor, and courtesy flow in all thy deeds.—Sel.

Let me live in my house by the side of the road

Where the race of men go by—
They are good, they are bad, they are weak,
they are strong,

Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?

Let me live in my house by the side of the road

And be a friend to man.—S. W. Foss.

A smile, a word, a touch,
And each is easily given;
Yet one may win
A soul from sin
Or smooth the way to heaven.
A smile may lighten a falling heart,
A word may soften pain's keenest smart,
A touch may lead from sin apart—
How easily each is given!—Sel.

What will it matter in a little while
That for a day
We met and gave a word, a touch, a smile.
Upon the way?
These trifles! Can they make or mar
Human life?

Are souls as lightly swayed as rushes are
By love or strife?
Yea, yea, a look the fainting heart may break,
Or make it whole,
And just one word, if said for love's sake,
May save a soul.—Sel.

SUNDAY SCHOOL

(Continued from page 346)

the verses in the beginning of the chapter to see how their moral standards were perverted. They remind one of the politicians and economists of the present time who ignore or speak lightly of evils which threaten our land and devise schemes to bring peace and prosperity that are not in harmony with the principles of God's Word. Verse 19 tells how the judgment of the Lord will come upon leaders who deceive and mislead people.

Verse 21 tells us that the Lord had not sent these prophets who preached false peace and security (verse 17), yet they ran as messengers of the true God. Verse 22 gives an important test as to how we may know whether prophets are true. If they really receive and preach the counsel of the Lord they will cause people to turn from their evil ways and lead them to worship and serve God.

Verses 23 to 27 show that though false prophets may deceive people they cannot deceive God or hide from Him. He is both close at hand and afar off, that is, there are no secret places where any one can hide from Him who fills heaven and earth. God took note of what the false prophets said as they spoke lying messages in His name, pretending to have had revelations in dreams, as did some of the great Old Testament characters. But their messages were not from God, and instead of leading the people to God, they caused them to forsake God and to follow Baal, a god of the heathen.

Verses 28-32. When a prophet has a dream let him tell it as such. It may have some value, but let him not pretend that it is a divine revelation when it is not. Let us guard against giving our convictions as revelations from God without thoroughly testing them according to the Word. The message of the false prophet is like chaff, while the true Word of God is like wheat. The one is worthless and the other is food for the soul, which will build up people spiritually. In verse 29 Jeremiah speaking for the Lord, gives two very striking and fitting symbols of the nature and effect of the Word of God—a fire and a hammer. "Here again the prophet contrasts the message of the false prophets with that of the true. The former flatter their hearers with promises of peace; the latter speak a stern but potent word, which burns like fire and crushes like a hammer. The fire has a twofold effect—protection of God's friends and the destruction of His enemies. God had so many enemies in that day that fiery words and hammer blows would not be popular" (Higley's Commentary). God's Word still has the power to burn out the dross of sin and break the stony heart so as to make it receptive to the Gospel truth.

Verses 30-32 show that the Lord is against the false prophets and also reveal something

(Continued on page 352)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Our Human Liberties Threatened

Pilate said unto him, Speakest thou not unto me? knowest thou that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above. —John 19:10, 11.

Millions are inclined to avoid serious thinking about freedom—as we do other fundamentals of life—until it is threatened. In view of what we see happening in the world today it is high time to ask: What is liberty? Can we keep it? What shall we do to make sure we can keep it?

What our forefathers held to be simple statements of facts are challenged in many quarters. Institutions painfully built up and protected by centuries of struggle have been overthrown. The problem of keeping our liberties involves the whole of civilization.

The idea of freedom seems simple, the kind of things we take for granted, and yet it bristles with difficulties. It is like Montesquieu warned: "A nation may lose its liberties in a day and not miss them for a century." Most of us define liberty as being allowed to do what we want to do, to live without persecution, to work and earn a decent standard of living. It is not as simple as all that. Liberty is often the right to do what the law allows; and if a citizen were allowed to do what our laws forbid, it would no longer be liberty, because the rights of others would be violated.

The American Law Institute lists the essential human liberties thus: "Freedom of religion, opinion, speech, assembly, and association; freedom from wrongful interference, arbitrary detention, and retroactive laws; rights to fair trial, property, education, work, food, housing, social security, equal protection and participation in government." This list is quite conclusive.

God Still Is Sovereign

In the case of Jesus Christ, He was denied a fair trial. He was unfairly tried in the church council—that is, the Sanhedrin. He was unfairly tried by both Herod and Pilate in the political courts. The conversation quoted at the head of this editorial presents to Christians a very comforting principle, that is, that the "powers that be," after all, are under the sovereign control of Deity. "Thou couldest have no power at all against me, except it were given thee from above." This is still true of all followers of the Lord Jesus Christ. When Stephen died under a shower of stones, it was divinely permitted, and his contribution in death accomplished more for God in less than an hour, than he could have accomplished in a long lifetime. One of the results was the conversion of Saul of Tarsus—afterwards to become the mighty apostle, St. Paul. When John and Betty Stam bowed their heads and a Chinese communist's sword dispatched their young spirits into the heavenly realm, they died an early death but wrought a mighty work of God for China, which undoubtedly they could never have accomplished by their lives. That is why Paul wrote "Whether it be by life, or by death." Paul glorified God when he was beheaded six miles out of Rome on the Appian Way. It was the bloody, but tremendously thrilling, finale to one of the greatest ministries in the Christian church.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Liberty Must Be Appreciated

The above deduction is true; nevertheless Christians must be on guard lest their liberties slip from them needlessly. Today whole nations have lost practically all their liberties. Millions of their citizens are fast becoming slaves to the state. All this is what the Word of God warns concerning in the Book of Revelation. This sacred, final book of the Bible foretells the day when Satan will seek to bring about a "world kingdom," in which it is impossible to buy or sell without the "mark of the beast," that is, a completely dominated satanic world kingdom.

Most certainly Christians should be found alert in our times. We should not surrender the common decencies of life without struggle and protest. We may differ as to the method, as to the weapons to be employed, but we should be on guard lest our liberties slip from us unawares. There are some who do not seem to want liberty. Neither do they seem to care if they lose it. This makes the problem all the more difficult. They prefer a good meal, a regular job, a new suit of clothes, and some measure of social security more than the intangible so-called liberty. They are willing to be slaves, just so that they are well-housed, properly fed, and have a few other comforts. Men of thought and good will are alarmed about the ease with which people in still free countries swing toward the dictatorship of the state. Too many are like an ox who may love his yoke, and consider the deer in the forest a stray and vagrant creature. However, there are still millions whose personalities appreciate expression and expansion, who believe in the dignity of men and women, who enjoy the opportunity to realize all we believe we are capable of being and doing. There are men and women who still believe that the Bible and Christian character still produce a higher civilization than slavish systems of the state, regardless of the name—Fascism, Nazism, Communism, or any other "ism."

Liberties can be lost through aristocratic groups, the bourgeois, military cliques, proletarian regimes, ecclesiastic hierarchy, or bureaucratic set-ups. But the most dangerous is the present "totalitarian state," which aims to destroy all independent groups and smother all individual freedom.

How to Retain Our Liberties

The Foundation of Liberty. That is the Bible. Horace Greeley wrote: "It is impossible to enslave, mentally or socially, a Biblereading people. The principles of the Bible are groundwork of human freedom." Franklin said: "A Bible in every home and a newspaper in every house, a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality, and civil liberty."

The Chief Essential. That is character. Patrick Henry said in his day, "Bad men cannot make good citizens. It is impossible that a nation of infidels and idolaters should be a

nation of free men. It is when a people forget God that tyrants forge their chains. A vitiated state of morals, on a corrupted public conscience is incompatible with freedom. No free government or the blessings of liberty can be preserved by any people but by the firm adherence to justice, moderation, temperance, frugality, virtue, and by a frequent recurrence to fundamental principles." This is both well said and applicable today.

Avoid Self-centered Social Security. That is selfish ease, the opposite of diligent personal endeavor, a sort of slavish dependence upon others. We quote from Plutarch and others who analyzed the lives of the leading Greeks and Romans in the first century, and have a timely word for the nineteenth century. They declared:

"The first destroyer of the liberties of a people is he who first gave them bounties and largess." Referring to Athens about the time of Socrates, an historian writes: "More and more the state became a charitable institution, the chief object of which should be to provide for each citizen the most comfortable and the easiest life and the most entertainment possible." Half a century later every national policy was abandoned, and only material interests were promoted. They had bread and circuses, bounties, bonuses, doles and pensions: but it was easy for Philip of Macedon to overrun them, secure the surrender of their political independence, and reduce them to vassals. For a modern example, look at Russia.

Substitute Thinking for Emotions. That is, we should learn to think for ourselves. This is a day for high-sounding slogans. Too often we envisage liberty merely as a state of happiness, divorced from the thousand realities which go to make it up. Someone cries, "Security for old age. A hundred dollar bonus for everybody from the age of sixty." Another "Medical bills to be paid from the cradle to the grave," and so on, ad infinitum. But—all this costs. Somebody pays. In the final analysis the government does not have a single penny. All that the government has it gets. It gets what it has out of the pocketbooks of the people. Finally, the people pay. This too often is forgotten until huge indebtedness must be paid by high taxation. May we keep a broad and impartial mind. There must be provision for the unfortunate and the poor. But it need not be at the expense of freedom.

Recognize the Limits of Freedom. The struggle for liberty can go too far. Madame Roland, passing the Statue of Liberty in Paris on the way to execution, exclaimed: "Ah, liberty! What crimes are committed in thy name!" It is a criminal assumption by some people and some nations that what they think is good for them must be good for and should be imposed upon everyone else.

There is a conflict in individual liberties, too. The right to free speech does not carry with it the license to slander; freedom of religion does not effect a complete release from civic responsibility, (this the Mennonite and other C.O. churches recognized when they offered to do other tasks in lieu of military service); liberty of the person does not imply the abolition of prisons. In fact, freedom along certain lines always implies certain restrictions along other lines. It is a personal right to own a dog, but when that dog becomes vicious, leaves the property, and is a menace to others, the state has the right to order him executed.

Tolerance Is Essential. Friendly tolerance is far more effective in building freedom within a state than all the laws ever enacted. A

really tolerant people will allow the widest possible private liberty, relying upon the common sense of the responsible individuals, the force of public disapproval, and the usages of custom and convention to restrain excesses. Little-minded men are opinionated. The ignorant man always believes he is right, while the truly educated man seldom is sure that he has all the truth. This is one main reason why the various denominations in the Christian church should be reasonably tolerant among themselves and show the rest of the nation a good example. It is possible to firmly stand for truth and all the while make due allowance for men who diner with us.

Freedom's Duties. There is a positive side to liberty. Someone has well said: "A free man is as jealous of his responsibilities as he is of his liberties." This is a profound truth. This policy will go a long way in settling temporal disputes, difficulties and headaches that trouble the world. It is not a new truth. It has been lost sight of. Didn't Jesus Christ plainly declare: "I was sick; I was naked; I was in prison; I was hungry"? He pointed out the way to the larger life in saying, "Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me." Freedom has its duties, its obligations. With it come the larger liberties of life.

The alternatives we face are freedom or non-freedom. We can have mankind dedicated to the best values, upholding human dignities, discharging human responsibilities, assuring judicial impartiality, preferring the persuasion of tolerance to the compulsion of force. Or—and what a terrible "or"—we can have men molded by a supreme leader or a gang controlling the resources of a state, men so disciplined, so directed from the cradle up that they automatically obey any word of command, however obnoxious it may be—that is, men who cease to be men and have become brutes in action.

It is good to remember the words of de Tocqueville: "Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims." Cowper was right: "He is a freeman whom the truth makes free, and all are slaves besides." May the Lord make us more worthy of freedom.

Ira D. Sankey's Monument

"He being dead, yet speaketh"—still sings!

Recently the writer passed through Fergus, Ontario, to and fro from Chesley Lake Camp, the camp which seeks to provide for Christians rest, relaxation, and spiritual refreshment at the same time—both for youth and age. In the Canadian churchyard near the town of Fergus, Ont., stands a small monument bearing the words:

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away
Far off from the gates of gold.
Away on the mountains wild and bare,
Away from the Shepherd's tender care . . .

This hymn is popularly known as "The Ninety and Nine." Many hymns are engraved on tombstones the world over, but this one is doubtlessly unique in that it marks the grave of the man to whom it was addressed. This writing, a poem found in a paper, was handed to Mr. Sankey. It was addressed to a man who died an early wastrel's death. The poem set to music, if he ever heard it afterwards, had no effect on the man's life. But the "Ninety and Nine" has lived more than three quarters of a century as one of the most compelling of all sacred songs. Its message, according to one authority, has "converted hundreds of thousands to Christ and has stirred the hearts of millions more."

Recently, the writer returned from his home state, Pennsylvania, where Ira D. Sankey was in Chicago. Immediately he received a sample

born. This dual incident led to this editorial. The composer of this tune was a live worker in the Sunday schools of the Keystone State, as well as an effective soloist, who was destined to become one of the most potent forces of evangelism the world has ever seen. He was the singing member of the revivalist team of "Moody and Sankey," and was heard by more millions in the United States and Great Britain than any singer before the advent of radio. For 30 years, until the turn of the century, the names of Moody and Sankey were as familiar as David and Jonathan, even as widely known as Barnum and Bailey connected with the circus of the day.

There is a better monument still existing than the cold piece of marble at Fergus, Ont. It is a tremendous personal monument. His book of hymns and sacred songs, many of his own composition, has been surpassed in sales, among all books ever published, by only the Bible. His English publishers alone have sold seventy million copies, and still habitually reprint in editions of 250,000.

Some forty years after his death, Erie Hutton points out that the Sankey hymns which are still popular include:

"I'm praying for you," "Hiding in Thee," "Faith Is the Victory," "When the Mists Have Rolled Away," "Simply Trusting," "Under His Wings," and "There'll Be No Dark Valley."

Yet, paradoxically, Sankey, the man, is little known; little has been written about him. When Charles Ludwig, the East African-born author who had been intensely interested in Moody and Sankey since his boyhood, tried to learn more about the latter, he searched in vain for a biography.

"After years during which no full-length account of Sankey's life was published," says Ludwig, "I decided I had waited long enough." He undertook the research which resulted in the book *Sankey Still Sings*, published by Warner Press, Anderson, Ind.

It is a fascinating tale that Ludwig tells. Ira Sankey at sixteen was no more religious than any other boy of his age in New Castle, Pa. When his parents took him to a revival meeting, he found a place behind the stove with other bored youngsters who whispered and tossed paper missiles. An old steward chided Sankey and spoke of his soul. Before the meeting was over the boy crept to the altar and took his place with the other converts.

At 20, Sankey was Sunday-school superintendent and soloist in the church. The high, clear, baritone voice with its penetrating power stood him in good stead, since the devout congregation would permit no organ in the church—nothing, in fact, except a tuning fork to give the choir and solo correct pitch.

In 1860, Sankey enlisted in the Union Army. When his term was up, he returned to New Castle and secured a position in the Internal Revenue Department. In the affluence of a \$1500-a-year salary, he married Fanny Edwards, daughter of a state senator. Sankey renewed his interest in sacred songs to the point where his father, now a bank president and also a state senator who hoped his son would follow him in politics, became alarmed.

"Ira will never amount to anything," he complained to his wife. "All he does is run around with a hymn book under his arm."

"Better that," replied Ira's mother placidly, "than with a whiskey bottle in his hip pocket."

In 1870 Sankey, as president of the local branch of the Y.M.C.A., was delegated to attend a convention in Indianapolis. At the first meeting, Sankey arrived late and sat near a delegate from his own county. The man confided: "The singing has been abominable—I wish you would start up something."

Sankey sang "There Is a Fountain Filled with Blood," and soon the whole gathering joined in. Afterwards he was introduced to a man named Dwight L. Moody.

Moody wasted no time in formalities. In his powerful, vibrant voice he demanded: "Where are you from? What is your business? Are you married?"

Somewhat taken aback, Sankey replied that he was married with two children, lived in Pennsylvania, and was a civil servant.

"You'll have to give that up," said Moody calmly.

"Why?" asked Sankey.

"To come to Chicago and help me pull in the net. I've been looking for you for eight years."

In a few months, despite his own misgivings and those of his relatives, Sankey joined Moody

of what life would be like for the next thirty years. Moody was tireless. He led Sankey into gambling halls, homes where there was sickness or misfortune, saloons, anywhere there was an audience.

He held noon prayer meetings and evangelistic services in any city church that would turn over its pulpit to him. He held mass meetings in any available hall. In one day he made no fewer than 200 calls!

The pattern of the Moody and Sankey partnership was set then. Moody would preach, powerfully, sometimes ungrammatically, but always he held his hearers spellbound. Then he would call on Sankey for a hymn or a sacred song. Sankey obliged, sometimes with musical accompaniment, often without.

Soon after they had joined forces, Moody "felt the call" to England. He persuaded Sankey to accompany him. Moody had been promised funds for expenses by three English supporters who had also agreed to plan an itinerary. When no check arrived by sailing time, Moody paid out his own meager funds for passages. He was confident that a registered letter would be waiting for them in Liverpool.

But when they reached England, only disastrous news awaited them: all three of their sponsors were dead! The two men were about to return to America when Moody came across a letter he had received before sailing. It was a rather casual invitation from a Y.M.C.A. official in York, saying that if he happened to be in England again, he might address the members. They hastened to York—to find that the Y.M.C.A. "had not expected them so soon," and nothing was prepared.

Disheartened, Moody and Sankey arranged for the use of a chapel, and prepared a small advertisement: "Evangelistic Services: D. L. Moody of Chicago will preach, and Ira D. Sankey of Chicago will sing at 8 P.M. tomorrow and each succeeding evening for a week, at Independent Chapel."

Fewer than fifty people attended the first meeting. At a noonday prayer meeting, exactly six showed up. But gradually the ice was broken and in this inauspicious manner began the first of Moody and Sankey's three triumphal tours of England, Scotland, and Ireland.

Nothing like these tours had been seen before; nothing like them has been since. Tens of thousands attended and other thousands were turned away from meetings in Manchester, Sheffield, Birmingham, and Liverpool.

It was on their way to Edinburgh that Sankey composed "The Ninety and Nine." At least, it was then that he first read the words. Moody was reading his mail, and Sankey was scanning a newspaper for American news. Presently he laid the paper away, but for lack of reading matter picked it up again. His eye caught a poem tucked away in a corner.

"Listen to this," he told Moody, and read the verses aloud. When he looked up, he saw that Moody, engrossed in a letter, hadn't heard a single word. Nevertheless, Sankey cut out the poem and pasted it in his everpresent scrapbook of songs.

At the first Edinburgh meeting, Moody, preaching on the theme of the Good Shepherd, asked Sankey to sing an appropriate hymn. Sankey had many such, but an insistent voice told him: "Sing the hymn you read on the train."

But it was not a hymn, only a poem. There was no music for it. Nevertheless Sankey propped the scrapbook, open at the poem, on the small organ at which he sat. He struck a chord and boldly improvised the music, note by note, as he sang the words. The hymn had a tremendous effect on the congregation—and on Moody.

The latter leaned over his singer and, with tears in his eyes, asked: "Sankey, where did you get that hymn? I never heard the like of it in my life."

"It's the hymn I read to you on the train yesterday and you didn't hear," replied Sankey.

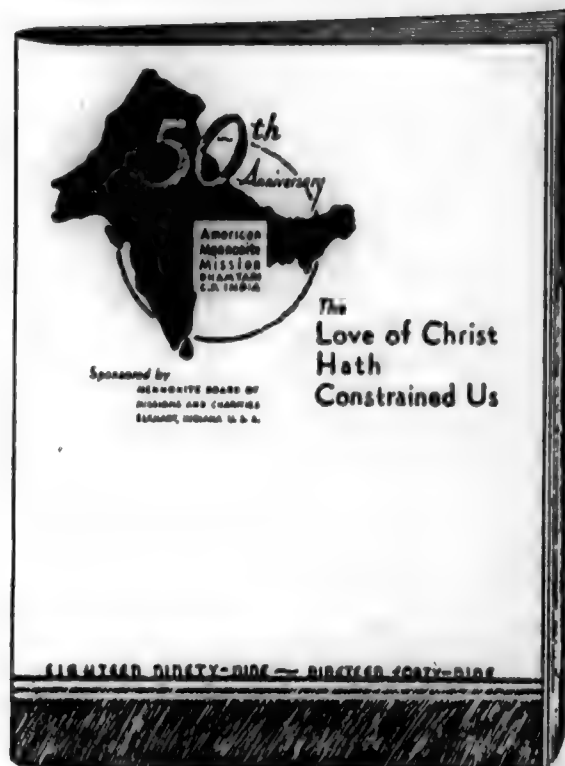
Later, Sankey received a letter from a Miss Clephane, who had been at the meeting, thanking him for setting her dead sister's poem to music. It was then that the singer learned the name of the author and the circumstances under which the poem had been written.

Elizabeth C. Clephane daughter of the Sheriff of Fifeshire, had composed it before her death at the age of 21. She had written it about her brother, a ne'er-do-well who had emigrated to Canada and was causing the family much anxiety.

"The Ninety and Nine," along with other hymns Sankey had written or sung, existed only in his scrapbook. He decided it would be more convenient if they were published in book form. The publishers to whom he suggested this—without making any royalty demands—declined. Later Sankey related the incident to the editor

The Fiftieth Anniversary of the Mennonite

Mission in India



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- * A fascinating story of the opening of the Mennonite Mission in India.
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64 large pages; 50 cents each; de luxe edition, \$1.00

Complimentary sample copies have been sent to each pastor in the Mennonite Church. Other copies should be ordered at once so that they will be on hand for distribution to each family on Missionary Day, November 20. (The India Mission was started fifty years ago, on November 22, 1899.)

Building on the Rock

A 200-page book featuring the twenty-fifth anniversary of the India Mission. If you are interested in India, be sure to obtain one of these well-illustrated books. Published in 1926. The original sale price was \$2.50; you may have a copy at the remarkably low price of fifty cents when ordering a copy of the above fiftieth anniversary booklet. Valuable for historical and informational purposes.

Mennonite Publishing House, Scottdale, Pa.

of a religious journal, who promptly undertook the task.

The first edition was an immediate success. Thereafter Moody and Sankey were never in actual want, although they refused to take any more money than was enough for their modest needs. All the rest was turned over to trustees for distribution to various charities.

The passing of the years only increased the popularity of the two men, so unlike in temperament yet so essential to each other's success. Moody, assured, accustomed to making the decisions, robust, tireless; Sankey, gentle, apparently yielding, yet able to have his own way with his more fiery partner without seemingly doing so. In thirty years they never had a quarrel.

Although Sankey was the more frail of the two, it was Moody who failed first. He had refused to heed the urgings of his friend and

his doctor that he lead a less strenuous life. Until the end he preached as many times a day as people would gather to hear him. Then quite suddenly, in December, 1899, Moody passed away.

Sankey, deeply shocked, tried to carry on. He made another visit to England, and although he was received with as great acclaim as ever, it was not the same. "I cannot forget one who was with me in days gone by," he told one gathering of 20,000 which applauded him deafeningly in Exeter Hall.

In 1903, Sankey became blind. In time he appeared to recover his spirits sufficiently to play the organ and sing his favorite hymns to numerous friends who visited him constantly. But to those who knew him best, it appeared obvious that he was willing for his life to close, happy in the assurance that he would meet those he loved best in heaven.

On August 14, 1908, Sankey died. At his funeral the choir sang his greatest claim to immortality, and his favorite hymn, "The Ninety and Nine."

WHY I GLADLY GIVE

Because everything I have comes from God, and by giving part of my income to Him I thus acknowledge His ownership and my stewardship;

Because the church is the best institution I know of through which my money can most profitably be used to extend Christ's kingdom;

Because making a pledge, or giving regularly, reminds me constantly that I have a definite share in extending Christ's kingdom on earth;

Because the missionary and other agencies of the church have no other source of support than God's people, and they depend upon my support;

Because I am unwilling to accept the benefits of the church without my contributing something to its work;

Because by giving of my means to Christ and His church I am laying up treasures in heaven;

Because thus giving to the cause of God and His work keeps me from becoming selfish and indifferent.—Selected.

SUNDAY SCHOOL

(Continued from page 349)

of their tactics and the nature of their message. They mix truth with error in order more effectually to deceive people. They steal truth from the true prophets and mingle it with their teaching. They even use the formula of the true prophets and introduce their messages as coming from the Lord! How like some of the false cults of today who give varying degrees of good teaching along with their heresies in order to disguise them! Jesus told us, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15, 16).

Jeremiah's message applies to us today as well as it did to the people of his time.—

John L. Horst.

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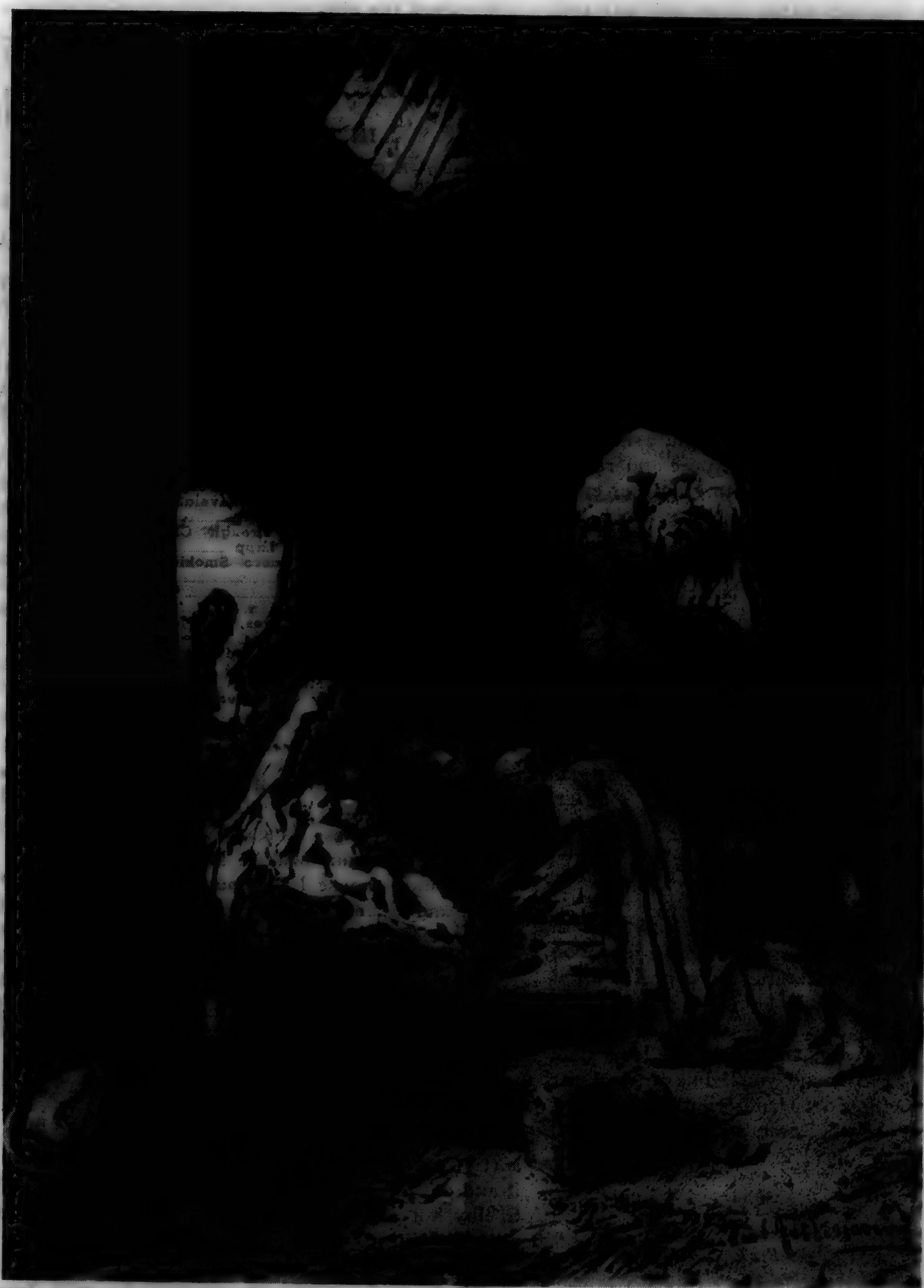
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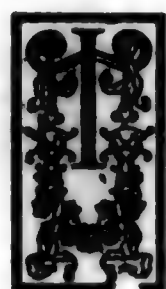
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Presenting Gifts to the Christ Child

Everything

A Christmas Story

By Mrs. Lloyd Doutrich



T was the night before Christmas, and Laura Shelby was lonesome. "I guess I'll take a walk," she said, and slipped into her beautiful fur coat. People outside were rushing about, doing last-minute Christmas shopping. The air was full of excitement. "Merry Christmas!" people sang back and forth. "Same to you," was the general response.

Laura dug her hands deep into her coat pockets and shrugged her shoulders. "'Merry Christmas' is a hollow greeting," she said to herself. "Christmas isn't so exciting; Daddy and Mother just tire themselves out thinking what they can give me that I already haven't got. They always show up with something a little different, but I've got so much now that I guess I've got everything. I heard Mother tell Daddy that he was spoiling me, but Daddy told her, 'After all, Laura is my only child. We've got more money than we'll ever spend. Anything Laura wants she can have. I'm going to buy her all the happiness there is for sale.' And then Daddy sat back and laughed and held out his wineglass for Mother to refill.

"'Well, maybe you're right,' she said. 'After all, Laura is the prettiest and richest girl in town, and it is fun to grant her every wish. Lately she doesn't smile much. She seems rather lonely at times.'

"'Have a glass of wine. You are just thinking she is sad. Why, she has everything . . . everything'"

* * *

"Hello, Laura," said a voice, and Laura looked up.

"Why, hello, Penny, how are you?"

"Fine," said Penny. "I had to run down to the store to get some things for our Christmas dinner. Isn't Christmas fun?"

Laura's eyes glanced down at the basket Penny held—a loaf of bread, a bottle of milk, and three cans of soup. "Is THAT your Christmas dinner?"

"Why, yes," said Penny. "I bought it with the money I earned on my part-time job. You know the job I have after school. Am I not lucky! And, Laura, I bought you a gift too—a most wonderful gift—something I don't think you've ever had. I saved a long time to get it. I do hope you'll like it. It is at home all wrapped up and lying in our front room. If you can come over on Christmas, I'll give it to you. I love it so I got one just like it for myself."

"I'll be over tomorrow, Penny," said Laura, "after dinner. Good-by now."

Penny smiled, waved, and moved on down the street.

"I wonder," thought Laura, "whatever in the world Penny could give ME that I haven't already had—Penny who has a sick mother

and a baby sister—Penny whose father is dead. It's sweet she saved to get me a gift. I know it couldn't be much but, I can't think what it could be. Oh, well, I guess I'll get along home now."

The next morning Laura woke to find gifts piled all over her bed, while under a huge Christmas tree that reached to the ceiling were piled more gifts. But yet Laura felt an emptiness—a loneliness—settled over her as she opened the gifts.

After a dinner of roast turkey and all the trim that goes along with it, Laura put on her

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coat and selected an armful of new gifts to take over to Penny's house to give to her. "I'll never miss these things. I've got so much anyway, and Penny will be surprised."

At Penny's house Laura put the packages down, and Penny and her mother and baby sister were so happy for all the pretty things Laura had brought them. "Thank you," they said over and over.

"Oh," said Penny after a while, "I've been so excited over your giving us all these things that I nearly forgot to give you the wonderful gift I got for you. Come with me." Laura followed Penny into the shabby little front room. "Here it is," she said in a breathless sort of way, "Open it, Laura!" Laura opened it and out fell a beautiful little Bible. "Laura Shelby," it said on the cover down in the corner. Laura opened it and read on the fly-leaf these words Penny had printed:

"My heart runs over with gladness
That Jesus died for me;
I long to tell others about Him
And how He set me free.

How sweet is the name of Jesus,
No other name so fair!
How wonderful to know that He buildeth
A mansion for me up there.
On earth I have no treasure,
No money or gold have I—
My treasures are laid up in heaven;
I'll claim them by and by.

"My heart was black with sin,
But Jesus wanted in:
'Oh, save me, Lord,' I cried;
He said, 'That's why Christ died.
Just ask Him to come in;
His blood will cleanse from sin.'

"'O, Lord,' I cried, 'I open up—
I give my life to you;
You did for me what no one else,
Could ever, ever, do.
Now I live and I believe
New birth from you I shall receive;
So wash my sins away, I pray,
And in my heart, Lord, always stay.'

"I felt a joy rush over me,
A calm both sweet and new—
I gave my heart unto the Lord
Because He asked me to.
I love Him, now to Him I cling;
He is my Christ—my everything.

"'Go ye and tell to others,
Child, what Christ has done for you.
That if they confess, believe, receive,
Your Christ will save them too.'
And so, my dear, I give to you
This book on Christmas Day—
The story of Christ's precious blood,
That washes sins away.

"For I have found Him, this I sing:
He is my Christ, my everything!
And this my prayer shall be for you,
That you will truly find Him too."

"Merry Christmas, to Laura, from Penny who loves you."

Laura's eyes filled with tears as she leafed through the Bible till her eyes fell on a verse—the words of Jesus, "I am the way, the truth, and the life: no man cometh unto the Father but by me."

Laura sank to her knees. "Lord," she cried, "I come, I come to Thee. Forgive me; wash my sins away with your blood. Come into my heart to stay. I give it to you."

Tears rolled down Laura's cheeks. The Lord came into her heart. A feeling of joy and belonging swept over Laura's heart, a sweet peace. Jesus knocked; Laura opened her heart. Jesus came in; Laura knew it.

Now she **HAD everything**. The riches of earth were no longer important. Those things would pass away in time. But what Jesus gave her was so wonderful. He was her Treasure, her priceless Jewel, her guiding Light. Always now she would stay close by Him. For after tasting the joy of the new life He gave her, her hand and her life rested in His. His will was now what she wanted—His way, and forever His love, to guide her, His smile to lead her onward. She would now live for Him.

"Thank you, Lord, for saving my soul," smiled Laura through her tears, "and so help me, God, I will be true to you."

And now "Merry Christmas" sang in Laura's heart, for she had found Him who is **everything**.

Vero Beach, Fla.

CHRISTIAN MONITOR

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No. 12

The Fire Trap in the Canyon

Adapted from a Friend's Experience

By *Almeta Hilty Good*



Lance followed the range fire line across a ridge and dipped through another gully, coming out in the ridge beyond. This side of the fire in the canyon seemed to be fairly well under control, but some fresh smoke was billowing up on the other side; and he hurried faster, fretting at the delay of so many outcurves in the fireline.

On reaching the spot of fresh outbreak, he saw where the fire had jumped the plowed fireguard by smoldering along a stick of sagebrush that had lain slantwise across the furrow. Only a glance he gave it, and then hurried on to where the fire surged ahead with renewed fury. But he couldn't help wondering why some of the fellows never seemed to learn that a stick that is "out" now may catch later and is a potential "jump" if it lies across the line like that. As he slung sand with his shovel, fighting back the flames as they crept through the dry grass, he pondered on it. For a while he made good progress, and then he looked up to find that he was approaching a canyon wall that rose clean for several feet, forming a natural barrier to the fire.

"Good!" thought Lance. "Now if I can just stop it along this section, this part of the line will be saved! At least it can't spread up that rock cliff."

Just then a gust of wind came whirling up from the main fire, and Lance began to realize that this canyon made a natural funnel for the wind to draw through as it would a chimney.

"Whew! If that wind gets any stronger"

He didn't finish. All too obviously, he wouldn't be able to control even this short section alone in the rising wind. Where were the rest of the crew? The plan was that they would meet somewhere on the other side, and Lance had tackled it alone on this side because everything had appeared so quiet when they started. They ought to see he was in trouble now because of the fresh smoke. Then the possibility occurred to him that, finding a similar set-up in the lower end of the canyon, they would expect the rock wall to hold

that side and would think he could handle the rest of the line.

The wind strengthened, and Lance glanced behind him to find that the flames had jumped again and were licking furiously upward through the tall grass. Suddenly he saw his danger of being trapped against the cliff and began to run up the canyon, parallel with the advancing flames. They raced for it, and for a little Lance held his own. Then the access to the upper canyon slowly narrowed. He stumbled, and caught himself, drawing the burning, acrid smoke into his lungs, and coughing.

* * *

"Mama!" called Jimmy. "Lookie at all the smoke up on the hill again!"

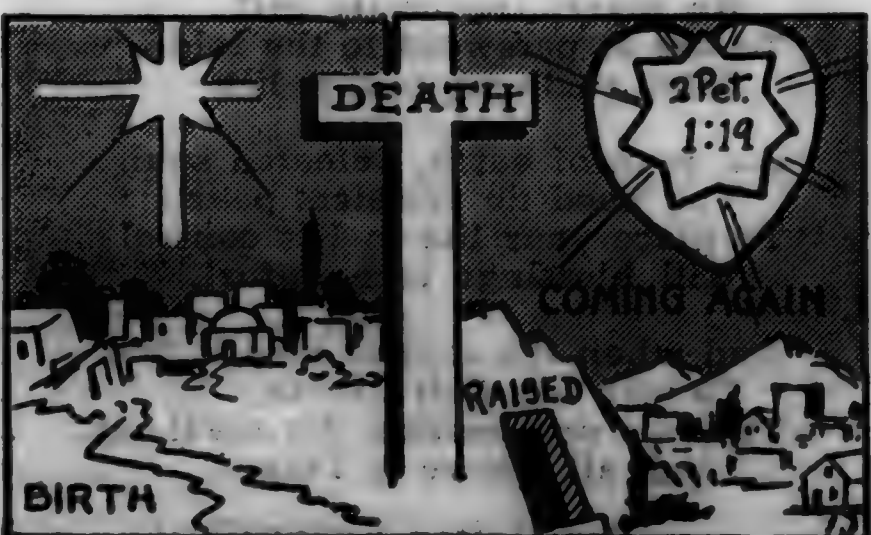
"Yes, dear," his mother replied, glancing through the kitchen window. Then she stood and stared, aghast. Great clouds were billowing up from beyond the horizon, blotting out the sun.

"It's that fire over in Saylor Creek Canyon!" she cried. "So many of the young fellows are over there fighting it, I thought—well, last evening it looked as if it was under control, didn't it?"

Her three children stood around the yard, watching the smoke clouds with fascinated horror.

"It's the wind," explained Jimmy, the oldest.

"But Mama, it looks so dangerous, doesn't it?" Lily appealed to her mother for reassurance.



Kathleen wanted to reassure her children, but it was her principle to be honest with children, teaching them to face facts unafraid.

"Yes, Lily," she replied, "it looks as if it might be very dangerous for anyone who got in its way."

"Suppose Daddy, or Clyde, or Lance Yoder, or . . ." began Jimmy, really concerned now.

"Mama," asked little Margery, "couldn't we pray that if anyone's in trouble . . . ?"

"Why, yes, I guess we could. Come on in if you want to do it now."

They gathered into the kitchen and knelt at the bench by the table. Kathleen prayed, but a sense of the fantastic quality of the situation hampered her somewhat.

When Jimmy's turn came, he seemed to enter right into the danger with whoever was out there. "If they're in trouble, help them," he prayed. "You can even make this wind die down, God. You know You can! Or make it change—whatever they need—You can do anything. Amen."

("Why, he's only ten—such praying!" marvelled Kathleen and felt shamed by his fervency.)

Lily and Margery followed with simple petitions, and then they were through.

It was hard to go back to playing afterward. They stood around the yard and watched the smoke still rising.

Suddenly Jimmy's face beamed. "The wind's changing, Mama!" he yelled.

"It is?" She ran to the door, her face suddenly gone white. "Why I believe God needed somebody to pray just then!" she thought.

"It really is!" she breathed, standing under the elm tree and watching its branches sway in the opposite direction from what they had ten minutes before.

"We ought to say thank you to God, don't you think, children?" she asked, feeling very humbled.

She would have led them indoors again and knelt as before, but Margery, in her simple straightforward child faith, looked up into the sky where the already diminishing smoke drifted slowly away and said:

"Thank You, God." Lily and Jimmy whispered an echo, and so Kathleen did the same.

* * *

The grass in the now dry creek bottom was taller and ranker of growth than that out on the open prairie, because it had received more moisture, and now it burned with a dense, choking smoke. Lance had just about decided he had lost the race and was looking for a place to climb up on the rocks. On the other side of the canyon were plenty of places, but flames cut him off from that

side. And, on this, the rock wall rose sheer for fifteen feet.

"Lord, help me!" he sobbed.

A fresh breath of air struck him in the face. Quickly the down breeze rose into a wind, fighting the flames, turning them back on themselves.

"Well, that's either mighty queer or a direct providence. The wind just doesn't change that fast!" he marveled as with a renewed courage he sprinted up the slope and around the end of the fire that a moment before had him hopelessly outdistanced.

An hour and a half later he came up to the rest of the crew and asked them if they had ever seen such an odd change in wind direction.

"We were just talking about that," one replied.

"Never saw the like of it, and I been in this county nigh onto thirty years," the oldest drawled.

"You mean you was jest nachelly born here," his brother chuckled.

"Well, anyway, it saved my life," Lance blurted. "The fire had me trapped in that canyon mouth when just all of a sudden the wind started blowing down instead of up! Like an answer to prayer."

The group quieted their laughing and stared.

"Is that a fact?"

"Why, we had no ideal!"

"Good thing you're a Christian, Lance," one serious-minded young fellow suggested. "I'm afraid my praying wouldn't have been very effective if it had been me!"

"But I didn't pray . . . much, anyhow. Just a gasp or two when it looked like I was a goner!"

"Well! I wonder . . ."

They fell silent, and it was some time before they resumed talking. Later when the fire-warden's truck appeared with fresh supplies and took all home but the two who were to patrol the line, the group was more subdued than on other occasions.

* * *

"Lance!" John called across the fence. "Hey, Lance!"

"Yeah, what?" Lance strolled over.

"You know what Kathleen told me when I got home last night?"

"No, what?"

"Why, she and the youngsters were having a little prayer meeting yesterday when the wind changed so suddenly!"

"I knew it! I felt someone had prayed! Did you tell her?"

"Yes I did, and she said that explained why the children were so burdened."

"The children?"

"Yes, it was their idea!"

"Well, what do you know about that! God bless those children of yours, John!"

"Amen!"

Hammett, Idaho.

Many different professions and trades have their books of learning. Lawyers have their textbooks, but to make a good citizen the best textbook is the Bible.—Lord Sankey.

God's Gift Day

Many great days are recorded in history, but Christmas, God's Gift Day, dawned with more joy than any of them.

"Joy to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

It was a great day in human achievement when the first sentence was transmitted over the telephone. The first message was spoken by Alexander Bell, the inventor, when he called his assistant to him from another part of the building. Since that first call, the telephone has carried messages to and from millions of people in business, in Christian work, and in domestic life. The very thoughts and actions of men and nations have been influenced through its use. But God's gift, His only begotten Son, announced by angels from heaven the first Christmas Day, has influenced and changed the destiny of untold millions of human souls, and millions of redeemed ones can now sing:

"Joy to the world, the Saviour reigns!
Let men their songs employ:
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy."

Christmas Day never grows old. The volume of song in praise increases in strength and distance daily, as souls, born again, join Christian ranks and joyfully exclaim:

"He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love."

What a marvelous thrill it must have been to the shepherds tending their flocks, when



GOD'S GIFT—MY GIFT

M. E. Detterline

God's Christmas Gift of long ago
Has lasted through the years;
And still is keeping hearts aglow,
Dispelling doubts and fears.

And with this Gift of gifts in mind,
How can I show my love?
How can my heart expression find
To Him who reigns above?

I have no frankincense, no gold,
No myrrh, no costly gift,
To use as password to the fold,
From earth my soul to lift.

Ah, man of earth, defeated soul,
You need no priceless pearl;
To place your life in His control
Will blessings rare unfurl.

And when the soul of man is free
To love this Gift Divine,
There is no question, for we'll say,
Lord, all I have is Thine.

—The United Evangelical.

suddenly the angel of the Lord came to them with this happy message:

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Then out from the clouds of heaven came the angelic hosts praising God, and saying:

"Glory to God in the highest, and on earth peace, good will toward men."

"No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make His blessings flow,
Far as the curse is found."

In the realm of human effort, science has made wonderful achievements; history has registered many facts, but never was there written a story more wonderful than the one about the love of God in giving His only begotten Son for the salvation of the world.

"God is love; His mercy brightens
All the path in which we move;
Bliss He forms, and woe He lightens;
God is light, and God is love."

I read a very touching story in one of our magazines. One evening a father was walking through the streets of an American city with his small son, explaining to him as they passed along, the meaning of the stars in different windows.

The little fellow kept a sharp lookout. "Look, dad," he would say, "there is a house with a son at the front; there's one with two; that one hasn't any." Then he suddenly saw a single star shining alone in the evening sky. "Why," he exclaimed, "God must have given His Son too, for He has a star in His window."

That little fellow was wiser than he knew, for indeed there is a star in God's window, telling us of a love and sacrifice greater than human thought; it was the Star that guided the Wise Men of the East to the place where Jesus was born. "And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."

"In a lowly manger sleeping,
Calm and still a Babe we see,
'Tis the Holy Child of promise,
Light of all the world is He.

"Blessed Saviour, dear Redeemer,
King of Judah, Prince of Peace;
Rock of Ages, Star of nations,
Thy dominion ne'er shall cease."

Surely, Jesus is the best Gift that God could give to earth, and happy indeed is the man who can say: "I have Jesus in my heart."

Many years ago, when Luther's Bible was first being printed in German, the printer's daughter picked up a piece of the rough paper, what we call a "proof," from her father's floor. It was torn across the middle, and all she could read was this: "God so loved the world, that he gave." The little girl ran to ask her mother what was the rest of the sentence; but the mother had never read the Bible. Up to that time it had been written in Latin, a language which poor and ignorant people couldn't understand. "I don't know," was her reply. Well, at any rate," said the happy

child, "if God loves us well enough to give us anything, we need not be afraid of Him."

The message of the birth of Jesus is just as much a message for us today as it was for the shepherds tending their flocks on the hills of Judea, and we need the message just as much.

A story is told that a mother took her little girl to church one day, and when the minister preached an earnest sermon against sin, trying to bring the subject home to the hearts of his congregation, the little girl turning to her mother, whispered, "Mamma, he means us."

I have read that somewhere in Europe there is a covered bridge with pictures of Jesus painted on its sides. One picture represents Him to the poor and weary ones of earth, saying: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Another picture represents Him to the sick ones of earth with a group of happy people who received the touch of His healing hand, singing:

"The Great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus."

Another picture represents Him blessing little children, and saying: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

And still another represents Him interested in teachers and preachers, saying unto them: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The thought of the Artist was to portray a Saviour suited to every class.

In response to the announcement of the birth of Jesus, the Wise Men of the East came, guided by a star, "and when they were come into the house, they saw the young child and Mary his mother, and they fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

Gold was a gift to relieve wants. Frankincense was a gift of fragrance, the most fragrant of all incense, and was burned before the veil of the Temple, and in the holy place. Myrrh was a gift of friendship; it was given when one wanted to show real friendship for another.

From these gifts and their meaning, we get a valuable lesson to heed the injunction: "Feed the hungry, visit the sick, care for the dying, extend a helping hand, and give comfort and strength when, and wherever you can."

A lady in New York city once saw on the sidewalk a ragged, cold, and hungry little girl, gazing wistfully at some of the cakes in a shop window. She stopped, and taking the little one by the hand, led her into the store, and bought and gave her the cake she wanted. She then took her to another place, where she bought for her a warm coat and other articles

of comfort. The grateful child looked the lady full in the face, and with artless simplicity, said; "Are you God's wife?"

Oh, how nice it would be if all our actions would be such, that people could see our relationship and likeness to God, without being told!

"While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

"'Fear not,' said he, for mighty dread
Had seized their troubled mind,
'Glad tidings of great joy I bring
To you and all mankind.

"To you, in David's town, this day,
Is born of David's line,
The Saviour, who is Christ, the Lord,
And this shall be the sign.

"The heavenly Babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."

"Thus spake the seraph and forthwith
Appeared a shining throng
Of angels, praising God, who thus
Addressed their joyful song.

"All glory be to God on high,
And to the earth be peace;
Good will henceforth from heaven to men
Begin, and never cease."

—John G. Vance.

The Pitcher Plant

There is a beautiful-looking plant called "the pitcher plant" which, though it looks very attractive and nice, is a prison and death house to every insect that enters it.

It has somewhat the shape of a tall pitcher, small at the bottom and larger above, with an inviting open top. It secretes a fluid that attracts insects, and which they like very much. Drawn by the smell of this fluid, the various bugs and flies and so forth, enter into the mouth of the pitcher plant and begin to eat the good-tasting fluid around its edges. Desiring more and more of this they crawl down farther and farther into the plant to where it is plentiful.

Slippery little spikelike fibers pointing downward on the inside of the plant make the going down very easy, but bar the way out. When the insect tries to climb back out of the plant, these little spikes are like an army of swords lined up against it. Escape is impossible, and at last the entrapped, struggling insect uses up all its strength, and falls into the pit of the plant. Here it is drowned by the very fluid it so desired and went after. The pitcher plant then feeds upon the insect it has tempted, imprisoned, and killed.

What a picture this is of the way of the world, sin, and Satan! They tempt by what looks nice and tastes good, and then entrap, hold captive, and destroy.

The little insects are deceived by the plant with its sweet-tasting fluid. They think that the plant has something nice to offer them, but find that it only wants to take away all they have—even their very life.

So it is with sin, the world, and Satan. They are all deceivers. It is said of Satan in Revelation 12:9, that he "deceiveth the whole world." The Word of God warns us against the "deceitfulness of sin" in Hebrews 3:13. And in I John 5:19 tells us that "the whole world lieth in wickedness." We may be sure then that the world about us is full of deceiving things, since it lies in the lap of Satan, the deceiver.

Such also was the first experience Eve had with Satan and sin. After she had disobeyed God and taken of the forbidden fruit, she discovered that she was robbed instead of receiving something great as Satan promised. "The

serpent beguiled me," she said, thus owning that she had been deceived (Gen. 3:13), as is also recorded in I Timothy 2:14.

To be deceived means, in simple language, to be fooled. You think you are going to get something nice, and it is enjoyable for a while, but then things change and you are held a prisoner and robbed instead.

The Scripture says: "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel" (Prov. 20:17). The deceiving things of sin and Satan may taste sweet to you for a while, but the sweet will soon turn bitter and it will be in your mouth like gravel. Then you will be holden with the cords of your sins (Prov. 5:22), and be Satan's prisoner and perish with him in hell.

But we have all sinned and been caught in Satan's snares, and there is only One that can deliver us from sin and Satan's prison house. That is the Lord Jesus Christ who came into the world to "preach deliverance to the captives" and to "loose those that are appointed to death" (Ps. 102:20; Luke 4:18). When He was on earth, He bound Satan the strong man (Matt. 12:29). And by dying on the cross and rising again from the dead, He defeated Satan, who had the power of death, and now delivers from his power all who trust in Him as their Saviour.

Jesus has died on the cross for sinners and there paid the debt of sin. The wages of sin, which is death, He endured for us, and thereby all who accept Him as their personal Saviour are freed from the judgment of sin and death. They are freed, too, from Satan's bondage, and "now being made free from sin," are "become servants to God."

Dear reader, where are you? Are you running after Satan's sweet-tasting, deceiving sins and in his bondage, or are you saved, set free from sin by Jesus and serving Him? Be warned by the pitcher plant.—R. K. C., in the Sunday School Visitor.

It is my habitual practice about little things to bring them before God. I never attempt to carry any burdens myself. I roll them on God, and speak to God about them.—George Muller.

Editorials

The Guiding Star

The birth of Christ is the outstanding miracle of the ages. The incarnation of the Son of God must be at once the most incomprehensible and most monumental event of history, and it admits of no other explanation than that of the miraculous. Itself the greatest miracle, it is surrounded with other correspondingly great miracles. The angel appearances to Joseph and Mary and to the shepherds are examples, but always we are intrigued by the mysterious star that led the Wise Men of the East over their long trek to Jerusalem and finally to the very house where the Christ Child was with His mother.

Astronomers have puzzled over it, and have tried to trace the appearance of the strange phenomenon to the conjunction of certain planets about two years before Christ was born. But none of the explanations from natural appearances in the sidereal heavens is satisfactory from the Biblical standpoint. Such a star would not really be a guiding star, but would be something only that would fire the imaginations of the Wise Men. To all natural explanations Lenski gives an answer that will satisfy any trusting heart who takes the narrative of Matthew as a revelation from God that is to be simply accepted and believed. "All these views operate with a star high in the heavens like the other stars and forget that on a clear night literally hundreds of stars will twinkle above Bethlehem, and no new star among them could direct any man either on the way or to a certain house in the town, or, for that matter, in the open country. Unless Matthew is telling a fictional child's story, this star hung so low, with a light brilliant to the eye, that it did just what he reports: move just above the road, move from north to south, and finally stand above the very house where the Child was, so low that it designated that house and no other. The idea that the Magi inquired for a house where a boy had recently been born is not indicated in the text. God pointed out the house by means of His star" (R. C. H. Lenski).

The simple narrative of the star's leading the way for the Wise Men to travel from their home to Jerusalem, and then, after disappearing while they consulted Herod, right to the home of Joseph and Mary in Bethlehem, has furnished inspiration for many literary gems and beautiful songs and carols. It has charmed the simple faith of both childhood and the maturer ages. It has inspired many to go and follow Him wherever He may lead by the star of hope which He has implanted in the believing heart by His Spirit.

This story has also inspired many people to worship and to give, for when the Wise Men came into the presence of the Child they fell before Him in adoration and presented their rich gifts of gold, frankincense, and myrrh. Here were the first Christmas gifts and the first recorded instances of the worship of Christ, although the shepherds also probably worshiped Him in their earlier visit. And as we go over the story again this Christmastide may the heavenly star that shines in our hearts direct us to sincere worship and lead us to give Him the best that we have—our hearts, our lives, our all—and cause us to think of those who know Him not.

The Book to Live By

This is the theme selected by the American Bible Society for this year's observance of Universal Bible Sunday, which occurs on December 11. The Society also sponsors a plan for world-wide Bible reading from Thanksgiving to Christmas. All of these efforts are commendable and to be encouraged. Universal Bible Sunday makes a good occasion for ministers, Sunday-school superintendents and teachers, and parents to encourage and implement a wider reading and better understanding of the Bible. Our young people's Bible meeting topic for that evening is "The Place of the Word in the Brotherhood." The emphasis here, as in the title above, seems to be on the importance of the Christian's accepting the Word of God as the authoritative rule of life. We therefore need to give it a central place in our worship, our homes, and our individual lives.

We recently heard an evangelist lament the sad lack of Bible reading among professed Christian people. He was speaking in general, but we wonder if there is not a serious lack of this very thing among us as Mennonites also. The same speaker went on to say that if the reading of the newspaper is more attractive to us than the reading of the Bible we need to take note. The observance of Universal Bible Sunday should help us to take more seriously our need of reading the Bible and of cultivating a fondness and appreciation for its message.

Concerning the benefits which may come from a more general reading of the Bible we quote the following from an exchange: "Encouragement of World-wide Bible Reading helps every individual and every activity in a congregation or society. Promotion of Bible reading in a local church interferes with none of the usual ongoing activities. It undergirds them and invests them with new spirit and with divine life. It is the most valuable supplement possible to any other emphasis of the church, regular or special. But we want the seed of Bible reading to be sown so as to bear manyfold, not to sprout up quickly from Thanksgiving to Christmas and then wither away by the time 1950 has come. After a good start, let us be sure that Bible reading is not suffocated by daily chores or the cares and pleasures of the world. May every believer in Bible reading take to heart seriously the truth that wider use of the Bible starts with himself. One who does read the Bible daily does by his very regularity demonstrate his conviction that the Scriptures are a healthy, vital, and strategic element in his personal life."

Let us now go back to the main idea given in the motto: "The Book to Live By." That principle was held by our Anabaptist fathers from the very beginning of the Mennonite Church. It is a tenet that our church has held over the centuries. After all, of what practical value is the reading of the Bible if we do not live by its precepts? We need a knowledge of the Bible, but a companion need follows, which is that of obeying the Bible. This obedience on the part of the believer is aptly described by Alexander Cruden in his famous Concordance: "The obedience of good men . . . consists: (1) In believing and embracing the Gospel, and subjecting themselves thereunto; whence it is that obedience is put for faith. Rom. 16:19 compared with Rom. 1:8. (2) In a conformity of our affections and actions unto the will of God revealed in His Word, which is begun in this life but is to be perfected in heaven. Rom. 6:16; I Pet. 1:13, 14."

There is a joy and blessing that comes into the life only through the channel of obedience. This is stressed time and

again by Jesus Himself and by the epistolary writers. Listen to the words of Jesus in John 15:10, 11: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Notice next the words of the Apostle James: "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:22-25).

Let us now look at the words of the Apostle John: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:2, 3).

The joys and blessings enumerated in these Scriptures have to do particularly with our life and labors here. Now, finally, we want to look at the eternal blessings which obedience brings, according to the record of the Revelator: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

May the Lord help us to know His Word, to obey His Word, and to love His Word, for it is "The Book to Live By."

End of Volume Forty-one

As we come to the close of the forty-first year of publication of the CHRISTIAN MONITOR we are again reminded of the old statement that time and tide wait for no man. It seems but a short time since this volume was begun, and now almost before we realized it we have come to its conclusion. Three hundred and eighty-four pages, approximately 8 by 10½ inches in size, constitute a large volume of reading matter when bound together into one book. This also represents a considerable amount of work in gathering material, writing, printing, and delivering to the reader through the mails. Many writers from all over the church constituency contributed the articles, sermons, stories, and other material, and in the Publishing House probably twenty-five different people worked on the editing, proofreading, production, and mailing of the papers. How many mail clerks and carriers helped to bring the papers to your mailbox is an unanswered question, but no doubt quite a number. But when you get this issue all of that work will have been completed for the year 1949.

As we think still further on Volume Forty-one we note that a book of similar size to that of twelve issues of the MONITOR would likely be sold for considerable more than the subscription price. We naturally think too of the wide variety of subjects covered, all dealing with some item of interest to the Christian home or the Christian worker.

Now that Volume Forty-one takes its place in history we naturally look to the future. We are planning the work for the new year and hope to have a continued fare of good things to read as each month comes round. We shall write more of this in the January issue.

Revised Church Organizations

Last February the Mennonite Board of Education adopted a new constitution which has both enlarged and divided its work—enlarged in scope and divided into sections for more efficient working. Working under the Board now are seven councils, each responsible for the direction of educational work in a certain prescribed area, as the names indicate: General Educational Council, Seminary Council, Christian Day School Council, Collegiate Council, Secondary Council, Winter Bible School Council, Nursing Education Council.

As indicated in a note under the first article in the Educational Department in this issue, the Board has also appointed an Educational Agent, whose duties among other things will be to give publicity to the work of the Board and the educational interests of the church in general. Through this new setup the Monitor hopes to publish articles from time to time that will give information along the lines of work in which the Board of Education is interested. We appreciate the help which Bro. C. F. Yake, Educational Agent, is planning to give us in this connection.

Last August at the biennial meeting of Mennonite General Conference action was taken to create a General Council under the parent body in order to carry on the work of General Conference more expeditiously and efficiently. As outlined by the Reorganization Committee the responsibilities of this council would be threefold: (1) To provide opportunity for General Conference committees and the general boards to co-operate with one another in the execution of their tasks. (2) To take care of emergencies arising between sessions of General Conference. (3) To co-ordinate the programs of the general boards and committees with the programs of the district conference organizations. Of course, some of this work had been done under the old organizational setup, but it was felt that right along these lines improvements needed to be made.

The General Council as finally passed by General Conference is composed of the five-man Executive Committee of General Conference, one representative of each of the fourteen district conferences now members of General Conference, one representative from each of the six general committees under General Conference, and one representative from the Commission for Christian Education and Young People's Work, making a working body of twenty-nine people.

It is believed that this will mark a definite advance in correlating and carrying forward the general work of the church. The work of this new representative body is now getting under way, and its first meeting is called at Chicago, Illinois, Dec. 9, 10. This will be an orientation meeting, and its main purpose is to formulate a working pattern and to consider some of the work that will naturally come under the purview of the council.

Some idea of its scope of work can be had from the following points taken from the agenda of the meeting: (1) The distribution of functions among the general boards and committees. (2) The size and method of representation of church boards and committees. (3) The desirability of providing lay representation on church boards and committees. (4) The nature of the meetings of General Conference.

The various phases of the work of the church change and enlarge as time goes on. Hence the need of changing times. May our organizational patterns meet the needs of the changing times. May the Lord bless the work of these revised church organizations.

CHRISTIAN LIFE

What Is Christmas?

By Tillie Yoder

A really important question for us to consider as we approach the holiday season is discussed in this article. How are you going to answer it?

Christmas is not a gay, snowy, glittering sensation that flutters down upon you on imaginary angels' wings with the coming of the first snow in December and hovers above your head like a halo until a few hours after January 1.

Christmas time does bring gaiety; happy-heartedness; the exchange of gifts and greetings; throngs of hurrying people; the rustle of bright wrapping paper; cold, chilling nights; church bells and carols; starstudded skies; and good, good aromas floating through the house that give one that all-over-delicious feeling. But this is only the death shroud with which many people smother the real spirit of Christmas. Christmas is more than a delightful sensation. Christmas is an experience—a costly, painful, sacrificial experience.

Christmas, since the birth of Christ, has perhaps always been so to those who have received the greatest joy and happiness in its observance. It was a costly thing to give birth to a child far away from home with only a stable for protection. It was a costly thing for shepherds to leave their flocks on the hillside to go in search of the Christ child. It was a costly thing for the Magi to make the long trek, perhaps from Babylon, to carry kingly treasures over dangerous roads. It was a deadly, painful thing to be the mother of a cuddly baby when Christ was born. It was a painful thing to be told by old Simeon that the Child was set for the fall and rising of many in Israel and that a sword should pierce through the soul of His mother. It was a painful thing to be forced to flee to save a baby's life; but that was Christmas. It was Christmas because with pain came joy, with death came life, and with the cry of sorrow came a song of love.

Christmas is still a costly, painful, sacrificial thing. Little groups of Europeans huddled together in burned-out churches for a Christmas service know what wealth of love, fellowship, and comfort can be brought to birth out of the depth of suffering and the loss of everything earthly. Many have found how far spiritual values transcend the perishable earthly things and material securities. Perhaps through such experiences of suffering, many will rediscover the tender mercy and love of God. To them Christmas is more than tinsel, and sparkle and color.

To many poor in our American cities, Christmas time will be a painful reminder of their destituteness. The bright, warm lights will remind many how dark and cold

their own homes are. Christmas displays will send sharp-driven darts of pain more deeply into the hearts of many mothers as they remember the things their families need so much and are unable to purchase. Many children will suffer from the awareness of how much most of their friends and neighbors have while they themselves are seldom warm, always hungry, and never loved. Christmas is a painful, costly, sacrificial thing.

How can I, as a Christian, observe Christmas in its truest Christmas meaning? I do not honestly keep Christmas by merely sending greetings to my best friends or by giving gifts to those I love the most. I have not really observed Christmas simply because I have spent a greater amount of money for gifts for others this year than in any previous year. I do not really observe Christmas by eating the special foods that are prepared for the yearly Christmas dinner. Nor do I necessarily observe Christmas properly simply



AMERICA AWAKE!

Outside the inn, in Bethlehem,
In days long, long ago,
The blessed Son of God was born;
"No room" inside, you know.

Outside the town of Nazareth
In days long, long ago,
They sought to push Him o'er the brink,
To crush His life below.

Outside His own Jerusalem
They led this Holy One
To Calv'ry's hill; and there He died—
God's well beloved Son!

No room on earth for Him,—but lo!
He's risen from the tomb;
Above a place for Him is found
In Heaven's highest room.

And still He seeks a room below.
America, awake!
Oh! open heart and life to Him
His blessings to partake.

'Tis only as we give Him place
Shall war and sorrows cease;
Oh worship! and for Him make room,
For Christ—the Prince of Peace!

Marie L. Olson.

because I attend worship services on Christmas day. I can observe Christmas most truly only as I experience the meaning of the first Christmas. I must be willing to sacrifice, not merely to give of my surplus, to help those who suffer—the poor, the homeless, and the unloved. And this means more than giving my tithe or of whatever other earthly goods I might spare. It means a deliberate decision to have less so that I might have more to share with others. If I will observe Christmas in its fullest meaning, I will hunt for the poor, those who suffer, the unloved, and those who are careless and indifferent, and share with them, in their circumstances, the simple things of life and of God. In this experience I will discover the true essence of Christmas. Christmas is a sacrifice that rejuvenates life; a worship experience that radiates peace and love; and a costly, extravagant dedication of oneself to God for service to others that is redemptive.

Millersburg, Ohio.

TOO MUCH

Drink costs the American people too much—nearly \$9,000,000,000 annually.

It causes too many alcoholics—hundreds of thousands of them, and the number is being increased faster than it is possible to rehabilitate them.

It causes too much drink addiction, with its loss of human values.

It causes entirely too much drunkenness, which fills our courts and jails.

It causes too much "drunken" driving which is seldom really drunken driving, but just the dangerous driving of persons who have had enough alcohol to impair their judgment and physical efficiency.

It is responsible for too many broken homes and too much juvenile delinquency.

It opens hundreds of thousands of beer saloons and cocktail rooms to debauch young people. It monopolizes too many valuable business corners and takes into its cash registers vast sums of money which should go for commodities and services useful to the community.

It is responsible for a large proportion of the vast cost of government, despite its contribution in the form of taxes, inevitably casting the burden upon the taxpayer.

It is responsible for a great amount of disease, particularly venereal disease, and contributes heavily to the mortality toll.

It causes accidents in factories and in homes. It is the greatest causative factor in the creation of urban and rural slums.

The impairment of leadership caused by the custom of drinking, imperils peace and prosperity. Alcohol depresses the functions of the brain in the reverse order of their development in the race and in the individual, and because of this, wrong decisions are made, wrong policies set up, world peace and domestic tranquillity endangered.

Last, and worst of all, the alcohol custom "bars the way to God," because it wrecks the human personality.—Clipsheet.

Most of us might make far greater progress in the pursuit of happiness if we did not try so many detours to dodge work.—Sel.

Christmas Meditations

By Arlean Leibert

Let us join in meditating on this great subject as we enter the holiday season.

Christmas is a time for the giving of gifts. There is scarcely a soul to be found who is not secretly pleased at being remembered by someone.

In Bible times the Wise Men brought costly treasures—gold, frankincense, and myrrh—to the Christ Child. These gifts were an expression of their love for the holy Child. And there should be the basis for our Christmas giving to our loved ones, friends, and to those less fortunate. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Romans 13:10).

But how often do we give gifts because someone has given to us first? Then the price—have we ever looked in vain to discover if the faint marks had been \$4.98 or a mere \$1.98? I know this sounds small and cheap, but have we? Does the amount paid mean more to us than the gift or the giver?

The writer once knew a lady who saved the nice presents that her children had given her and then would pass them on to others because she wanted to give and she could not afford to buy them herself.

There was another lady whose gift one year was a heavy bathrobe. (The winters were cold where she lived.) But this certain lady grumbled and made herself quite unhappy because "the color was so ugly."

In advance of the Thanksgiving season, the department stores are full of lovely things, and both radio and newspapers start reminding us that so many shopping days are left until Christmas is actually here.

Housewives become weary, and their nerves get on edge with the strain of added duties. Even professing Christians get caught in the mad whirl. Others have said that they just dreaded to see the holidays approach.

Fortunate, indeed, are those children whose parents do not allow them to believe in the Santa Claus myth. As a child, the writer was very fond of fairy stories, so I suppose the ground was fertile to receive another such tale.

It was not hard for a small girl to visualize jolly old "Saint Nick" in his bright red, fur-trimmed suit and his companion, Mrs. "Saint Nick," laboring the year around in their workshop at the North Pole to provide toys for good boys and girls. It was amazing how children became good just before the day.

The fact that Santa Claus traveled through the air with his reindeers, Dancer and Prancer, Donder and Blixen, bothered me not at all. But I was sometimes puzzled as to how the well-fed gentleman managed to squeeze down the chimney top with his huge pack of toys.

Some department stores even have the man in person to talk to children to find out what

they want him to bring them. Jolly "Saint Nick" is sometimes fat and sometimes quite lean. How this is explained to children, I am sure I do not know.

I remember one day at school some of the girls scoffed at me and said that there was no Santa Claus, that mothers and Daddys got up in the night and put out our toys for us.

In a daze, I went home at noon and demanded to know of my mother if this were true. When she smiled and said, "Yes," right then and there the bottom dropped out of my world. I might just as well have been told that there wasn't any such thing as a mother, or father, or even a God! Although my parents did not realize it, the shock did something to me. But since Santa Claus presents himself every year, thinking Christian parents

need to be careful that their little ones do not become confused in this thing. Last year I heard the thought given that he (Santa Claus) was the "spirit of Christmas."

I recall many Christmas Eves when we walked home from church where we had taken part in the program—we four children walking two by two, clutching our green, net bags filled with candy, nuts, and an orange on top, and our parents walking behind us. The moon made everything almost as bright as day and we made crunching sounds as our overshoes tramped the crusted snow while we happily made plans for the morrow.

The season brings many things to mind—warm greetings from our friends, soft candlelight, carols, and a feeling of peace and good will toward our fellow men.

Although many family gatherings mark this day, there will be sorrow in our hearts for the empty places. May He who understands all, comfort our hearts at this time.

However the day is spent, may we never forget that it is the birthday of our Redeemer! Nampa, Idaho.

Self-Pity—A Monster

By Moses G. Gehman

This type of monster is not easily recognized, but it is very menacing to our spiritual life, nevertheless. Bro. Gehman's timely message should help us to be on our guard.

And he laid him down upon his bed, and turned away his face, and would eat no bread. I Kings 21:4.

The king slumps into his bed. He is not sick physically. His case is more malignant than any bodily malady. His natural appetite is gone because of a certain mental attitude he worked up all by himself. He is heavy-hearted. So he wanted it. The king had quite likely learned before how to "pout it through" and thus gain his point or object. He acted like an overgrown baby boy. He refused to change his mind. A crying baby attracts attention; so do whining preachers—to themselves—more than to Christ. This man was too self-centered to rise above circumstances. He who is the victim of environment is bound to be defeated. The soul that rises above circumstances may be sure of victory. He was too little to be big—too big to be little in his own eyes. The self-pitier soon has a sympathizing group surrounding him. This spiritual sullenness is contagious to certain types of minds. It is perhaps more prevalent than most Christians are willing to admit. This demon forms cliques in working groups, divides churches. Why are we hurt so soon when someone carries off the laurels we wanted to display? Self-pity! A "Haman" who knows no will but his own dwells in the heart. Yet Haman builds his own instrument of destruction; so does self-pity.

Ahab was lord over Israel. He coveted a poor man's little vineyard. Finding that he could not have it, he pitied himself into a miserable man. Someone has said: "That soul

in whom God dwells not has no happiness, but he in whom God dwells has a satisfying portion." He who believes in the overruling providence of God will not be bothered with self-pity. Self-pity is a child of doubt. It is nourished in an atmosphere of superstitious fear. Self-pity makes great men useless. It is a weakness that blights not only his own life but also those around him. Self-pity looks to the other man's talents. It breeds discontent. Self-pity blurs the Christian's spiritual vision. Self-pity makes a man imagine he is the most unfortunate person in the world, and so he sulks through life with a God-given talent unused. The man with self-pity holds his own wishes above divine authority; as did Ahab, he could not enjoy Israel while Naboth enjoyed his vineyard. Self-pity ever has something to whine about. This is not so with him who moves in God's will, whether in plenty or poverty. The consecrated soul can say with Paul: "I know how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil. 4:12). No self-pity for Saint Paul! And the sooner we get rid of ours the better it will be for the spiritual growth of the church.

Self-pity is an idol of the heart. People who pity themselves would have all people bow down before them and worship with them their hard lot. It is self-pity that causes us to display our sores before the world, our afflictions and adverse experiences. This self-
(Continued on page 380)

OUR HOME CIRCLE

The Home Maintaining the Life of the Church

By Ruby P. Zook

A discussion given at the South Central Workers' Conference held at the Pleasant View Church, near Hydro, Oklahoma, August 11, 12, 1949.

"The church is a divine institution of which Christ is the Head and His people are the component parts. It is the organization through which God works to make known His Word and will to man." (Kauffman). Man is a religious being, therefore God has provided and arranged for a divine society amid which believers can live and grow spiritually.

Once the Lord commended Peter for his frank and open confession, and He said, "Upon this rock I will build my church." This was the first time, so far as we know, that Jesus spoke of the church. Notice that He spoke of it as His church. Also notice that it was to be built upon a rock, a solid and lasting foundation, so that it would never fall or be destroyed. Those who confess faith in Jesus Christ as the Son of God and follow Him become a part of His church, which is the divine society of God.

Inside this society one will find the right atmosphere, good soil, pleasant surroundings, and fit associations. These make it possible for the believers to grow in grace and to serve God. Men and women are social beings, and their inner life can often be reached best through other human beings and through human influence.

Someone has said that there are but few words in the English language that sound as musical to the ear and as touching to the heart as the word HOME, and there is but one other institution that is fraught with such sacred memories to the Christian—the Christian church. Both the home and the church were divinely instituted. The purity and the sacredness of the church depend in a large measure upon the purity, the loyalty, and the sacredness of the home.

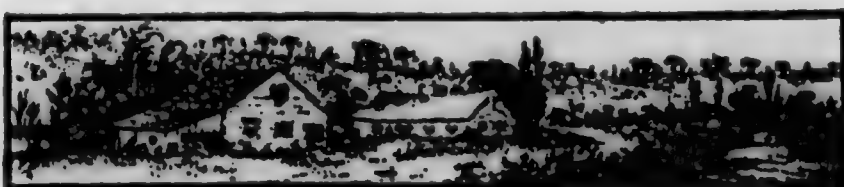
The social, moral, and religious status of the world prove that homes in all ages and in all nations are molders of character. It should be the earnest aim, desire, and prayer of every husband and wife, every father and mother, and every member of the family circle to put forth more effort to make their home life truly ideal.

The Christian home is a true type of the church. It is directly related to the church. In the sphere of the Christian Church, the home is brought fairly and completely into view. The husband is the head of the wife, as Christ is of the church. The love of the family is self-denying and holy, like that between Christ and His Church. The children are the "heritage of the Lord," and the par-

ents are His stewards. Like the church, the Christian home has its ministry. The church is in the home, as the mother is in her child. We cannot separate them.

One can read in the Bible of greetings to "the church that is in thy house." The church was in the house of Aquila and Priscilla, and in that of Philemon, in the tent of Abraham, and in the palace of David. It must be in every Christian home, and every Christian home must be in the church. The home completes itself in the church, never out of the church. In fact, the Christian home can exist only in the sphere of the church.

In such a home the members are joint heirs of salvation. They are one not only in nature, but "in Christ." The Christian home which is right with God must be "full of . . . good fruits, without partiality, and without hypocrisy." The principles of purity, truthfulness, honesty, gentleness, patience, courtesy, and all other Christian virtues and graces should be taught and exemplified by the parents in the home. Yes, everything a parent wishes his children to be in time and eternity should be taught and instilled into their minds and hearts while they are in the home. The heart



THE HAPPIEST HOME

**Where is the happiest home on earth?
'Tis not 'mid scenes of noisy mirth;
But where God's favor, sought aright,
Fills every breast with joy and light.**

**The richest home? It is not found
Where wealth and splendor most abound;
But wheresoe'er, in hall or cot,
Men live contented with their lot.**

**The fairest home? It is not placed
In scenes with outward beauty graced;
But where kind words and smiles impart
A constant sunshine to the heart.**

**On such a home of peace and love
God showers His blessing from above;
And angels, watching o'er it, cry,
"Lo! this is like our home on high!"**

—M.A.S.M.

must be educated as well as the intellect, and in Christian homes there are many opportunities to build up true manly and womanly character among the children, which may mean much in strengthening the Christian church and bettering world conditions.

Family religion is an element of the home. The church through her ordinances, ministry, and means of grace is brought directly into the Christian home and constantly operates there. It serves as a spiritual leaven. The home and the church are like a wheel within a wheel. Each part works harmoniously in its place with all the rest and for the same purpose.

The individual passes over into the church through the Christian home. The one is a step to the other. They have the same foundation. The Christian home is reared upon the same rock upon which the church is built. Nothing can overthrow the Christian home if it is "rooted and grounded" in the church. Nothing can be invested to bring greater beauty into the home than the church will bring. Surely, in the sphere of the church the family reaches its highest excellence and its purest enjoyment.

Home is the nursery of the church. In God's Word we have the thought given that those who are planted in the house of the Lord shall flourish in the courts of our God and shall bring forth fruit in their old age. Such was the experience of Abraham who commanded his children and his household to keep the way of the Lord and to do justice and judgment. Such was also the home of Joshua who told his people that for him and his house, they will serve the Lord. Such was also the house of David who, we are told, returned to bless his household. Cornelius feared the Lord with all his house. Lydia, the seller of purple, also served the Lord, and her household was with her. The jailor of Philippi believed on the Lord Jesus Christ and was saved and his house with him.

Surely, by this time, one must admit that the Christian home and the church depend upon one another. To be genuine, the religion of the home must be molded by the church. The family which does not live and move with the church is not meeting the purpose of God. Some wise writer has said, "The family group should ever keep their faces turned toward the Father's house, that the home may ever be filled with the atmosphere of heaven. Not only should the days begin and end with God, with memories appreciated and acknowledged, and sins confessed and forgiveness sought, but the divine presence should be the soul's chiefest joy and His glad service the soul's greatest delight."

The Christian home affords many opportunities for the development of Christian doctrine as it instills into the mind of the child the important place of the church. Homes that are isolated from the church, or those that move and operate by impulse or irregular starts, have very little, if any, saving influence. Perhaps a deathbed scene or some adversity may awaken a Christian sense of duty and cause the parents to turn for a time to the souls of their children, but this continues only for a while, and then the thoughts of eternity are again apparently forgotten.

How much more effective is a home which, because of its relation to the church, has the conviction that regular attendance at the public service on the Lord's Day is essential to Christian growth! Christian parents are aware of the fact that here is where their children learn to apply the Word of God to their daily lives and conduct. In the church, the family learns also a willingness and a readiness to co-operate in her great program of saving souls for God's kingdom. Here also is developed a deep appreciation for the church and its leaders. The minister, as pastor, is the representative of the church in each of the families of his congregation, and should therefore be received, loved, confided in, and

obeyed as such. The home that resents or rejects his help, given in the name and according to the will of the church, throws off its loyalty to the church and to Christ, her glorious Head. Therefore, that home no more is worthy the name of Christian home.

The true Christian home yearns after the church, loves to lean upon it, to look up to it, to consecrate all to it, to move and develop the home interests in the sphere of the church, and to labor to complete itself therein.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be giv'n
Till toils and cares shall end."

Latour, Mo.

As Long as You Both Shall Live—or Love

By Erma Miller Erb

Marriage is an institution ordained of God, and those who would make a success of it need to remember the principle upon which it is based—an indissoluble union until death shall part. Romans 7:1-3.

"Will you, in the presence of God, and these witnesses take . . . the sister by your side, to be your wedded wife; will you love and cherish her, provide and care for her in health and sickness, in prosperity and adversity, exercise patience, kindness, and forbearance toward her, live with her in peace as becometh a faithful, Christian husband; and, forsaking all others, keep yourself only unto her as long as you both shall live?"

And with a few necessary variations this same promise is given by the bride, as time after time, we listen to these vows taken "until death do us part." Perhaps at the time of taking the vows the full sense of the words isn't too thoroughly thought about by the bride and groom themselves—but how many opportunities there are after one's wedding ceremony to again rehearse the vows as one follows attentively what is being promised by those betrothed ones! And there never is the answer, "I will not," as before God and those assembled this is faithfully promised.

The lightness in which so many of today's ceremonies are undertaken, coupled with unpreparedness for the establishment of a new home is a matter for grave concern—not "back in Boston," but here and now in our own church homes. It is with deep shame that we must acknowledge that too often, even after Christian ceremonies, the sanctity of the home has been invaded within the borders of our own church, because men and women have been drawn away by their own lusts and become unfaithful to their vows. With that rare type of humor—which teaches and not merely amuses—one of our own officiating bishops explained in a sermon on marriage that the word "chaste" as found in Titus 2:5, along with many other attributes of a pure wife and mother, is spelled *chaste* and not *chased*, and that they are to be obedient to their own husbands (not some one else's husband), and yet a modernistic minister of today makes allowance for this very thing by suggesting, in all seriousness, that we change our present form of marriage vow from, "as long as you both shall live," to, "as

long as you both shall love"—without defining love.

President Truman has appealed to the nation for a return to the precepts of the Bible. Princess Elizabeth, who spoke at a mother's union recently, pleaded for a return to morality: "When we see around us the havoc which has been wrought, above all, among the children by the breakup of homes, we can have no doubt that divorce and separation are responsible for some of the darkest evils in our society today. I do not think you can perform any finer service than to help maintain the Christian doctrine that the relationship of the husband and wife is a permanent one, not to be lightly broken because of difficulties and quarrels." Thus speak the leaders of two great nations. Christians welcome the agreement in thought with the Maker of all things and the Creator of the first home, and it may have some effect upon the world, but we have His Word always to build up our ideals and conscientiousness with which we gladly obey the commandments planned for our own good.

Although too much may have been blamed on parents for the present lawlessness and delinquency among the younger generation, yet right there enters one of the reasons for the difficulties and quarrels which arise and are prolonged by the makers of a home, for which reason Paul was inspired to say: "The aged women likewise, that they be in behaviour as becometh holiness, . . . teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2:3-5). Have you ever heard of a Christian—a Mennonite, if you please—saying "I just told my daughter if she can't stand it, just come on home"—"I'd tell him so and so"—ad infinitum, or taking sides—and always the side of their own son or daughter, in any disagreement of views the two might unwittingly reveal to an interloper?

Love defines itself best in action—no norm-

al human need confuse love and lust, and no one does, regardless of what they may say. The duration of each alone defines them, and love extends into eternity. A large family now in its fourth generation created a beautiful tradition—that of reading the love chapter, I Cor. 13—at their marriage ceremonies. What could be more fitting? Love is eternal.

We were privileged, along with some other friends, to dine with two relief workers this summer. In describing the situations which arose through the separation of husbands and wives across the sea—they told of both the indescribable joy when faithful husbands and wives were reunited—and the great grief and despair when a faithful wife with children, perhaps, found her husband—but he was living with another wife, and perhaps another family of little children. This earnest young man, who eight years ago said, "When I go, I give all," then made the statement which gives a great deal of food for thought. "But in spite of all, those poor, displaced persons came through hardships well and with faith, while in this country, if the test comes, the people will not stand one-half as true or faithful." As true Canadians do hold their royal family in high honor, so did he—and he gave another reason for American decline in morality—while Canadians revere their royal family, we look up to Hollywood with all its sensuality and immorality.

The only thing we can hold out of our past is memory. What memories will we have when death doth us part? What will they be if faithful, and what will they be if unfaithful? Out of the tribute to his father, "I remember," by Bruce Barton, comes also a tribute to both at the parting of the ways. As his mother enjoyed the out-of-doors so much, on that last morning, which was a fair sunny autumn morning, she waved her hand at Father Barton and walked up the road. In only a few minutes a boy on a bicycle came hurriedly to call for her husband, and he hurried up the road. She opened her eyes and smiled saying, "Oh, I do love you so," and became unconscious, passing away only one and one-half hours later. And this beautiful farewell gave him the grace to say, "Now there will come a day when I also shall ascend the stair that slopeth upward from this mortal world to that which is above." Faith and Hope as we know them will cease beyond the vale, but Love is everlasting.

Wellman, Ia.

WARMING THE FLATIRON

A New England man says that one night during the winter when the thermometer fell below zero, his wife said to the Swedish maid, "Elza, it is going to be very cold tonight, you'd better take a flatiron to bed with you."

"Yes, ma'am," said Elza, with expressionless assent.

In the morning she was asked how she passed the night. With a sigh she replied, "Well, ma'am, I gat dat iron most varm before morning."

Are there Christians who make burdens out of what should be blessings?

—Christian Victory.

CHRISTIAN MONITOR PULPIT

The Real Meaning of Christmas

By Richard J. Yordy

So often today, the real meaning of Christmas is hidden beneath festival observances. Cities and stores and homes are decorated; hymns and carols are sung; poems of the Babe are read; gifts, some out of necessity, are exchanged; but somehow all of these expressions fail to show or express the real meaning of Christmas. Without Christmas in our hearts, we can only repeat empty symbols of God's love, God's peace and God's good will, God's salvation and kingdom. The city may be using a syndicate's "hush" money to display Christmas greetings. The store owner, Jew or Gentile for that matter, may have no further interest in Christmas than increased business. "Merry Christmas" proclaimed from his window is to increase "holiday spirit" and put people in a spending mood. Homes are decorated to vie with neighbors. Affluence and artistic sensibilities, rather than love or good will or salvation, are really displayed. I am glad the beautiful hymns and carols, the Scripture passages, and poems are heard from skyscrapers and the radio store on main street. They have the message of Christmas, but I am saddened that so few listen to them as more than sentimental expressions that are not taken very seriously. Exchanges of gifts express a fine and high thing. God gave freely the Supreme Gift, and we are to think of others' happiness first; however, the occasions are rare and sublime when our gifts reach levels of unselfishness. Some people even tumble to the depths of "celebrating" in the cups of drunkenness or attending Christmas parties that are travesty upon the name of Christmas. This is the tinsel, the wrappings, the husks of Christmas that are getting so deep that Americans can hardly find Christmas at all.

The meaning of Christmas is disclosed by angelic utterances to Mary, to Joseph, and to the shepherds on the plain, that show who Jesus was and what He came to do in the world. "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. . . . therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:30-35). "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins"

(Matt. 1:21). "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:10-14). In Matthew we have the fruition of the Old Testament passage shown in the words, "They shall call His name Emmanuel, which being interpreted is, God with us."

Jesus came as a divine Son of God to dwell among men in holiness. "THAT HOLY THING WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD." The Babe is called the "SON OF THE HIGHEST." Jesus was the Son of God in a way no one else will ever be. He was God's only Begotten. The nature of His conception is delicately, but clearly, revealed. Those who lived in His generation would have been the first to cast reflection upon His birth, were He not divine. They reveal the angelic messages of His divinity to us as aids to our belief. If Christianity is valid at all, it is abundantly true and precise at this point of divine incarnation. At Christmas, heaven gave her best for you, God's divine Son.

The Babe is "EMMANUEL, GOD WITH US." He entered the world as all others do. He was a Man that lived among men; inexplicably He remains the God-man. Jesus met the same problems of life that you meet. He was with men in the dilemma of life. He faced life in even sharper conflicts than most of us do. His temptations were vivid trials of reality, yet He was without sin.

The angel's words to Mary, that the Child to be born of her would be holy, stated an essential fact of the life of Jesus. When we see how He victoriously met sore temptations, the meaning of His holiness is enriched. In all of the life of Jesus, we have the example of His holiness. Anyone who fairly considers the life of Jesus, must say with Pilate, "I find no fault in him." In the absolute sense that Jesus maintained His holiness, even in motive of mission and attitude toward self and bitter enemies, He lived on a level above Adamic man. He came to earth without the stain of sin, and triumphantly He remained the Holy Child.

Jesus came as a Saviour. "THOU SHALT CALL HIS NAME JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS." "FOR UNTO YOU IS

BORN THIS DAY IN THE CITY OF DAVID A SAVIOUR." Salvation is the central purpose of Christ in the world. We are tempted to put the truth of salvation in a strait-jacket. When we have limited it to a magic name formula, that is merely insurance against divine wrath and judgment, we have robbed the words "salvation" and "Saviour" of the richness of their meaning. We can perhaps never fully understand how the incarnation and all that Christ did could have pleased and satisfied God. I feel like confessing that we have spent too much time trying to explain atonement and justification from God's standpoint. We need to accept these great facts of salvation, which in their deepest meaning and fact are inscrutable, by faith, and let them rest with a loving God whose mercy is rich toward us. We do need to know that salvation is a restoration of fellowship with God and on the basis of sins blotted out. What Adam lost because of sin, we regain because of Jesus. I appeal that we should fellowship with God in the cool of the day.

When we live in fellowship with God, we are new creatures in Christ Jesus. We are saved from sin. Our aims and our aspirations are different because we want to live now for God. Our testimony should develop from the atonement of our sins to the everyday experience of a new life. Salvation should mean the new birth. "Ye must be born again." The third practical out working is God's will in our lives. We cannot have fellowship if we are at cross purposes with God, it is true, but I want to emphasize that our fellowship is not merely a meditation, but it is God's will each day. Loyalty in discipleship and fruitfulness in evangelism each day are keynotes of Christian living. Whatever we are doing, we do for God. A person who lives like that will be ready for heaven and the joys that are around the throne of the Lamb. Christmas means that Jesus is the Saviour of the lives and souls of men. In realizing our weakness, we have neglected the truth that we are "God's workmanship," "fellow workers with God," and the "light of the world." Let us show what salvation means in the lives of men.

Jesus came as the King of an eternal kingdom, "A SAVIOUR which is CHRIST THE LORD." "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." In the program of Jesus is found the fulfilled Messianic prophecies of the Old Testament. The word "Christ" has the meaning "Anointed One," or "Messiah." We all see Him as the suffering Servant and as the Mediator of the New Covenant in which God's people are given a new heart. Because of sincere difference in understanding last things, we are not reminded very often of the eternal, spiritual kingdom in which true Christians are members. Jesus came to Bethlehem to be a King. In the last days of Jesus' life He did not

(Continued on page 380)

MISSIONS

Return to the Africa Mission Field

II. England to South Africa

By Merle W. Eshleman

This series of articles is built up from letters of Bro. Eshleman to his home folks. They describe quite vividly the experiences of a missionary family traveling to their place of service.

On July 23 we were ready to leave London. We left from Waterloo station on special coaches attached to a regular train. About forty people left London for this boat. At Southampton the coaches were shifted to the dock, our baggage was all unloaded, and then in taxis provided by the company, we were taken to a hotel for lunch. At 2:00 p.m. we went through customs and immigration and got on a small boat which took us about an hour out from Southampton where our ship was anchored near the Isle of Wight. Transfer of passengers, baggage, and some cars

Tenerife, one of the Canary Islands. We stopped here for oil for the ship. This is Spanish territory, and one could see evidences of poverty on the faces of the people and about the town. We went ashore to look around and then back to the ship for dinner. We sailed again about 4:00 p.m. and headed south. We were impressed by the odd appearance of this island. It consisted largely of rather high, barren mountains rising sharply out of the sea. We could not see much vegetation, and we wondered where people raised their food. Bananas and oil are the main exports, and we saw many truck loads of bananas coming down to ships.

Two days later, on the afternoon of July 29, we got our next view of land. This was Cape Verde, the most western tip of Africa. Here we went quite close to shore and could see buildings, trees, and even people through our glasses. The town of Dakar was also seen. As we were approaching this land, we were standing on an open part of the deck. We saw that we were headed straight toward rocks, but we knew that the men

on the bridge knew what they were doing. A little later the captain called down to us and said, "Don't worry, we will turn a little later." We stayed on deck until land was well behind us again. The ship then turned slightly to the right and started on a course southeast, direct toward Capetown. If you refer to the map of Africa you can follow us.

On July 31 we were getting quite near to the equator, but we did not actually cross the equator until sometime during the early morning hours. Of course, there is nothing to see or feel at the equator. We did have several rather warm days, but it was not uncomfortable. We watched the North Star and Big

Dipper every clear night from the time we left England. In England the North Star was quite high. Our ship averages about 400 miles a day, and going south at this rate makes a daily noticeable difference in the height of the North Star. It got lower and lower, and the last we saw it was about two days north of the equator. The next night was cloudy, and the next was too late. We will not likely see these northern stars for another five years, although when the Dipper is highest in the sky it does swing up into our sight in Africa.

On Saturday, August 6, it became apparent that we were making good time and would arrive at Capetown Sunday night. This was undesirable because of extra docking fees for Sunday. So Saturday noon we slowed speed so as to arrive early Monday morning. At 2:30 a.m. Monday, August 8, we were awakened and at once were aware that the ship's motors had stopped. On looking out our window, we beheld a beautiful sight. The city of Capetown with its multitude of electric lights lay before us, and back of it in the bright moonlight towered Table Mountain. The mountain was perfectly clear. We anchored till daybreak, and then a tug took us in the harbor. Our ship docked at the same place exactly that the "Argonaut" docked in November, 1947, when we were on our way home. So we felt rather at home. Various officials came on board, including Cook's man to change money or arrange travel, and a post-office man to take letters, telegrams, etc. We waited till about 9:30 and then went ashore, and on the advice of local people to not miss a clear morning to see Table Mountain, we went up. The trip consisted of bus ride, station wagon, and then cable car to the top, which is 3549 feet above sea level. The sight included a wonderful view of Capetown, the ocean, and the mountains near Cape of Good Hope. Our plan in port is always to be back at the ship for meals, because our ticket on the ship includes all meals and lodging until we reach our destination. Other contacts in Capetown were with some missionaries of other missions in a Monday afternoon meeting.

On Tuesday morning a mission doctor, who is beginning medical mission work among the poor, black people living outside of Capetown, took us out by bus to his field. There we saw where thousands of Africans live in conditions far worse than in their native lands. They come in to Capetown to work, cannot get a place to live, and go to this area where they get some type of shack made of some poles and old pieces of tin. Drinking and sin of all kinds go on. Murder and robbery are common. We were told that in the area we visited a white person traveling alone would not be safe after 5 p.m. He would likely be murdered for his clothes and possessions. South Africa has an entirely different policy toward the black people from that of East Africa. In South Africa the country is for the white man, and the black man receives little consideration. Tanganyika, however, is primarily the black man's country, and the English government looks after the native as the first consideration.

On Wednesday afternoon, August 10, we sailed from Capetown. It was nearly 6:00



It is for Such as These That Our Missionaries Go to Africa

took a long time, and it was 7:00 p.m. until we were on the way.

This ship of the Holland-Africa Line is something over 500 feet long, carries up to 8,000 tons of cargo, and has space for at least 172 passengers. We had that number on board to Capetown. The ship was well loaded, for we could see as we approached that it was well down in the water. We were pleased to see this as it meant easier sailing in case of rough weather. The next day, July 24, we met many ships as we were then in the shipping lanes converging on Europe. In a few days, however, we saw almost no ships.

On the morning of July 27 we were at

p.m. till we got away, and then we headed round the Cape of Good Hope. There was a strong wind but no storm, and the Cape "rollers" were rather big. These rollers always occur around the Cape and are big easy waves known as "swells." In rounding the Cape, the ship needs to turn from time to time so that it gets them in all directions. Some of these swells may have been twenty feet high. The most southern point of Africa is Cape Agulhas which has one of the strongest lighthouses in the world. We passed this at about 9 p.m.

As the harbor at Port Elizabeth was congested with ships, and our cargo for that port was unloaded at Capetown, we went on past arriving at East London on Friday morning. This is a small harbor, with barely room enough to turn a large ship, and we marveled at the ease and gentleness with which two tugs turned our ship and nosed it into a space which from the deck looked too small. But there were at least twenty feet to spare at each end. We left this port the same evening for Durban. (We had not stopped at East London in 1947.)

Of special interest at East London were the effects of the drought. All South Africa is dry; they should be getting rains in what is now their winter season, but there is almost no rain. This town seems to be hardest hit because it does not have water piped in from an unfailing source. Water is being hauled from Durban by ocean tanker. Every ship that comes in gives some fresh water. We gave them about 45 tons of water from our ship and every other ship does the same. Water is rationed to four gallons a day per person.

We arrived at Durban on Saturday, August 13, three days ahead of schedule. We docked near the harbor entrance. We can see all the ships coming and going, and have good bus service into the center of town. This is a large, clean city with over 100,000 population. Africans, Indians, and white people live here. There is no evidence now of racial trouble. This is where the terrible race riots between Indians and natives took place some months ago. Since we were ahead of time, unloading could not be done at once. We waited four days before anything was done with cargo. We do not know exactly when we will leave, but probably on Monday, August 22. Then after this we have only short runs of not more than a day between other ports—four stops in Portuguese East Africa, and then Dar es Salaam. From there we can get one train a week which makes connections with a lake steamer to Musoma. This train leaves on Thursday noon. We hope we will get in a day or two early (schedule is for Sept. 8) so as to get through customs, do a little business, and get on the train without a long wait.

A few other points about sea travel may be interesting.

Sunday services are usually arranged on passenger ships, when some one is available to take charge. I spoke to the purser, and he was pleased that I made the approach. Another minister who could use only the Afrikaans (South African Dutch) language was on board. Many of the passengers were Dutch going to South Africa or Afrikaner people

from South Africa. So for two Sundays before Capetown an Afrikaans service was held at 9:30 and an English service at 10:15. I took charge of the English service. About twenty-five or thirty people attended. We had a very simple service, and I gave simple Gospel messages. We felt that it was an opportunity to give a testimony and that the Lord would have us to do this. It also gave opportunity to become acquainted with some other Christians and to answer questions about the Mennonites, what we believe, and also about our work.

Our cargo consists largely of iron in various forms: iron rods, wire of several kinds, barbed wire, iron pipe, automobiles, cement, and I suppose other things which we have not seen. We unloaded these various things at the ports where we have stopped. We are not sure what they will load up to take back to Europe, but likely some kind of ore, phosphate, and possibly sisal. Work begins at 6:00 a.m. and continues till 8:30 p.m. It is a little noisy at times, but that does not bother us.

I have been working on a writing assignment from the Mission Board in preparing a small mission study book. This occupies my time quite well. There are always some interesting things going on in harbor. Watching unloading, ships coming and going, walking on deck, reading, writing, etc., occupy the time. The lounge has comfortable chairs and davenports, and deck chairs are good to rest on. Most of the passengers got off at Capetown. We have only a few on now, and it is much nicer. We take on and leave off some passengers at each port.

Animal life in the sea is usually under water, but to the watchful person on deck there are some rewards. Sara and I were looking over the vast expanse of water one day and saw a whale spout, and then we saw his back come out for a moment. We have

several times seen groups of porpoises. They are large, have a graceful motion part way out of the water, and are known as the sailor's friend because they are attracted to ships. We have seen schools of small flying fish several times. As we came into Durban harbor, we saw two whales at the whaling dock where they are cut up for whale oil and fertilizer. We have already seen, and will soon see more of the peculiar phosphorescence of the tropical water. As the ship plows through the water at night, patches of light flash out as if a flashlight were under the water.

On a ship of this kind one can always be on deck and see the interesting things which go on as a ship is taken in or out of harbor. The ship approaches the harbor, waits until a small boat comes out, and then the pilot comes on board with a rope ladder. Here at Durban the pilot brought the mail on for the passengers, and we had letters from home before we were in at dock. On leaving port the pilot goes along until we are at open sea, then the small boat pulls alongside, gets the same speed as our ship, and the pilot goes down the rope ladder. An exchange of whistle toots is the last farewell, and we are off on our own. Tugs may assist only in getting the ship away from the dock and usually do not go out to sea. Our captain is an elderly man making his last voyage before retirement. He picked up his wife at Capetown, and she is completing the voyage with him. At East London the two tugs gave two long and two short blasts with their whistles, and our ship's huge bass whistle replied as we left. Then the pilot boat did the same thing. It was so unusual and drawn out that we knew it meant something special. We soon got the explanation; It was a nice farewell to the captain.

Our next letter will likely be from the field. May God bless you all.

Tarime, Tanganyika, East Africa.

A Silent Witness

By Sara Jane Johnson

This is the final article of a series describing some of the work of the Mission Church at Portland, Oregon, as seen and experienced by one of the workers.

Is it possible to be a silent witness? Yes, five hundred silent witnesses go out in Portland every month. Quietly a person walks along the street, mounts the steps of each house, and quietly slips a copy of "The Way" into the handle of the screen door, under the corner of a rug, or under the door—somewhere so it is well anchored to prevent being carried away by the wind or being destroyed by rain. Eventually the door is opened; "The Way" is removed from its place, and is silently read. Then begins its work of witnessing, followed by the work of the Holy Spirit to convict those who read. Each "Way" is accompanied by the prayer that it will accomplish that which pleases our heavenly Father. This silent witness also enters our county jail and carries its message to those who are held prisoner; it finds its way into cars of factory workers; into convalescent homes, giving its message to those who are near the end of their pilgrim journey on

earth; and by being mailed with Sunday-school literature, it reaches some who are unable to attend services.

Are the effects of this silent witness as silent as the witness itself? In many cases, yes, but not in all. Sometimes we see the results of this witnessing, and sometimes it leads to an oral witness. I am thinking now of the time as a "Way" was being slipped under a door, a man opened the door and inquired about the paper and the church it came from. He was on his way to work and could not talk long but told the worker to visit his wife who was working in the garden at the back of the house. The worker didn't know whether she should take the time just then, but when she had finished the block she went back and talked with the woman. Soon the woman asked what we as Mennonites believe concerning divorce. She then told her story. She had married a divorced man and later became a Christian. The church would not

accept her as a member because of the divorce. She felt she was going to hell because of it, but she wanted to train her children in the way they should be trained and took them to church and Sunday School.

Once while distributing "The Way" a man came and told us there was a woman down the street who had fallen and broken her back and had no one to care for her. He seemed to think we would be able to visit her. We visited her and found her alone with her five-year-old son. One of our members helped her one day a week after that visit for a few weeks until she found a woman to stay all the time. We now have the boy in our Sunday school, and his mother is again interested in spiritual things and comes to church occasionally.

Sometimes we hand the papers to people on the street. Some refuse to take them, but the greater number receive them with a smile and "thank you" and go on their way reading. Only once can we remember of anyone refusing to have the paper left on his porch. As the worker approached the house, the door flew open and an angry voice said, "Take your paper, and please don't leave it here!"

One lady met us outside and said she was so happy to see that we still carried on the good work. She had been acquainted with a worker a number of years before. She was a member of the Baptist Church and told us that her neighbors were Catholics and one was a Spiritualist. It was interesting to know who was receiving our papers.

Another lady came to the door when she saw us coming and said she wanted to thank us for the paper. Her mother is an invalid and looks forward to receiving our papers.

Once we received a letter from a soldier in another state asking to have the papers sent regularly to him. His sister had sent him one that we had left at her door.

Having a half dollar tossed to you from a woman who had just received a "Way" was quite surprising, but she used that way to show her appreciation for the little messenger.

Often weary in body, we return to the Mission after walking for several hours with this silent witness, and we wonder just how much good is done. Many of the papers probably find their way to the furnace, but many reach souls for whom Christ died. It is not for us to judge the results. We must be faithful in sowing the seed, and God will take care of the increase. We may not see the effects of the majority of these five hundred "Ways," but God knows the results. We thank God for the privilege of giving out the Gospel in this way, scattering precious seed here and there, assured that some will fall on good soil and bring forth fruit.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Portland, Oreg.

The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright. But we must take heed always that we do our tasks, whatever they are, with love in our hearts. Doing any kind of work unwillingly, with complaint and murmuring, hurts the life.—J. R. Miller.

A Service Unit Worker Supervises Play at the Children's Home

By Esther Rediger

This article, furnished by Levi O. Hartzler, Secretary for Service and Relief of the Mennonite Board of Missions and Charities, gives some idea of one phase of the work of the service units sponsored by that organization.

The play group is one of the primary groups in which the child's earliest attitudes are developed. The significance of the play group is found in its pleasing nature. Lively play is full of interesting stimuli. It also is an ideal combination of pleasing atmosphere, stimulating events, and changing scenes of events. W. H. Beecher said, "Children are not so much to be taught as to be trained. To teach a child is to give him ideas; to train is to enable him to reduce those ideas to practice." As a Children's Home service unit, we had the privilege of training boys and girls in the way of Christian living.

Supervised play groups were made possible by the service unit at the "Home" this summer. The schedule was arranged for an hour of play in the morning and an hour in the afternoon or evening. These short hours

a blessing to the children and a means whereby they could reduce ideas of Christian living into practice.

Since play is an instinctive preparation for life, it was very important that the principles of truthfulness, honesty, gentleness, patience, and all other Christian virtues be carefully taught and exemplified by each play supervisor. A few of our aims were: (1) to cultivate a liking for recreational pursuit of spiritual and physical value, (2) to choose games which would lead the child to real achievement based on effort rather than on luck, (3) to form and change attitudes and ideals, (4) to develop self-control, (5) to help develop the qualities of good leadership, (6) to promote a better spirit toward victory and defeat, (7) to teach respect for law through play. In no other way can a child so fully



The Author Supervising Play at the Kansas City Children's Home

given to teaching the boys and girls the art of playing together were a blessing to us as workers and also to the children.

Children cannot be reached by continual preaching. To save them we must meet them on their own ground and help them to find through their natural tastes and inclinations a fellowship with Christ and a realization of the fact that He is counting on them to enlist in service for Him. Often we found that after enjoying some of the profitable times in play with a child, one is better able to get next to him than if the child was held at a distance.

Various play group activities were planned. A few of these activities were: Volley ball, baseball, human croquet, or running games such as, swat the fly, too late for supper, relays, and sack races. Sometimes we played quiet games such as Chinese checkers or maybe spent an hour reading or went on a picnic. Our desire was that these play groups be not only just another hour spent in activities, but

realize for himself the value of law as on the playground. By the same token he learns respect for others, acquires habits of cooperation, and sacrifices personal ambitions for the welfare of the group with which he is playing.

That these children need training in the fundamentals which develop a better mind and body through play was impressed upon our minds. After playing one evening a little boy of eight years of age stepped up to me and said, "Why didn't you get mad when you didn't win?" Then after a moment of silence, "I can't keep from getting mad." But the same boy after playing several weeks during supervised play learned that it was fun to play and show good sportsmanship. On a hot afternoon during an hour of reading an eleven-year-old girl said, "When I get big I want to be a Christian like you and come back as a worker to play with the children."

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BIBLE STUDY

Christian Doctrine

LXXXVI. Progress Toward the Kingdom

—Revelation (Continued)

By the Bible Study Editor

It has been noted in these studies that there is a change in the message of John, or the message of the Lord to John, from the letters to the churches to messages concerning Israel. The Lamb and the Lion of the tribe of Judah belonged to Israel. The visions of the horses and their riders have a significance to the people of Israel, because they had been introduced to them by their prophets. When the 144,000 of Israel's twelve tribes were sealed, it is what Israel was hoping for. When the altars and incense and trumpets and vials were introduced, they were objects familiar to the worship of the people to whom God had formerly revealed Himself. If the Gentile Church desires to understand these messages, it is necessary to turn to the Scriptures of the Israelites in order to find their significance.

It is certain that John, the servant of Jesus Christ, has not written these messages with the thought of confusing the minds of the Christian Church. The Lord has not given the revelation of Himself and His will concerning things to come as something He does not desire His Church to understand. It is the part of wisdom for the Christian Church to interpret the Word of the Lord in the light of His own revelations.

When the Lord called Israel out of Egypt to become a separate people for Himself, He gave them the law and the manner of their worship at Mount Sinai. He taught them His law and revealed to them the significance of His worship while they were in the wilderness, separated from all other nations and systems of worship. When they came into the land of Canaan and were constituted a nation with their own land and homes and worship, the Lord gave them the Temple of David and continued the same forms of worship which they had maintained in the wilderness—that which they had received at Sinai by the hand of Moses. They returned from their captivity in Babylon and rebuilt their Temple and restored the worship as it had been given them from Moses. It was imperative that the service of the Temple should continue as given under the law in order that men should understand the things of God.

The Book of Hebrews is a commentary on the service of the tabernacle. The Book of

Revelation is a commentary on the law and the prophets. Our full appreciation of the Gospel and the grace of salvation is a result of our understanding the revelations of salvation as from the shadows of the heavenly things. And when heaven is open to us, as it is in the Revelation, we may appreciate the things revealed therefrom.

The Seven Trumpets

God's progress toward the fulfillment of His covenant with Israel was according to the order of worship. All worship began at the altar of burnt offerings, for there the sacrifice was made. The coals of fire upon which the incense was offered included the sacrifice which had been burned—the whole burnt offering which was a perfect one. God does not visit His judgments without offering first His sacrifice for sins and for reconciliation. We should not conclude that God goes on with His judgment of the world without offering the world the means of grace through His Son, Jesus Christ. It is the rebellious and perverted and Christ-rejecting world that is to be judged by the plagues of the trumpets and vials. Revelation 8 tells first of the silent and waiting heaven before it records the judgments. It tells of the fact that redemption had been offered to men and had been accepted by the multitude of saints. The smoke of the incense went up before God out of the angel's hand. The angel brought before God the memorial of the prayers of the saints, and God honored those prayers.

The fire which the angel put into the censer after offering the incense was from the altar of sacrifice. This fire was hurled out upon the earth in judgment upon the rejecting world. It answered the prayers of those saints whose souls had been under the altar in security: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth" (Rev. 6:10)? "Is God unrighteous who taketh vengeance?" Rom. 3:1-6. Unbelief will be judged, for unbelief does not make the faith of God of none effect. If God sends His judgments upon the earth, it is only after He has offered salvation from His altar. If men reject the offered salvation and persecute those who have accepted it, the judgment of God is just and the

restoration of God's covenants to His people is justifiable.

Seven angels hold the seven trumpets of God, ready to sound at His command. The silver trumpets of the sanctuary, which were made after the pattern of things in heaven, are blown as God has purposed. See Numbers 10. They were blown in the camp of Israel for assemblies, for special gatherings of princes, for alarms to call the people to go forward and to rest. They were also blown for war. "If ye go to war in your land against the enemy that oppresseth you, then shall ye blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies" (Num. 10:9). The trumpets used at the fall of Jericho were required to be of ram's horns. The silver trumpets were not used there.

The trumpet judgments did not follow the pattern of the seals. And there was mercy toward the world in these judgments. The first judgment of hail and fire mingled with blood hurt only the grass and one third of the trees. After the second, a great mountain of fire turned the sea into blood, and one third of the life of the sea and one third of the ships were destroyed. There was less destruction on the sea than would have been on land. The star, Wormwood, fell upon one third of the rivers and fountains, and "many died." Then, one third of the sun and of the moon and of the stars smitten caused them to shine but one third of the time. What a warning to men to turn them to God and to the acknowledgment of His will, as well as of His power! Let us remember that there were many of Israel among those who were afflicted by these judgments, as well as Gentiles who were unbelieving whom God desired to turn to Himself. But greater woes were needed to cause men to turn from their sins of unbelief and rebellion against God.

It is evident that God uses unusual methods of calling attention to His power and to show that it is God who is sending His judgments upon the ungodly world. These judgments were not volcanos and meteors falling into the sea and upon the earth. The extent of their effects is too great for such incidents, such as so frequently occur in our day. Eclipses of the sun and moon and stars could not occur at the same time. And what explanation could be given as natural occurrences for the three woes following?

God can and will use supernatural forces to reveal His power over men and to convince them of their sins and the awful consequences of resisting His will. We recall that with the going forth of the fourth, the pale horse, the rider was death, and hell or hades followed him. Hades is a spirit realm, the place of the departed spirits who wait for the day of resurrection. In that place await the saints, "in Abraham's bosom." In the same place is the rich man, who in hell lifted up his eyes,

being in torment. From that realm will occur the resurrection. The gates of hell will not prevail against the church. Is it any wonder, then, that after the deaths of the first judgments there should follow judgment that comes from the spirit realm, where demons and unearthly creatures exist, such as men refuse to believe to be in existence and refuse to believe in the hell from whence such creatures come forth?

No men are ever consigned to the bottomless pit or abyss. Only Satan shall be shut up in it for a thousand years. The ungodly after judgment will be cast into the lake of fire. But from the bottomless pit comes forth the horse-headed locusts to torment men for five months, with the stings which are in the scorpion tails. From other realms unseen and unknown to men, the Lord sends forth four angels who lead the lion-headed horses to plague men for a longer term and to bring death to one third of men. But even these terrible judgments fail to bring men to turn from their false worship to worship and serve the true God.

God does not depend alone upon afflictions to bring men to the knowledge of His will and to turn them to repentance. Before He continues judgments, there is a time of testimony of the Gospel of grace and salvation, even to those who have refused to believe and whose hearts may be extremely hardened. But God gives all men an opportunity to know His will concerning righteousness.

Between the sixth and seventh plagues there is always a pause for the preparation of the seventh. The seventh seal—trumpets and vials are usually the ushering in of what follows. After the sixth trumpet, there is the appearance of an angel which may be the Lord Jesus Himself, with the rainbow crown, the face of sunshine brightness, and feet as pillars of fire, who commissions John to prophesy again before many peoples and tongues and kings. Rev. 10:11. After John had measured the Temple and altar, the two witnesses were called—"my two witnesses." These two witnesses in Jerusalem "where also our Lord was crucified" for a term of years. No one knows how many turned to the Lord in faith. But it is told that the testimony of these witnesses was rejected, the witnesses slain by the beast that came from the bottomless pit, and later these two witnesses were restored to life and ascended up in the cloud in the presence of those who had rejoiced in their death. Thus were men hardened against the Gospel of Christ.

John did witness after his release from Patmos. But the two witnesses who witnessed at Jerusalem were called "the two olive trees, and the two candlesticks standing before the God of the earth." May we keep in mind the fact that there were Gentile believers on the earth, the 144,000 who were sealed of the twelve tribes of Israel. The candlestick of Israel was a seven-branched one, and the candlesticks of the Gentiles were single ones. Rev. 1:12. Of the Jews it is said they were the tame olive tree and the Gentiles were grafted olive trees. Rom. 11:24. Paul witnessed with Gentile believers. John was associated with the Gentile Church. Because the Lord gave miraculous powers to His two

witnesses before Jerusalem which was restored with a Temple and altar which were Christless, there is no reason to introduce resurrected beings as the messengers of the Gospel. The kingdom of Christ and that which shall be established for the Jews will be one in which the Messiah of the Jews will be supreme. The measured Temple and altar did not receive the messages of the Messiah. The worship of the Temple was Christless, and the worshipers destroyed the witnesses sent to them by Christ. It is to be noted that immediately after the resurrection of the two witnesses, the earthquake came which slew seven thousand men, and a tenth part of the city was destroyed. Then came the seventh trumpet and the opening of the Temple of God in heaven and the appearing of the ark of His testimony. Here was the contrast between the godless Temple erected by the unbelieving Jews and the Temple of God which recognized the testimony of Jesus Christ.

The Woman and Dragon

Again, the church is included in this revelation, in the sign of the "woman clothed with the sun, and the moon under her feet" (Rev. 12:1). Another sign (see margin in both instances), that of the great red dragon, was also in heaven. A peculiar situation seems to exist concerning the woman. The place of her giving birth to the Man Child is in heaven. The place of the dragon was on the earth after the dragon was cast out of the heavens, and the remnant of the woman's seed which was persecuted by the dragon was also on earth. It is acknowledged by every Christian that Christ will come again, and His coming will be from heaven to which He ascended. The great cry of the church is the same as that of John: "Even so, come, Lord Jesus." Rev. 22:12-21.

It is not strange that the church should travail for the coming of the Man Child who shall rule all nations with a rod of iron. His first coming was to be the offering for sin. The Voice from heaven proclaimed the fact that the brethren had overcome the accuser by "the blood of the Lamb." This birth of the Man Child was not unto the offering of His blood, but for the ruling of the nations. This Lamb was now Lord, and had sealed to Himself 144,000 of Israel's tribes, who, being sealed, triumphed over every assault of the evil spirits. The church waited for such a time of victory. This time of the church's travail was after the sounding of the seventh trumpet and after the Lamb and Lion of the tribe of Judah had loosed the seals of the book which ushered in the great series of judgments on the earth, such as never have been. The prophets all saw the times of tribulation for their people and looked for the triumph that would come in their Messiah.

The church, the woman, includes the saints of the past as well as the present saints on earth. Paul calls her the "family." Eph. 3: 8-21. "To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. . . .

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Were there not souls under the altar who had been slain, calling for their expectations? Does not the Book of Hebrews say that those ancient saints have not received the promise? "God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:40). "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). The family in heaven waits for this coming, and prays for it. The part of the family on earth waits, hopes, and prays for Him to come. "Even so, come, Lord Jesus." Christ will come from heaven, from the midst of the family in heaven who are anxious that He should come. He is born of the travail of that woman, and is caught up to God and to His throne. He remains in the heavenlies until He shall come in the triumph of the angels and the saints to catch up the remaining members of the family to be with Him.

But the dragon has no opportunity to persecute the woman in heaven. She fled into the wilderness to a place prepared of God (Rev. 12:6), to remain for the allotted number of days. The heavens rejoice because the devil is cast out and no longer accuses the brethren there. But woe is declared for the dwellers on earth, including the woman whom the devil persecuted on the earth. But the Lord provided an escape for her. To the woman "were given two wings of a great eagle" to fly into the wilderness into her place, nourished for a period of time from the face of the serpent. Her seed, a remnant which keep the commandments of God and have the testimony of Jesus Christ, bears the persecution of the wrath of the serpent. Note that the days of the woman in heaven are times of the sun. The times of the woman on earth are earth times—years. Both times are the same and seem to run concurrently. From the sounding of the seventh trumpet to the end of the earthly conflict with the power of the dragon will be but a short time. The victory song of the four and twenty elders began when the trumpet sounded.

The power of Satan does not yield to the known defeat of his claims on the earth. He knows that he has but a short time, but he uses all of his cunning and craftiness and deceit to marshal his Satanic hosts and the forces of the earth which he controls against the power of Christ and the saints. The end comes quickly, but the preparations for it are elaborate. The saints on the earth are not free from trials and persecutions, but blessed are the dead which die in the Lord, from henceforth. Rev. 14:13.

Many interpretations have been offered for the events enumerated in the Revelation which Jesus gave to John. Many have endeavored to locate all of these events in the history of the church and of the nations of the past and present. What is offered in these discussions is not in the spirit of certainty that it is the only interpretation, but in the thought that it may bear investigation and in the hope

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EDUCATIONAL

Saving Our Youth for Christ Through Christian Education

By John E. Lapp

The greatest treasure that God has given to us is our youth. They deserve our utmost in time, attention, contribution of energies and abilities, and investment of means, to save their souls and conserve their lives for Christ and the church. In Prov. 22:6 the wise man says: "Train up a child in the way he should go; and when he is old, he will not depart from it." Every home should be a soul-saving institution committed to the task of leading the children entrusted to that family into a relationship of peace with God through Jesus Christ.

Parents have the divine injunction to—

1. Nurture the child.—Eph. 6:4.
2. Provide for the child.—II Cor. 12:14.
3. Train the child.—Prov. 22:6.
4. Control the child. I Tim. 3:4; Prov. 13:24.
5. Love the child.—Titus 2:4.
6. Teach the child.—Deut. 6:7.
7. Pray for the child.—Job 1:5; Mark 7:26.

The home must use every available means of accomplishing this so that the child may meet the Saviour in a personal experience of life and, like the Saviour Himself, increase "in wisdom and stature, and in favour with God and man."

I. The Impact of the World upon Our Youth in Education Has been Tremendous.

1. Education has made greater sinners. It has been the means of destroying the conscience of many. Through this there is a growing disrespect for the Lord's Day. The day is no longer kept as a holy day. Our youth have had their consciences weakened in recognizing their duty toward God. Thus they will engage in the manufacture of destructive military weapons. They also develop strong patriotic feelings and are ready to participate in military service. Many have lost their respect for society, as is evidenced in the way innocent young girls are robbed of their virtue.

2. Education has made more refined sinners. Educated, respectable people drink, but avoid getting drunk. Respectable people play cards, gamble, and bet on the horses, but they do not lose their shirts. Respectable people dine and dance, but are careful to cover all traces of sin and vice. In American educational institutions, youth learns that this is the way to do it without getting caught.

3. Education has made more destructive people. Einstein's theories were played with until the atomic bomb was the result. In 1872 the emperor of Japan said: "It is de-

With the adoption of the new constitution of the Mennonite Board of Education, a General Council was created. The responsibility of this General Council lies in the area of giving guidance to all our schools, whether or not they are directly under the Board, where such guidance is desired and where opportunity exists for giving the same. The chief objective is to co-ordinate as much as possible the entire educational program of our church without interfering with the local administration of any school.

To give direction to this work the office of Educational Agent has been established. Through this office the Board will be at the service of all our schools as opportunity for such service presents itself. (The Executive Committee of the Board of Education is responsible for the administration of Goshen and Hesston Colleges and La Junta School of Nursing, and its major services lie in that area. It is not responsible for the allover direction of the educational work.)

One of the ways in which the office of Educational Agent can be of service to all our educational institutions is by giving publicity to our educational work through the church periodicals. The CHRISTIAN MONITOR has offered its Educational Department for such service, and we are grateful for the opportunity of presenting to its readers the very valuable contribution from Bishop John E. Lapp, Lansdale, Pa., who gave this message as an address on Sunday evening, October 22, 1949, at the Stahl Church, near Johnstown, Pa., as part of the program of the closing session of the Forty-sixth Annual Board of Education Meeting.

From time to time other educational articles from our office will appear, D. V.—C. F. Yake, Educational Agent of the Mennonite Board of Education.

signed henceforth that education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member." As one beholds the record of achievement among the Japanese, it is quite evident what the result of education without the Christ will be.

4. Education has made more powerful enemies of society. Too often those who have had the advantages of education have failed to make a worth-while contribution to society. In fact, too many have become society drones. We are told that New York City has more than 10,000 college trained men who are "down and out." The figures for Chicago are even higher. Such trained minds become good soil for perverse ideas against the good of humanity. A Yale student who had graduated at the head of his class was seen eight years later staggering out of one of the lowest grogeries. Four months later, while he was intoxicated, he froze in a blizzard. His hands and feet were so badly frozen that they needed amputation. Because of his low resistance, he died soon after. Here was another life that might have been saved. Christ-centered education could have made the man what he should have been.

Divorce and remarriage time and time again are most common among those who are worldly educated. Murder is multiplied many times among them. Lawlessness of all kinds is high and given an air of respectability among the educated.

5. Education has robbed many men of their faith in God. The libraries and shelves in the bookstores are filled with volumes of infidel and atheistic literature, written by D.D.'s and those whose faith was robbed of them in so-called Christian institutions. We must carefully guard every educational institution in the Mennonite Church. We dare ask ourselves, "Has Christian education in the Mennonite Church increased or decreased obedience to the Word of God? Has education promoted the simple life and the practice of nonconformity? Or has it been the instrument used by the evil one to destroy these Christian practices? Has education increased respect for church government and authority? Or has the spirit of every man doing that which is 'right in his own eyes' resulted?"

II. Training Through Christian Education.

Such training means a development of the mind in a fourfold way.

1. Proper attitude toward God. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is demonstrated in a holy fear of God, proper reverence for His name, and sincere obedience to His Word. Jesus said: "If ye know these things, happy are ye if ye do them" (John 13:17), and "If ye love me, keep my commandments" (John 14:15).

2. Proper attitude toward men. Jesus also said: "Thou shalt love thy neighbour as thyself." Certainly if we have the proper attitude toward men, we will do our utmost to witness to them of the saving grace of the Lord Jesus Christ. We will do all that we can to minister to the needy. We will work to earn our own livelihood, and thus be in a position to help those who are in need. This philosophy of work must always be a part of our Christian education programs.

3. Our youth need to be prepared to live—to be good homemakers, who welcome children into their families and do their best to

prepare them for life; to be community builders who are ready to give time and energy for the development of the community and raising the standards of life; to be prepared for occupations that will prove to be constructive influences in the community.

4. Our youth must be prepared with a good understanding and a working knowledge of the Bible. The Bible must be recognized as the inspired Word of God, as the rule for life, and as the revelation of the Saviour in the divine redemptive purposes. What we need is not more vain philosophy or psychology, but the plain, simple Word of God as the most satisfying and sustaining portion for the soul of man.

III. Every School Must Be a Soul-Saving Institution.

1. Every student must be brought to a personal meeting with the Lord. We are a very formal people in many ways and can well ask ourselves whether, in the things we do which we call worship, we merely sing, pray, read, preach, teach, or whether through them we worship. What we need in worship is to really meet the Lord. So every student deserves the experience of tasting of the salvation of God. Ps. 34:8; Eccl. 12:1. Each one needs to be brought to the place where enjoyment is found in partaking of the Christ. Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life" (John 6:54). Each student needs to experience for himself the delight of salvation. The Samaritan woman said, "Is not this the Christ?" The blind man whose sight had been restored said, "One thing I know, that, whereas I was blind, now I see." Then to glory in the name of Christ and the work of Christ as the early apostles did is the height of achievement in this Christian experience. Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The disciples were so devoted to their Master that when all others forsook Him, they said, "Lord, to whom shall we go? thou hast the words of eternal life."

2. Every school needs to be dedicated to the task of developing in each student an appreciation for the doctrines of Christ. Jesus said, "My doctrine is not mine, but his that sent me" (Jno. 7:16). The doctrine of Christ must be known as the will of God for the life. Each needs to take heed to himself and to the doctrine. I Tim. 4:16. According to II John 9, our salvation experience depends upon our obedience to His doctrine. It is doctrine which leads to Christ and a fuller realization of His grace.

3. Our Christian schools need to lead all pupils to follow Christ in faithful, Christian practice. Young people need to learn the value of giving up all for Christ. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Self with all of its ambitions must be completely conquered. Paul said, "I keep under my body, and bring it into subjection: lest that by any means, after I have preached to others, I myself should be a castaway."

There needs to be careful and implicit obedience in observance of the ordinances of the Christian life and those restrictions intended for the good of the Christian in his remembrance of the "all things" as taught in the New Testament.

4. Our schools should so develop every child that he can grow and develop personally. This can be done by creating a desire for personal reading of the Bible. In fact, the younger pupils should be taught how to use the Bible, the references, the concordance, and other helps. The Bible should be used to receive light for the soul, to revitalize, and to make wise. Personal conversions on many points result from receiving the Word. Ps. 19:7. The Bible is food for the soul. Deut. 8:3. It is essential to know the Bible correctly for effective Christian service. Jesus said in Matt. 22:29, "Ye do err, not knowing the scriptures." Of course, the Word of God will also bring conviction for sin and be the means of correcting the life. Our children need also to be taught how to pray and how to prepare messages from the Word for Sunday school, young people's meetings, and other Christian activities.

5. Our schools must be dedicated to the cause of helping each student to realize the place and purpose of the Mennonite Church in the world today and to develop attitudes of appreciation for the church and deep feelings of loyalty to her. This can be done by thoroughly presenting her history and development as a challenge to every pupil. Her doctrines and practices (which are all Bible doctrines and practices) must be drilled into the mind each so that it becomes an ingrained part of each of our youth. The missions and activities of the church must be presented as a call to service so that each one of our youth is challenged to serve his Lord. In fact, each one of our youth needs to know that there is a place in the program and witness of the church for him to fill.

IV. Conclusion.

Every one of our Christian day schools, church high schools, colleges, seminaries, winter Bible schools, and nurses' training schools must be so directed that their every classroom and extracurricular activity will be the means of saving all of our youth by having a personal meeting with Christ. Second, they must prepare each one with appreciation for our distinctive witness. In these days of slipping, we do not want to let slip what others are seeking. Third, each pupil should be prepared for efficient, Christian service. Good sermons and any worthwhile accomplishments do not just happen. There must be diligent application to principles of work. Efficient work is not only appreciated, but is effective in our Christian witness. Fourth, we must develop means for implementing these ideals through stronger spiritual emphasis in all of our academic work. May God use our educational institutions in these last days to preserve the faith, to spread the faith, and to keep the fires of evangelical Christianity burning until Jesus comes.

Lansdale, Pa.

Make Room for God

Self-surrender is the first essential step to spiritual knowledge. To comprehend spiritual truth there must be a receptive mind. To know that "all things work together for good to them that love God" is the beginning of wisdom.

Mysticism, when understood, is practical and desirable. Developed through contemplation and self-surrender, it enables one to prove God's allness and nearness by means of intuition without the process of reasoning.

The mystic simply says, "I know what I know."

Selfish desire is the stumbling block with many persons who fail to apprehend spiritual truth. Stubborn human will is often an enemy of true progress.

To make room for God in the activities of daily life is the great desideratum. You wish to be stronger, healthier, happier, wiser, more capable and self-reliant, but God Himself cannot confer these blessings upon you if you close your mind to His bounty.

To keep work fresh and vigorous, keep constantly in mind its spiritual significance. Realize the sacredness of work. It has emancipated, educated, developed, and interpreted the human spirit. It has created self-control, character, moral power, and educational influence which we call civilization.

Said a great spiritual seer: "Only when the soul renounces, is it free. Only when it realizes that it is no longer the slave of objectivity, does it perceive the infinite richness of its nature."

Continuing: "To let go, to bravely hoist the tiding anchor and set sail; then free, joyous, to breast life's sea with the infinite horizon ever unfolding as the soul progresses, such is renunciation."

By cultivating perception, open-mindedness, adaptability, and a certain facile quality of soul, you can be guided, as a ship by favoring winds, into the very harbor of true success.

Diligent self-discipline and right mental attitude are essential to spiritual progress. Ascending the mountain of self-knowledge and throwing aside your superfluous luggage as you go, you will at last arrive at the summit of the spirit.

It was Thomas á Kempis who said: "Son, thou oughtest diligently to attend to this: that in every place, every action or outward occupation, thou be inwardly free and mighty in thyself, and all things be under thee, and thou not under them; that thou be lord and governor of thy deeds, not servant."

Today is the day to make room for God.
—Grenville Kleiser.

CHRISTIAN DOCTRINE (Continued)

that it may afford some light to those who seek the blessing of reading the book. It is certain that the church is not past her periods of trial and has not attained unto the promises which God has in store in the ark of His covenant in the Temple which is opened in heaven from which the final judgments of the world and Satan shall come forth.

(To be concluded)

Scientific Facts About Tobacco Smoking

By Wilfred A. Miller

This article, originally appearing in the "Sunday School Times," is published by permission of the author and publishers. It is primarily designed to give information to Sunday-school teachers and workers, but is quite educational for every one who is interested in the welfare of our youth.

In preparing a talk for our Sunday school on "Why Christians Should Not Smoke" it seemed best to get the latest information from medical centers and thereby get the opinion of medical science, and to attack the problem from a practical hygienic viewpoint rather than from an ethical one. The results obtained in answers to inquiries were so encouraging, that the findings are now shared with Sunday School Times readers.

The publications from which most of the references were obtained are listed, and these can be looked up in any good public library and enlarged upon. It is not necessary to go into detail as to how these facts were used in our Sunday school. Sufficient it is to say that, in general, we quoted the main points and piled the evidence into piles which we indicated with small signs—"Tar," "Nicotine," and "Habit Forming." After the meeting, everyone was free to inspect our material for future study. The signs did two things—made the presentation a sort of visual "eye-gate" lesson, and also made the stacks of information more impressive.

While there are a number of poisons present in cigarette smoke, due to the chemical reactions in the burning of the tobacco and paper, and the added flavors and glycerine, we only considered the two most serious dangers—absorption of nicotine by the blood, and the deposit of tar in the throat, larynx, and lungs.

TAR

The Medical Times, September, 1942, published an interesting article by Dr. Edwin J. Grace, M.D., F.A.C.S., of the Grace Clinic of Brooklyn, N.Y., entitled "The Clinical Aspect of Tobacco Smoking."

In this article it is stated that the most serious toxic factors formed are nicotine and tar. It goes on to say that the latter (tar) is the more dangerous substance because in this chemical compound are all the potential elements that are capable of producing malignant tissue changes. I quote:

"In order to realize the danger to which a smoker is exposed, we need only figure out that a smoker who uses about two pounds of tobacco a month (about an ounce per day) deposits upon the mucous membrane of his mouth, larynx, pharynx, and lungs approximately 840 ccm. of carcinogenic tobacco tar a year, or eight liters (about 8½ quarts) of this toxic substance in ten years."

The article continues with the assertion that tobacco has been the most devastating factor, in their opinion, in observations made on cases admitted to the Grace Clinic for routine study, in which the patient had cancer of the lung.

The theme of the article, however, is concerned with the appalling indifference with which the medical profession as a whole approaches the problem of heavy smoking and its potential dangers.

"In spite of increasing literature on the subject, in which the possible connection of various disease entities with the absorption of toxic products from smoking is mentioned, there exists an apathy on the part of the profession which gives no great credit to our clinical acumen. This lamentable indifference is probably accentuated by the fact that about eighty per cent of the profession smoke, and (*ipso facto*) the habit must be justifiable and commendable. Such evidence, occasionally quoted by so-called authorities, and frequently backed up by commercial associations, is absolute rubbish and represents either abysmal ignorance of the magnitude of the problem, or purposely compromises a philosophy of good medicine. Clinical indifference is further encouraged by the frequency with which critics of this habit are so often considered puritanical and fanatical."

Dr. Grace also mentions that tobacco companies "finance" many so-called "scientific" tests that are aimed at selling more of their brand, and which tests are definitely incompatible with observations made by a conscientious, independent scientist.

Dr. Grace also wrote an article for the June, 1943, issue of the *American Journal of Surgery*, with the title "Tobacco Smoking and Cancer of the Lung." In this article, mention is made of an investigator, Dr. A. H. Roffo, who conducted experiments in Buenos Aires, and who concluded that ninety-five per cent of his cancer of the lung patients were smokers, and that a carcinogenic compound (tobacco benzpyrene), which he isolated from tobacco tar, is responsible for cancer forming action found in tobacco tar.

In carrying these tests further at the Grace Clinic, studies were made of three heavy smokers who had active and inoperable cancer of the lung, and who, as a result, finally died. Pictures were made of the lung tissues and are reproduced in the magazine. At the end of the article, these comments were made by Dr. Grace: "In three proved cases of cancer of the lung, it would seem logical to assume that possibly in some biologically susceptible individuals, the carcinogenic agent in the tar of smoking tobacco might be the causative factor. Using clinical data, and co-ordinating it with studies in the basic science of chemistry and biology, further evidence is suggested to confirm our opinion that the gravity of this habit of smoking should be clinically emphasized."

NICOTINE

On the subject of nicotine much has been published and a lot of material is available. The Higley Press of Butler, Ind., publishes a very valuable study book, in the form of questions and answers, called "Experiments with Tobacco" (35 cents, 64 pages), in which many facts on nicotine's effect on the body are given and methods of demonstrating these effects in the classroom are given. The author is Dr. F. M. Gregg, Ph.D., formerly of Nebraska Wesleyan University, who is now giving temperance lectures. With the facts and their sources, many valuable testimonies by prominent athletes are given as to why they do not smoke. Using this textbook as a source of material, a fine demonstration and talk can easily be prepared, showing the harm in nicotine.

However, to add to this, more recent data was found showing nicotine's harmfulness. The following sources should be available to anyone who has access to a public library:

1. "The Nicotine Content of Tobacco." This is a listing by the Bureau of Investigation of the American Medical Association of all brands of tobacco, showing nicotine content, by percentage. The average nicotine content of a single cigarette runs slightly more than two per cent of dry weight. The listing was originally published in the July 29, 1933, issue of the *Journal of the American Medical Association*, but has since been reprinted by the American Medical Association, and is for sale at 535 North Dearborn Street, Chicago 10.

2. The American Medical Association also sells reprints from its July 15, 1944, *Journal* of one of the most outstanding experiments ever made to date in this field. The article is called, "The Effect of Smoking Cigarettes," by Grace M. Roth, Ph.D., Charles Sheard, Ph.D., and Captain John B. McDonald, Medical Corps, U.S. Army. A review of this outstanding bit of research was also given in *Hygeia, The Health Magazine*, October, 1944, and this, too, is available in reprint form from the American Medical Association in a short article, "The Facts About Smoking," by Robert Maris. This shorter article is easier for the layman to read, while the former article is a laboratory write-up and is technical. However, I shall briefly discuss the original article, "The Effect of Smoking Cigarettes," and suggest that those interested purchase the shorter article, at only five cents, which will be found very usable.

This truly scientific test was made at the famous Mayo Clinic. In all, sixty-six observations were made, which included the holding of unlit cigarettes in the mouth; smoking corn silk cigarettes; smoking two standard brand cigarettes; nicotine injected intravenously.

All subjects were habitual smokers who inhaled, and to rule out possible effects due to clothing, room temperature, position, activity, and even psychic stimulation, the reactions were taken repeatedly under carefully controlled conditions. The results showed that unlit cigarettes and corn silk had no effect, while the smoking of standard cigarettes had the same results as did the injection of nicotine intravenously. This proved the agent which caused the effects was nicotine.

Now the results observed are important:

1. Skin temperature of hands and feet was lowered. These parts of the body dropped an

average of four degrees centigrade, evidence of vasoconstriction. This constriction of the blood vessels is attributed by the investigators to the stimulating effects of nicotine on the sympathetic nervous system. It was shown, therefore, that smoking caused the blood vessels to shrink in size, making the circulation to the surface of the skin less than normal, and thereby interfering with blood being supplied to these tissues.

2. *The basal metabolic rate was increased* following smoking, which means, in effect, smoking alters the whole vital functioning of the human organism. These changes, however, were slight—insignificant in their effect on robust good health, but the speed up in the metabolism may contribute toward ill health in some persons.

3. *Pulse rates and blood pressure readings went up.* The average rise in heart rate due to smoking amounted to thirty-six beats per minute. Similarly, blood pressures soared an average of nineteen points during smoking.

In the average subject, the effect on the blood pressure and heart rate lasted fifteen minutes or more after smoking was finished. The doctors making this study attributed the changes in the heart rate and blood pressure to the effect of nicotine on the sympathetic ganglions, or nerve centers, of the heart. Of course, the healthy heart muscle can readily handle the increased loads imposed by faster beats and higher blood pressure. When the heart is healthy, no harm is likely to result from smoking, but in the presence of any weakness, every added strain is a risk. Therefore, "*No smoking for those with heart disease or high blood pressure*" is the inflexible rule that emerges from these experiments. Also, "the habit of giving an injured soldier a cigarette is not advisable if arterial injury has occurred, as segmental spasm of the artery is common in such trauma, and the vasoconstriction in a person sensitive to tobacco may cause irreparable damage." Thus concludes the experiments in "The Effects of Smoking Cigarettes," as performed at the Mayo Clinic.

An interesting side light in connection with the important report above, is that, when announced to the world as one of the most authoritative scientific reports on the subject, most newspapers suppressed it. The *New York Times* of July 14, 1944, ran it in six inches, on the last page, last item. Many papers ignored it. A favorite trick in papers with items like this, is to tack on some "paid" testimonial by a "smoking doctor" to nullify its importance. Newspapers are often afraid to publish the truth about smoking for fear of losing their best advertisers, the tobacco companies, who spend millions to make billions.

On this subject of nicotine, one need to but keep his eyes open to the advertising matter in magazines in which the cigarette companies admit that their product contains nicotine and irritants. There are pipes and cigarette holders offered for sale, with filters to catch some of the tars and nicotine. There are "extra long" cigarettes sold, not primarily to give you a longer smoke, but to give the user a "safer margin of protection." These longer cigarettes are supposed to condense the tar and nicotine before they get into the throat. Incidentally it is not difficult to see why smoking "butts" is harmful, for they

are a trap for catching the poisons, and to smoke the last third of a cigarette is to get the worst part of it.

On the subject of smoking with a filter holder, the *Reader's Digest* of November, 1938, page 45, has a very worthy article. It is called "Cigarette Holders Put To the Test," by Robert Littell. It tells of a filter holder that was tested, and which was reported as being able to remove one-half of the tar and nicotine, but most smokers didn't like it because it "took the edge off the flavor," and also was too much trouble to keep clean and free from smell. But the *Reader's Digest* article ends with these words, "It's possibly the best idea yet, short of giving up cigarettes altogether." It is worth trying to obtain an old copy, for the article contains many facts on the dangers of smoking without a filter.

SMOKING'S HABIT-FORMING FACTOR

If the poisoning of the body were the only factor in smoking, one could control the speed of it by regulating his indulgences. But nicotine is not only a poison, it is a narcotic, a drug which is *habit forming*.

Ask any truthful smoker and he will tell you of the need for another smoke when the effects of the previous one wear off. Some will say they can quit any time they want to do so, but they see to it that that time never comes.

There are several worth-while items to look up on this subject also:

Probably the best item is "Nicotine Knockout, or the Slow Count," by Gene Tunney, which appeared in *Reader's Digest* (Dec., 1941), and which is available in reprint form for two cents each through the Human Engineering Foundation, Summit, New Jersey. In this article, the former boxing champion indicts tobacco for poison and fraud. Soon after it was published, Westbrook Pegler, brilliant columnist, said that he agreed to what Gene Tunney said, and added more: "I am sorry cigarettes have got such

HAVE YOU ROOM FOR JESUS

Mabel Glenn Haldeman

One day a Baby came to earth—
His was a very lowly birth.
Upon the fragrant-smelling hay
The little holy Baby lay.

No pillows soft to rest His head,
His cradle was a manger bed;
No room for Him within the inn—
Yet up in Heaven once He'd been!

He left His glory and His throne,
Yet Him His people would not own;
They cried, "Away with Him!" yet He
Forgave them, dying on the Tree.

Will you refuse Him room today,
And turn the Son of God away?
Oh, may it not be true of you!
If so, you know not what you do!

Oh, open wide your heart and say,
"Come in, dear Lord; come in to stay";
Then Heaven's door will open wide
To gladly welcome you inside.

a hold on us. . . . I can't save myself." In his column, Mr. Pegler told what it was like trying to break the habit, and that he couldn't do it, it has such a hold on him. This article also can be had, in part, as a tract, published by Good News Publishers, Chicago. It is called, "A Willing Slave and the Cigarette." In the tract, after Westbrook Pegler confesses his troubles, Tom Olson, the Gospel tract writer, gives the Bible's solution. The two items, one by Tunney and the other put out by Good News, make a fine combination. We gave every child in our Sunday school one of each to take home.

Another good article showing how a man got rid of the binding habit of smoking is "My Escape from Tobacco," originally published in *Hygeia*, December, 1947, and now sold in sheet form by the American Medical Association, 535 N. Dearborn St., Chicago 10. Mr. Gil Sanford testifies after he got victory over the habit that "the pleasure I was getting from smoking is nothing like the pleasure I get from not smoking."

In conclusion, there are many other sources of material that the reader can find listed in a remarkable album containing the latest finds called "Treatises on All Narcotics," compiled and edited by Alice Hyatt Mather, and sold by the Interstate Narcotic Association, La Grange, Ill. The value of Mrs. Mather's album of narcotic truths lies in the fact that most of these announcements never appeared in your home-town newspaper, because editors cannot afford (financially) to offend their biggest advertisers, the tobacco companies. This association has dedicated itself to collect all materials on narcotics and publish them by the offset process so you can read the material in the form originally published. If the Sunday-school teacher or superintendent is at all interested in this subject, I suggest he drop a postal card to this organization for a free folder listing what they have to offer.

It is gratifying to learn of a rising tide of protest to the tobacco traffic. Most of the agencies fighting this evil are not doing it in the name of religion, but for a healthful, humanitarian motive. In one way, the Christian can rejoice, because when the facts are thus propagated many may be more apt to listen and not call it "just preacher's talk."

Southport, Conn.

The 1949 infantile paralysis epidemic is the worst in the nation's history, threatening to total 40,000 cases before the year comes to an end. Cases so far are running 80% higher than last year's which, with 27,908 cases, was the worst year since 1916.

The changing pattern of polio is reflected not only in the greater numbers of people stricken, but in the greater numbers of localities affected. Epidemics have been widespread, hitting all sections of the country, as opposed to sharp concentrated outbreaks in specific areas heretofore. In 32 states, cases were double to 10 times higher than in 1948; 14 states suffered major recurrent epidemics within the past four years; California was severely hit for the fourth consecutive year. This means that polio is becoming more prevalent.

Book Reviews

The Seven Ways of Sorrow, Alvin E. Wagner and W. G. Polack; The Concordia Publishing Company; 1948; 115 pp.; \$1.50.

The book is a collection of sermons for the Lenten season. The first seven sermons are based on seven different incidents during the trial and crucifixion of Jesus Christ. The eight sermons in the second division of the book are based on eight old familiar hymns, and are also Lenten sermons. The composition of the sermons consists of the personal meditation of the authors upon the Scriptures and the hymns.

The book seems to be intended for general readers. It is easy to read. The theme, of course, is the sufferings of Christ during the week of passion. The sermons do not at all cover all the high points in the course of Christ's passion. It seems that some of the best points are omitted. The applications drawn from the incidents and the Scriptures are very frequently overdrawn or strained to where one cannot always clearly see the connection between the illustration and the application.

The book does not have the qualities of either a popular book or a very outstanding work. The sermons reflect evangelical faith and a fundamentalist view on the part of both writers. Verbal inspiration seems to be implied.

We must, however, point out a few points of error in the book. On page 36 he says concerning the silent suffering of Jesus that it was done partly to fulfill prophecy. On page 39 he says, "The fury of the foes was designed by the Father." These sound like Calvinism. Now prophecy is not something written which must be carried out, but it is a foretelling of what will be carried out. God the Father cannot at the same time design the fury of the foes and also defend the victim of that fury. Again, on page 103 to 108 he discusses the communion service. He makes much of the mystery of the communion. He refers to the bread and the wine as the body and the blood of our Lord. He all but names approvingly the doctrine of transubstantiation.

The book is hardly to be recommended. While we want to acknowledge the many good things written there, we also must note that there are a few errors and the book itself is not too appealing. There is no introduction or foreword.—Lloy A. Kniss.

Psychology for Christian Teachers, Alfred L. Murray; Zondervan; 1948; 245 pp.; \$2.50.

The writer of the book states that the book is written for the lay psychologist. He purposely omits technical terms and difficult terminology to make the message more practical for the average teacher in the church school. The aim of the author is best stated in his own words, "This volume is an attempt to pass on to readers in a concise and practical way the principles of this useful science, in the hope that it may open up to them closer contacts with the hearts of men and that it may develop within them a deeper sympathy with the hopes, the aspirations, and the spiritual longings of their fellow men." He defines psychology as the science of life as it relates itself to human conduct and to its explanation.

The first ten chapters of the book are an approach to the various age periods from babyhood to adults and deal with the physical, mental, moral, and spiritual aspects in the maturity of the individual. The book is written in an interesting way. Practical illustrations are used, and it certainly touches on the practical and vital approaches with life and the spiritual good of the Christian teacher. Parents and teachers certainly can give a lot of help by the author's approach through sane Christian laws of psychology. Two chapters give practical advice on the technique of visitation.

The reading of this book should help superintendents, teachers, children's workers, and parents to understand children, and it should help in teaching efficiency. The author refers to use

of the piano and the boy scout movement and takes it for granted that they are of value. Other than that, I think the book will be well received and will greatly benefit the reader who wants an enlightenment of practical lay member psychology.—J. B. Martin.

Broken Threads, Ethel S. Low; Zondervan; 1949; 184 pp.; \$2.00.

This is a story in two parts, dealing with the problems, mistakes, joys, and sorrows of four generations of people. It shows clearly that true happiness is found only when one is in the center of God's will. It shows how disappointments, heartaches, and sorrow come as the result of stubborn self-will, and how God can turn even our mistakes to our good when we yield all to Him. It is evangelical in teaching, making clear and plain the distinction between "having a form of godliness" and true, born-again Christianity.

It should be especially helpful to young people, helping them to realize the need of yielding their all to God, and of the importance of asking His guidance in courtship and marriage. I quote from page 89: "I wish I knew of some way to make people today understand that God's Word still stands, and that disobedience today brings the same results it did in the first century. I wish I could convince them that the command is still in force 'Be ye not unequally yoked together with unbelievers.' How 'can two walk together, except they be agreed?' Out of a bitter experience I can testify that it is impossible.

"And there is that beautiful thought that ought to thrill girls if they grasp it—the wonderful thought that God has a plan for every girl's life, and that somewhere in the world is the very man God created for her, and that if she will put her life in God's keeping He will bring about the meeting of the two, in His good time. There could be no mistakes in choosing life partners if all Christians followed this plan. God does all things well, and there would be no broken hearts, no bitter years, no scarred souls, no shattered homes if God chose our mates." This is from Dorothy's diary, the reading of which, years later, kept her granddaughter from making the mistake of also marrying an unbeliever.

I noticed two things against Mennonite principles: that of engagement and wedding rings, and on pages 97 and 108 that of military service in the army of occupation in Japan. But the need seen there for Bibles and missionaries, to bring help to the lost and spiritually hungry people of Japan, is stressed rather than the service in the army—that is mentioned only incidentally, to explain knowledge of the need.—Mrs. Amos O. Hostetler.

Aunt Faye of the Mennonites, Fanny M. Hostetler; 1949; 136 pp.; \$1.50. Published by the author, Orrville, Ohio.

The author, Aunt Faye, was born on an Ohio farm in 1876. The book, "Aunt Faye of the Mennonites," is an autobiographical account of her life. The book is divided into fifteen chapters, each chapter having a title around which the author weaves a part of her life.

Early in life she had some real contacts with God which also continued through her entire life. Being a shut-in and invalid at different times caused her to lean heavily upon the sustaining grace of God. It was during these times, especially in later life, that she began to write the incidents of her life. The book stimulates faith in God and is profitable reading for all who read.

It is written in an objective style—that of the third person. Sometimes the diction is not altogether clear, but the thought can be easily grasped. Being the story of a Mennonite mother, yes, even great-grandmother, it upholds and supports Mennonite principles and practices.

There is a brief foreword to the book explaining more fully the author's purpose in writing and expressing acknowledgments. Individual pictures of the author and her husband are in the front of the book. The book is bound with stiff paper.—Geo. F. Miller.

Growing Pains, Florance M. Taylor; Westminster Press; pp. 50; 65¢.

The title, "Growing Pains," is significant. Even little children have heartaches, problems, and temptations to which they often yield.

The author is a mother of three children, has been a teacher, has supervised church schools, and is qualified to write of children as she finds them together in common, daily, neighborhood life. These children in her stories likely are real characters, for they are as natural as the children we know. They play and meet difficulties, but by and by they see the right way out by the care of faithful parents or teachers.

They go to church and Sunday school on the Lord's Day, and through the teaching of the lesson they are reminded of their experiences of the past week and see clearly why children need rules to live by and some one to guide them.

The print is clear and large, making it excellent for beginners to learn to read.

The pictures make the stories live in the mind of the child, but it is to be regretted that the children are too scantily dressed.—Bettie M. Keener.

Law and Commandment, Walter D. Kallenbach; Northland Publishing House; 1938; 64 pp., 35¢ (paper).

In this booklet, Dr. Kallenbach very ably discusses the two words, "law" (nomos), and "commandment" (entole), showing that the commandments of Christ in the New Testament are a fulfillment and complement of the Old Testament law.

There are four chapters in the book. Chapter one introduces the subject by defining the two words and making some general statements about them. In chapter two, the two terms are compared as to their office and use. The author shows that the law was no perfect institute in itself, was mostly negative, and furnished no inspiration for duty. Under grace, however, we leave the tabulated rule and embrace the Divine Person for law, living a life of obedience by faith. Chapter three shows the relationship of "law" and "commandment" to each other. In this chapter, Dr. Kallenbach is careful to show that Christ did not come to destroy the law but to fulfill it. The law, he says, was not taken away by redemption. Rather, Jesus inculcated into His commandments everything good and permanent found in the law. The last chapter depicts our life under the Gospel as a discipline for the life to come.

The book is well outlined in the table of contents, and carries a bibliography on the last page.

This book is written in scholarly language, and will not be welcomed by anyone who does not like to think as he reads. But pastors, teachers, and mature Bible students should find some good material in the book. While not all may agree with everything that is said, there is much one can learn from this treatise.—Earl R. Delp.

Twenty Missionary Stories From Around the World; Basil Miller; 107 pp.; Warner Press, Anderson, Ind.; 1948; \$1.25.

The clear type in this neat, smallish volume presents a series of sketch-like missionary tales couched in story form. The author gives the source of seventeen of the narratives, the locale of which ranges from the tropical jungles to the frozen far north. It is difficult seriously to mar authentic stories of self-sacrificing and courageous missionary life, but here the totality of impression and a certain sweet impact are impaired by some violations of the excellent in literary canons, and the introduction of levity on page 100. Whatever may be a writer's educa-

(Continued on page 382)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By Merle Shantz

JEREMIAH TEACHES PERSONAL RELIGION

(Bible Sunday)

Jeremiah 8:4-6; 31:29-34

Lesson for December 11, 1949

Golden Text.—I will put my law in their inward parts, and write it in their hearts.—Jeremiah 31:33.

Jeremiah 8:4-6. In order to appreciate this section, it is helpful to remember that it is part of a larger message contained in Jeremiah 7-10. Josiah had previously cleansed the Temple and restored its worship. At the time of this prophecy, the people were gathering together for a worship service; it could have been for a special festival. The holy and all-wise God was well aware of the insincerity of Judah's formal devotions, so He commanded the prophet Jeremiah to stand at one of the Temple gates and speak forth His Word. As one would expect under the circumstances, these four chapters are a call to reality, a condemnation of insincerity, and a message of coming judgment for their sin. God's servant, Jeremiah, had a thankless task to call to repentance a people hardened in sin. The prophet was not left, however, to his own resources. God gave him words to speak, words that were a call to penitence. A sin-hardened people find it difficult to repent, especially when they are religious. To fall is not unusual and unpardonable, but not to arise and make a new beginning reveals a serious spiritual condition. Why had Judah become obstinate in her sin? Because the wrong was deliberately chosen and persistently preferred, nor did anyone repent of his wickedness, saying, "What have I done?"

Jeremiah 31:29-34. Though the previous selection of verses reveal Judah's impenitence, this section gives promise of mercy and grace. It is not unusual in the Bible to see the promise appear after some midnight of despair. Chapters 30-33 have been called the Book of Consolation. It is true they contain judgment, but much more do they foretell deliverance. Is it because of improved circumstances? No, Jerusalem is besieged and Jeremiah is a prisoner. Outwardly the darkness has deepened. The prospect for deliverance is more and more hopeless. Such has often been the background for the promise. The thirtieth chapter predicts a return from captivity. Chapter thirty-one speaks of restoration. The restoration is seen as national, yet in it there is

hope for the individual. In desperate days such as come during captivity, the right of individuals is pushed aside. When hope declines on every hand, the sense of personal responsibility often decays. When times are bad, it is common to blame anyone but one's self, even when the bad times are the direct result of violating God's law. Sin makes men cowardly. However, a necessary condition for true restoration is a return to a sense of personal responsibility for sin. Our lesson text contains the promise of a new covenant between the Lord and His people. Of course, this is impossible without accepting personal moral responsibility. Verse 29 gives us a proverb used by the exiles in Babylon by which they denied their own responsibility for their plight. Jeremiah in 31:30 thoroughly refutes such moral nonsense. What is suggested in verses 31-34? Does this passage hold forth hope that a larger fulfillment for Israel and Judah is still to be realized? There is something to be said for this view. Nevertheless, the believer experiences a glorious fulfillment already. See Hebrews 8:8-12. Certainly the blessings of personal grace received from a personal God are manifold. Ours is the age when God's promises given through the prophets find enriching fulfillment in our lives by the grace of the Lord Jesus Christ who fulfilled the law for us. Our part is personal acceptance by faith of God's gracious provision.

GOD AVAILABLE TO ALL MEN

Jeremiah 29:1, 4-14; 31:3

Lesson for December 18, 1949

Golden Text.—Ye shall seek me, and find me, when ye shall search for me with all your heart. Jeremiah 29:13

Jeremiah 29:1. The references of this lesson, with the exception of the last verse, are taken from a letter. How often behind life's visible currents there have been letters! How is it that people can endure and live on in their unhappy circumstances? Why do people arrive at the decisions they do? What has given those whose minds have run in circular grooves this or that new or different trend of thought? Whether it has been a prophet of God's message to captives in Babylon, or whether it has been an inspired torrent of words from Paul imprisoned in Rome, letters have dynamically influenced human conduct. Jeremiah shared spiritual responsibility for a big field and many people, not only in behalf of those left in Jerusalem during the captivity but also for those in exile. He had a burden.

He could minister personally to those at hand, but he used the pen to minister to those afar.

Jeremiah 29:4-14. Letters are not always encouraging. Sometimes they are depressing. Letters can be blackmail. However, in his letter to those in exile, Jeremiah spoke as the mouthpiece of God. At its very beginning, there is a declaration of divine Providence. The captivity did not happen, nor was it merely the result of the most powerful army winning the last battle. God's hand was in it for the good of His people. This in itself was a token of hope. Therefore do not despair; build houses, plant gardens, take wives, beget ye sons and daughters. In other words, do not succumb to circumstances. Rather fulfil the purpose of God amid the circumstances in which He has placed you. It may be natural to take a fatalistic attitude toward things that take place even as the result of one's own sin. It may be the usual thing to surrender to the pressure of one's environment, but not so the people of God. Their attitude should be positive, always expressing faith in God and His promises; yes, this must even include seeking the highest welfare of their oppressors.

The prophet also warns against false prophets. Adversity often brings to birth unfounded fears or self-engendered hopes. The condition of captivity might easily result in a state of suggestibility, so beware. Divine revelation is primarily positive, so was the burden of Jeremiah's letter. In it we see the promise of a return to Jerusalem. This is significant in relation to our lesson topic, "How help people to realize the availability of God?" By showing them that there will be a rift in the sky which is so overcast with clouds. Jeremiah assured the captives that they were not beyond God's ken. He had not forsaken them when He had allowed them to become exiles. He had in mind their spiritual good. But upon what condition can they become aware of God's nearness and of His mercy? Jeremiah 29:13 gives us the answer. The condition is singleness of heart toward God. He is found of those who spiritually mean business. Doubtless, God permitted the captivity in order to cure Israel's divided heart. A division of loyalty puts distance between God and man. It is an affront to the Lord of hosts. But Jeremiah's letter promises a return, and the promise is in itself an assurance that many would respond to God's discipline, and seek and find Him.

Jeremiah 31:3. This concluding verse is selected from a section, chapters 30-33, which is radiant with hope. Here Israel recognizes God's initiative in love. Moreover, in it we are told that God's relationship with His people is not a consequence of whim or passing impulse. In it is seen the changeless character of Him whose nature is love. It is that which draws His penitent people to Him even when sin has taken them far away.

GOD'S MESSIAH

Isaiah 9:2-7; 11:1-5

Lesson for December 25, 1949

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

Isaiah 9:2-7. This is a joyous season. It is such because of all that the coming of Christ means to us as believers. However, in our joy it is easy to forget the setting of Christ's advent. Even the background of the prophecy foretelling the Messiah's coming was set amid deep shadows. Volumes are revealed by the last verse of the previous chapter—"And they shall look unto the earth; and behold trouble." Such was the lot of those who lived in Galilee. They had the earth-bound look and consequently much trouble. Galilee was on Israel's northern border. There the threat of foreign invasion was keenly felt. There the impact of alien peoples was most immediate. It was a land of dark clouds and long shadows. Border regions are often districts of darkness. They are frequently concentrations of evil. Such was Galilee. Yet to the Galileans whose spiritual state was proverbially bad, the light shined.

The prophet depicted a people lessened by conquest and war and later multiplied through the blessing and power of God. But Isaiah sees farther than re-established exiles living once more in their homeland; he foretells a great growth of God's people after the advent of the Messiah. Looking beyond dread shadow, he prophesies the breaking of the oppressor's rod. Nor will this be by use of greater armies or the discovery of more diabolical weapons, but rather "as in the day of Midian." This is a reference to Gideon's victory of faith. God works on a different level from man. The ultimate victory will be introduced by a Child. Israel's hope and the world's hope are not in seasoned warriors but in a Child. His life entering into the world means new life for men. As Isaiah described the Messiah, he hit the heights of eloquence. Isaiah 9:6, 7 contains language which vividly and vigorously portrays the moral and spiritual significance of Christ's birth to the world.

Isaiah 11:1-5. Before, we saw light over dark Galilee; now, we see a living Shoot in the dead soil of Judah. Here we become impressed with the mightiness of the seemingly insignificant. The preceding chapter had compared Assyria to the mighty forest of Lebanon, hewn down and fallen. Most people are aware of the crash of empires, but few are sensitive to the less spectacular revelation of God's purposes. Who sees a sprout? If they do, to them it's only a common thing, perhaps to be ruthlessly stepped on by careless feet. Yet God foretold the appearance of this uncommon Shoot seven hundred years before Christ was virgin-born of David's line. The inspired strokes of this pen portrait set forth the Messiah's stature in bold relief. It is evident He excels all others. Here are incomparable spiritual qualities. Here is matchless mental power. Here is justice with equity and righteousness. Here is a King worthy of a great and an eternal kingdom. To a people plagued in the past by weak and wicked rulers and uncertain

of their own future as they saw kingdom after kingdom fall, here is hope. Whatever their lot in the immediate present, whatever faced them in the not too distant future, surely through God's Anointed eventually there will be justice, peace, and security.

THE CONTINUING BAND OF DISCIPLES

Acts 1:1-14

Lesson for January 1, 1950

Golden Text.—Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Acts 1:1-5. In this introduction to the Acts of the Apostles, Luke shows his appreciation of the church's dependence upon Christ. The Christian Church was not established as the result of early apostolic originality or initiative. It was not the consequence of a bright disciple's scheme to perpetuate the memory of the Master. Even though Luke properly recognized the many infallible proofs bearing witness to the reality of the risen Redeemer, still it has taken more than mental appreciation to perpetuate the church. The inadequacy of human resources to insure the church's continuing life was certainly implied by our Lord's command to the apostles to wait for the Promise of the Father. Facts are important. Facts may even be irrefutable, but until they are handled by Spirit-filled believers they never become dynamic in persuading others to respond to the Gospel.

Acts 1:6-11. Curiosity is considered a necessary ingredient for mental growth, but it can also be a hindrance to effective Christian service. If there was a danger of Christianity's developing the characteristics of a forum for the discussion of questions, Jesus Himself speedily put an end to that. Though the nature of our Lord's reply to the apostle's

question about the restoration of the kingdom was no clue necessarily that it would never be restored, yet it revealed that Jesus did not consider the subject of prime importance for the disciples. Their task was to be that of witnessing, but witnessing can be bogged down by prophetic speculation. We enter into Christ's continuing purpose by being Spirit-filled witnesses of His redemptive work. Also our responsibilities do not have backyard or local township frontiers; rather they extend unto the uttermost part of the earth. Christ calls us to a task which has ever-receding horizons.

Acts 1:12-14. Before their Spirit-baptism, the apostles continued in prayer. Prayer was vitally associated with the birth and growth of the church. The Founder of the church continued much in prayer. His promises and gifts were not unconditional. In the light of Christ's example and of the nature of His promises, the continuing band of disciples conducted themselves accordingly. After the Lord's ascension, they did that which was spiritually logical: they went into an upper room and all continued with one accord in prayer and supplication. The continuing history of the New Testament Church shows this was no mere pre-pentecost expedient. Often in crises they would resort to prayer. Thus they prepared themselves to face the world and discharge their responsibilities as witnesses.

We look back to those days and see little in tangible resources compared to the apparent wealth of the present-day church. Yet a second look in the light of the Word discloses to us our poverty and her abundance. Authenticated truth, the power of the Spirit, and constancy in prayer, were her riches. With such assets the church launched out under Christ on her invincible march. The impulses of her life are still with us today.

Hespeler, Ont.

Teaching That Changes Lives

By John R. Mumaw

The teacher of the Word is concerned with the effect of his teaching. Actually, "the test of our teaching is what happens in the life of the pupil." We look for evident results. We hope to see changes in the lives of those who are taught. We have a right to expect that, because the Word of God is certain to penetrate the inner life of pupils when they are brought into vital touch with its message.

There are certain requirements for effective teaching. The person who teaches the Bible needs Spirit illumination. This does not eliminate personal responsibility of collecting and organizing information; it merely emphasizes his need of relying upon the Spirit when he studies the Word. A divine message needs divine understanding.

The teacher who expects his teaching to change lives will make use of the power of prayer. He will engage in supplication, intercession, and thanksgiving. His life will be characterized by the spirit of submission and deep desire for the pleasure of God. There is

nothing that can be substituted for the teacher's personal and private communion with God.

In the teaching work of the church we make much of the Bible. It is the Word of God. It is the message of Christ. It is the sword of the Spirit. It is the instrument of learning that cuts the crust of unbelief. It is the soul food that preserves the life of faith. It has cleansing effect upon the penitent and is a convicting power in the unsaved. The Bible is the only book that gives absolutely good counsel in every area of life. It is the only infallible source material for the church and her program of Christian education.

Bible teaching that produces satisfactory results in the life of the pupil is Christ-centered. Our Lord is the central figure in all Biblical history. The work of Christ is the central theme of the entire book. The message of salvation is the central truth of every book in the New Testament. We teach Christ in every lesson for every pupil.

If Christian teaching is to be effective it must meet the pupil's need. It will give adequate knowledge of the will of God and point up the nature and need of man. Such teaching makes direct thrusts at the sinfulness of the human heart and urges the necessity of being born again. It leaves no doubt about the development of inner spiritual life and the regulation of outward conduct. A Sunday-school teacher aims directly at helping people to personal satisfaction in Christian living.

If you are a teacher you will seek to realize these elements of strength in your teaching efforts. You will rely upon the Spirit's power operating through your life. You will aim to stimulate new desires in your pupils and give them new insights. As you foster right attitudes and arouse impulses to right living

you are fulfilling the purpose of your assignment. When you convince the pupil's mind of the truth in the Bible you are paving the way for strong conviction about life and godliness. In every lesson you will find occasion to encourage right choices.

Let us all work with a purpose. It is not so serious to have failed in your endeavor if you have aimed at definite results. Select your immediate purpose, do your best, and pray for grace to do better in the next effort. Aim precisely to bring about changes in the life of each pupil. Pray earnestly for divine blessing upon your work and trust fully in the power of the Gospel to save lost souls and to sustain faith in those who are redeemed.—Pastoral Letter.

Harrisonburg, Va.

The Commandments of the Lord Are to Be Obeyed

The Promises of the Lord Are to Be Believed

By A. W. Tozer

The idea that obedience is a secondary or irrelevant matter in the lives of Christians is very damaging and all too prevalent. This article should strengthen our convictions concerning our historic position that obedience is a vital Christian principle.

To obey in New Testament usage, means to give earnest attention to the Word of God, to submit to its authority, and to carry out its instructions.

The church of our day has soft-pedaled the doctrine of obedience, either neglecting it altogether or mentioning it only apologetically. To escape the error of salvation by works, we have fallen into the opposite error of salvation without obedience. In our eagerness to get rid of the legalistic doctrine of works, we have thrown out the baby with the bath and gotten rid of obedience as well.

Obey or Disobey

The message of the cross contains two elements: (1) promises and declarations to be believed, and, (2) commandments to be obeyed. Obviously faith is necessary to the first, and obedience to the second. The only thing we can do with a promise or statement of fact is to believe it; it is physically impossible to obey it, for it is not addressed to the will, but to the understanding. It is equally impossible to believe a command; it is not addressed to our understanding primarily, but to our will.

Until we have either obeyed or refused to obey, we have not done anything about it yet. To strain to believe that which is addressed to our obedience is to get ourselves hopelessly entangled in a maze of impossibilities.

The weakness of the message today is our overemphasis of faith with a corresponding underemphasis on obedience. This has been carried so far that "believe" has been made to double for "obey" in the minds of millions of religious people. A host of mental Christians have been produced whose characters are malformed and whose lives are out of proportion. Imagination has been mistaken for

faith and has been made to do service for obedience.

Paralyzing Disobedience

Nonobedience has paralyzed their moral legs and dissolved their backbones; so they slump down in a spongy heap of religious theory, believing everything ardently, but obeying nothing at all. Indeed they are deeply shocked at the very mention of the word "obey." To them it smacks of heresy and self-righteousness.

All this we might pass over as merely one more of those things, were it not that this

"UNTO YOU IS BORN THIS DAY—"

Luke 2:11

Oh, what a Day!
Foretold in ages long since past;
By many Prophets oft forecast:
God's promises the world outlast—
Oh, what a Day!

Oh, what a Gift!
From God the Father up in Heav'n,
To sinful mortals Satan-driv'n,
A Saviour, Christ the Lord, was giv'n—
Oh, what a Gift!

Oh, what a Babel
A Child asleep on Mary's knee,
Yet true incarnate God was He,
With "goings forth" eternally—
Oh, what a Babel!

Oh, what a Lovel
Born purposely for men to die,
To save them, bless, and glorify,
And bear them to His Home on high—
Oh, what a Lovel!

What shall we do?
E'er this glad Christmastide is gone,
Accept Him now, and love Him on,
His soulful praises e'er prolong—
This let us do. —R. E. Neighbour.

creed of the moral impasse has influenced practically every corner of the Christian world, has captured Bible schools, has determined the content of evangelistic preaching, and has gone far to decide what kind of Christians we all shall be.

It is the conviction of the writer that the modern misconception of the function of faith and the failure of our teachers to insist upon obedience have weakened the church and retarded revival tragically in the last half century. The only cure is to remove the cause. This will take some courage, but it will be worth the labor.

Set Yourself to Obey the Word of the Lord

What does all this add up to? What are its practical implications for us plain Christians today? Of this we can be certain: God is waiting in all readiness to send down floods of blessing upon us as soon as we begin to obey His plain instructions. We need no new doctrine, no new movement, no "key," no imported evangelist or expensive "course" to show us the way. It is before us as clear as a four-lane highway.

To any inquirer, I would say: "Just do the next thing you know you should do, to carry out the will of the Lord. If there is sin in your life, quit it. Put away lying, gossiping, dishonesty, or whatever your sin may be. Forsake worldly pleasures, extravagance in spending, vanity in dress, in your car, in your home. Get right with any person you may have wronged. Forgive everyone who may have wronged you. Begin to use your money to help the poor and advance the cause of Christ. Take up the cross and live sacrificially.

"Pray, give, attend to the Lord's work. Witness for Christ, not only when it is convenient but when you know you should. Look to no cost and fear no consequences. Study the New Testament to learn the will of God, and then do that will as you see it." Start now by doing the next thing, and then go on from there."—Herald of His Coming.

PLAY AT CHILDREN'S HOME

(Continued from page 367)

Another said, "We like the workers when they play with us." At the beginning of the recreation period we heard something to this effect, "I don't want to play, 'cause I don't know how," or, "It is too hard for me to learn." All this placed a challenge and an opportunity before us as servants of Christ to teach and guide these children that they might grow up to be a blessing to the present world and eventually to shine with Him in the world to come.

Planning and supervising play activities at the Children's Home was a challenge. We felt our responsibility to be a true example of Christian living. The fact that one can't force spiritual things upon a child, but a person can consistently teach them through action and deed, was ever before us.

We hope that through the provision of wholesome play, a witness for Christ was left which will bring forth fruit to the honor of God. We also pray that Christian principles taught to these children may not become mere ideas, but that they may become standards of living. Hesston, Kans.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y.P.B.M. Editor

The remaining topics for December relate themselves to the theme of THE BROTHERHOOD OF SAINTS which was started on November 20.

Bible Sunday is to be used to show **The Place of the Word in the Brotherhood**. One cannot think of any phase of the brotherhood which does not have some connection with the Word of God. A study of this will deepen our appreciation of the Bible and will give us a sense of the importance of extending this blessing into all the world by making the Bible accessible to all men.

Mutual Burden Bearing is a grace that belongs to the brotherhood. It is the law of Christ. Christ had no obligation to fallen humanity other than the great and loving nature which moved Him to give Himself for us "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The spirit of burden bearing emanates from the love that is shed abroad in our hearts by the Holy Ghost. This goes out to our brethren in their need and manifests itself in helping to bear their burdens. This in turn works upon them to help us in our need. But the motive is not to secure help when we need it, but rather in the giving out of the love that is in our hearts without any thought of return. Luke 14:13, 14.

Christ Who Makes Us Brethren. To meditate upon the birth of Christ is to remember that all the blessings we enjoy spiritually and in our fellowship with one another in the Spirit come from Him who purchased our redemption and made us children of God through His grace.

* * * *

The first topic for the New Year is a study about **Who Is the Holy Spirit?** God dwelling in us by the Spirit is the great blessing that has come to the world. We need to know more about Him as an indwelling Friend who is truly God and whose presence in our heart makes us to have true fellowship with the Father, Son, and Spirit.

THE PLACE OF THE WORD IN THE BROTHERHOOD

Psalm 40

Topic for December 11

* * *

MOTTO

Let the word of Christ dwell in you richly in all wisdom.

MEDITATIONS ON THE TOPIC

I. The Word of God in the Brotherhood.

Any society that is held together must have some constituted principles upon which they depend for authority to bind them together. A church may be brought together upon purely social grounds and seemingly flourish for a time while the stimuli which has brought them together continues to exist. But a church however strong in numbers and active in work, cannot prosper as a soul saving institution unless the bond that brings them together has its sources in the Word of the living God.

Brotherhood in the Christian faith is based upon regeneration and the likeness of nature and interests relating to our fellowship with God. We depend upon the Word of God as the incorruptible seed by which the membership of the church is forwarded. In apostolic days, "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). After they were thus added, we find that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (v. 42). Important as the ministry of material things was in the welfare of the brotherhood, showing forth the nature of true spiritual love toward others in supplying the needs of the poor, it was not to be done to the neglect of prayer and the ministry of the word. Acts 6:1-4.

The Word in the brotherhood is a means of growth and a means of maintaining the purity of the body. Eph. 4:11-16. The Word not only feeds, but it corrects errors that

would soon destroy the fellowship of the church in the Spirit, by the leavening of the whole lump. II Tim. 3:16; I Cor. 5:1-8.

It is important that the church has the Word continually taught to her. Upon a knowledge of the Word depends the keeping of the church through all the changing times and difficulties. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

II. The Text.—Psalm 40.—In God's Book, the plan of true sacrifice of the incarnate Son of God has been revealed. The righteousness of God is preached to the great congregation, thus making possible the salvation and edification of many.

OUTLINE STUDY

I. What the Word Is.

1. Inspired (II Tim. 3:16).
2. Unchanging (I Pet. 1:25).
3. Powerful (Heb. 4:12).

II. The Word Molding the Brotherhood.

1. Giving life (Jas. 1:18; I Pet. 1:23).
2. Cleansing (John 15:3).
3. Making free (John 8:32).

III. Using the Word in the Brotherhood.

1. In teaching (Matt. 28:19, 20).
2. For doctrine (II Tim. 3:16).
3. For reproof (II Tim. 3:16).
4. For correction (II Tim. 3:16).
5. For instruction in righteousness (II Tim. 3:16).
6. In worship (Neh. 8:5, 6).
7. In observing the ordinances (I Cor. 11:23-26).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Word."
2. What the Word Does for Us.
 - a. Tells us about Jesus.
 - b. Tells us how to be saved.

- c. Gives us food for spiritual growth.
 - d. Tells us God's will.
3. How We Can Use the Word.
 - a. In teaching others.
 - b. In showing others God's will.
 - c. In telling about Jesus.

For Seniors

1. The Place of the Word in Our Worship.
2. Preserving True Doctrine.
3. Mutual Growth Through the Use of the Word.
4. The Word as Our Basis for Fellowship.

PERSONAL THOUGHT

The Word of God in the heart keeps the soul from sin. The Word of God preached to others is a means of saving and keeping many.

SEED THOUGHTS

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—Paul to Timothy. II Tim. 3:14, 15.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2).

"But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (I Pet. 1:25).

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

MUTUAL BURDEN BEARING

Galatians 6:1-10

Topic for December 18

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MOTTO

Bear ye one another's burdens.

MEDITATIONS ON THE TOPIC

I. Helping One Another.—The spirit of love toward our neighbor is strong in every true child of God. That love is particularly tender to such as are God's children with us. "Every one that loveth him that begat loveth him also that is begotten of him" (I John 5:1). The exhortation to bear one another's burdens is wholesome. We need to kindle the gift of love within us by the Spirit lest the promptings of the Spirit be quenched and we lose the blessed fellowship of the Spirit and the sweet communion of saints.

Mutual aid organizations may be a possible failure if they are not an aid to us in expressing our concern for others rather than to stir us up to get help for ourselves. The church is the best mutual aid organization in the world if it is conducted according to the purposes of God. We cannot but feel a contempt for the motive that prompts any one to join the church for the sake of the material benefits it brings. Jesus rebuked that spirit in the multitudes who sought Him on the other

side of the sea, "not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26, 27). It was the compassion of Jesus that prompted the multiplying of the loaves and fishes, and it should be the kindling of our compassions toward the needs of others prompting us to bring relief to their sufferings and needs. Matt. 14:14; I John 3:16, 17.

Our desire to be in a place of service should prompt the fellowship of saints in a church organization. Our need of others' help should not be ignored because of personal pride, but it should not be sought because of self-seeking. And there are various needs aside from material assistance which should receive the consideration of those who have a true Christian love for brethren and sisters. These will be suggested in the Outline Study and should receive careful study and prompt heart searchings.

II. The Text.—Gal. 6:1-10.—This passage suggests helpfulness in the spiritual needs of one another. In helping our faulty brother, we need to humbly consider our possible failure and thus be made to deal more gently with him. When receiving spiritual help from our teachers, we should allow our compassions to see their material needs, as well as their need of our prayers and words of encouragement. The good "to all men" is not to be ignored and the good "especially unto them who are of the household of faith" is to be cultivated.

OUTLINE STUDY

Helping Others

1. Doing good to all (Gal. 6:10).
2. Pleasing our neighbors (Rom. 15:2).
3. Comforting one another (II Cor. 1:4).
4. Comforting by our mutual faith (Rom. 1:12).
5. Bearing one another's burdens (Gal. 6:2).
6. Bearing the infirmities of the weak (Rom. 15:1).
7. Not putting stumbling blocks in the way of others (Rom. 14:13).
8. Confessing our faults and praying for one another (Jas. 5:16).
9. Having an equality with those in need (II Cor. 8:14).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Brother."
2. Why We Should Help One Another.
 - a. Because we love one another.
 - b. Because the Bible teaches helpfulness.
3. How We Can Help One Another.
 - a. By showing appreciation for what they do.
 - b. By our sympathy.
 - c. By giving to those in need.

For Seniors

1. Motives for Helping Others.
2. Helping the Weaker Brother.
3. The Mutual Aid Plan in the Mennonite Church.

PERSONAL THOUGHT

The needs of one I love is also my need and will move me to share in the sufferings according to the grace of God. And when God has blessed me with the power of help whether in spiritual or material things, it is but fitting that that power be used toward my needy brethren and sisters in the Lord.

SEED THOUGHTS

Lord, from success, its noise and glare,
And often shallow life,
Guide me to where Thy soldiers lie,
Faint, wounded in the strife;
Give me a brother's heart, I pray,
To watch and help the weak today.—Sel.

There is poetry and real beauty in real sympathy; but there is more—there is action. The noblest and most powerful form of

sympathy is not merely the responsive tear, the echoed sigh, the answering look; it is the embodiment of the sentiment in actual help.—Winslow.

I ask Thee for a thankful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes,
And a heart at leisure from itself,
To soothe and sympathize.

—Anna L. Waring.

THE CHRIST WHO MAKES US BRETHREN

Matthew 2:1-11

Topic for December 25

* * *
MOTTO

Christ is all, and in all.

MEDITATIONS ON THE TOPIC

I. Made Brethren Through Christ.—Jesus Christ met the conditions necessary to bring reconciliation of all men to God. He partook of the nature of man in the flesh. He was enabled to sympathize with man in temptation. He suffered the penalty for sin and gave Himself to die as a ransom for man's sin. The conditions which Jesus met served not for one race or nation only but for all men of every race and nation. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15).

When He was born in Bethlehem, according to the Scriptures, He was fulfilling the position of taking flesh and blood. The miraculous birth, as explained to Joseph, was simply the coming of God in the flesh to fulfill the great work of redemption. That redemption needed to be paid by one who was properly qualified to take hold of both God and man and make satisfaction for man's sin. There was no man good enough. No sacrifice, however great, could satisfy God unless the one sacrificed was sinless as well as a representative of the human family in the flesh. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John 4:9).

"All have sinned and come short of the glory of God." The Jew, as well as the Gentile, had failed and needed a Redeemer who could satisfy the requirements of a righteous God. This places all on the same level and raises all to the place of fellowship who meet the conditions in faith.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26-28).

II. The Text.—Matt. 2:1-11.—This passage relates the circumstances at the birth of Jesus. Wise men of the East were interested in the prophecy and felt an interest intense enough to make a long journey to see this One whom God had promised to become King of the Jews. God's providence led and God's providence protected the Child from destruction before the due time for His sacrifice. The sight of the Child (evidently the right one as seen in the divine leading), brought great joy to the seekers.

OUTLINE STUDY

I. Men Coming to Worship Christ.

1. Shepherds (Luke 2:15-20).
2. Wise Men (Matt. 2:1, 2, 11).
3. A devout and just man (Luke 2:25-32).
4. A prophetess (Luke 2:36, 38).

5. John the Baptist (Matt. 3:14).
6. Publicans and sinners (Luke 15:1, 2).
7. The common people (Mark 12:37).

II. Christ Destroying Barriers.

1. Between Jew and Gentile (Eph. 2:14).
2. Between races (Col. 3:11).
3. By uniting us under one Master (Matt. 23:8).
4. By making us one (John 17:21).
5. All gathered together in Christ (Eph. 1:10).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Christ."
2. People Who Worshipped Christ
 - a. Shepherds.
 - b. Wise Men.
 - c. John the Baptist.
 - d. Sinners.
 - e. The common people.
3. How Christ Makes Us Brethren.
 - a. By making us sons of God.
 - b. By removing things that separate us.

For Seniors

1. Christ Making Us Sons of God.
2. Christ Breaking Down Barriers.
3. United in Worshipping Christ.

PERSONAL THOUGHT

Do we realize how great was the gift of God in bringing His first begotten into the world and how much it means to be united with Him and become a brotherhood out of every kindred and tongue and nation?

SEED THOUGHTS

But if there has been on earth no real, perfect human life, no love that never cooled, no faith that never failed, which may shine as a loadstar across the darkness of our experience, a light amidst all convictions of our own meanness and all suspicions of other's littleness, why, we may have a religion, but we have not a Christianity. For if we lose Him as a Brother, we cannot have Him as a Saviour.—F. W. Robertson.

The incarnation of God in Christ reveals this truth, that the love that seeks and saves the lost is a love that suffers. On the one side there is loss, Gethsemane and the rugged burden of Golgotha, but on the other side there is gain, the gain of a world's redemption.—W. R. Davis.

Though you are weak and frail, though you are poor and helpless, God does not despise you: but would glorify your being with His own, and raise you to fellowship with Himself.—Geo. C. Lorimer.

WHO IS THE HOLY SPIRIT?

Psalms 139

Topic for January 1

* * *
MOTTO

"Not by might, nor by power, but by my Spirit."

MEDITATIONS ON THE TOPIC

I. Who the Holy Spirit Is. The activities of the Holy Spirit indicate that He is a personality. The words and expressions which describe His personality are like the following: "strive" (Gen. 6:3), "reprove" (John 16:8), "comfort" (Acts 9:31), "helpeth" (Rom. 8:26), "maketh intercession" (Rom. 8:26), "teacheth" (I Cor. 2:13), "testify" (John 15:26), "searcheth" (I Cor. 2:10), "as he will" (I Cor. 12:11), "grieve" (Eph. 4:30), "vex" (Isa. 63:10), "resist" (Acts 7:51), "tempt" (Acts 5:9), "inspiration" (II Tim. 3:16), "guide" (John 16:13), "made you over-seers" (Acts 20:28), "the Holy Ghost said" (Acts 13:2).

He is God. The attributes of God are attributed to Him (See Outline Study).

He is spoken of as **one** with the Father and the Son. And when Jesus commanded the disciples to baptize, they were to baptize "in the name of the Father, and of the Son, and of the Holy Ghost."

When Jesus ascended to the Father, He sent "another Comforter"—the Holy Spirit. This Comforter does not leave the earth as Jesus did, for He is to abide with the disciples forever. He was in Jesus in fullness while on earth. He was to be in the disciples when Jesus left the earth. This makes the Holy Spirit a very precious Friend to the believer. He meets the believer's need in fellowship and in help as he goes through the world surrounded by infirmities and sins and perplexities. He quickens the body at the resurrection and enables believers to go to glory in bodies of glory. Rom. 8:11.

Since He is God, it is difficult for us to comprehend all of His powers. But we recognize that while He is in us, He is in all saints as well.

II. The Text.—Psalm 139.—This passage expresses the **all-knowing** and **everywhere-present**, and **righteous** God, dealing in **mercy** and in **judgment**.

He is manifest, not in a visible, but in a spiritual sense in which we need to discern Him in spirit and in truth.

OUTLINE STUDY

I. The Holy Spirit Is a Person.

1. Sent by Christ after He left (John 16:7).
2. Recognized as a person in the church (Acts 15:28).
3. Associated as a person with Christ (John 16:14).
4. Making intercession (Rom. 8:26).
5. Teaching men (Luke 12:12).
6. Instructing men (Acts 8:29).
7. Giving gifts according to His will (I Cor. 12:11).
8. Loving (Rom. 15:30).
9. Being grieved by men (Isa. 63:10; Eph. 4:30).
10. Capable of being lied to (Acts 5:3).

II. The Holy Spirit Is God.

1. He has creative power (Gen. 1:2; Job 33:4).
2. He is the Spirit of life (Rom. 8:2).
3. He raises the dead (Rom. 8:11).
4. He is eternal (Heb. 9:14).
- g. He is omnipresent (Ps. 139:7).
6. He is recognized as God (Acts 5:3, 4).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Holy Spirit."
2. The Holy Spirit Is a Person.
 - a. He loves.
 - b. He can be grieved.
 - c. He teaches us.
3. The Holy Spirit Is God.
 - a. He is eternal.
 - b. He raises the dead.
 - c. He knows all things.
 - d. He is called God.

For Seniors

1. The Holy Spirit in All the Bible.
2. The Personality of the Holy Spirit
3. The Holy Spirit Is God.

PERSONAL THOUGHT

The blessed Holy Spirit delights to dwell in the hearts of those who have an humble spirit.

SEED THOUGHTS

Culture is good, genius is brilliant, civilization is a blessing, education is a great privilege; but we may be educated villains. The thing that we want most of all is the precious gift of the Holy Ghost.—John Hall.

In the beginning, when all was chaos, and death, and darkness, at God's command the Holy Spirit brought order, and life, and light. This is what He does in the soul at conversion.—Sel.

The Blessed Trinity

Holy, holy, holy, Lord God Almighty!
Early in the morning our songs shall rise to Thee;
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity.

Holy, holy, holy, all the saints adore Thee.
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim, falling down before Thee,
Which wert, and art, and evermore shalt be.

Holy, holy, holy, Lord God Almighty!
All Thy works shall praise Thy name, in earth, and sky, and sea.
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity.
—Reginald Heber.

SELF-PITY—A MONSTER

(Continued from page 361)

idol in our heart, because we rehearse it and tenderly nurse it and give it a tender place in our heart, will destroy our usefulness to the church. Whatever phase of self we drag before the people, whether we seek pity or the praise of men, be sure it all comes from being "puffed up." Full consecration to our Lord does not worship at the idol of self-pity.

Self-pity saps the vitals of the Christian life. How may one overcome this enervating spiritual disease? It weakens one's testimony for Him who said: "All power is given unto me." Self-pity makes cowards, and if we act like cowards God cannot use us in the great conflict with the powers of evil; and He will have to say, "Whosoever is fearful and afraid, let him return and depart early from mount Gilead" (Judg. 7:3). Self-pity! "Get thou behind me." Self-pity is an imp of the dark regions where defeatism reigns. It has reached its darkest hue when once it begins to shed crocodile tears to melt the hearts of others. Let us get rid of self-pity and do our deeds in a practical above-board way.

The psalmist once looked on a group of people and he concluded, "They are not in trouble as other men; neither are they plagued like other men." His feeling was hurt. Envy stirred his heart. Presently he

HIS LOVING HAND IS OVER ALL

Today may have a cloudy sky,
Tomorrow have the full-orbed sun,
Today the heart may fret and sigh,
Tomorrow see a victory won;
How can we doubt our Father's care?
He notes the helpless sparrow's fall;
Oh, lift the heart to Him in prayer—
His loving hand is over all.

He will not quench the smoking flax,
The bruised reed He will not blight,
The soul that trusts Him nothing lacks,
For it is precious in His sight.
The shorn lamb no blasts shall feel,
He heeds the ravens when they call;
Though Calvary His love reveal,
His loving hand is over all.

And if upon a stormy sea,
You face the wrath of earth and sky,
He'll quell the storm and say to thee,
"Be not afraid, dear one, 'tis I!"
And if your path be rough and steep,
Where frightful shadows thickly fall,
Your safety will His angels keep—
For His loving hand is over all.

—Selected.

comes to the sanctuary and sees the end of these men. Ps. 73. Now his self-pity is cured. With self-pity cast out, the Lord can go on to slay the modern Goliaths and have His children walk "in the midst of the fire" and "have no hurt." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Denver, Pa.

THE REAL MEANING OF CHRISTMAS

(Continued from page 364)

profess that His was a spiritual kingdom merely because He was in a tight spot, but because in the deepest essence only a spiritual kingdom can be eternal. Let us remember that Christ, our Saviour, is King now of the eternal kingdom, and we as Christians are members of that great kingdom that will know no defeat and that is above the barriers of earth. Whatever earthly manifestations God has in store, its essence remains of the Spirit of God.

Jesus is a Peace Bringer on earth. Whence and how? Perhaps no part of the Christmas message is so misunderstood and misapplied. Some seek to apply it to international politics, even as they continue to exist on a level of selfish diplomacy and threats of force. They clearly ignore such teachings of Christ in Matthew 24 that one of the characteristics of our age is war. Others having read that there shall continue to be wars, have blessed them and relegated peace on earth only to the restoration of man with God, as important as that is, or to a future dispensation. There is peace in the world because of Jesus. It springs out of the message of salvation among regenerated people who will live in peace with their fellow men. There are characteristics of peace in our Saviour's life which, in spite of the opposition and unrest that He had, the world knows not of. The ethics that Jesus so nobly lived and taught . . . the standards of the church. These truths will bring peace in human relationships wherever they are practiced. Christianity has not been tried and found wanting. It has been found hard and not tried. The ethics that Jesus lived and taught are the standards of the church. We live in a day of opposition to those standards; so did Christ. By the grace of God, we must not compromise the Gospel of peace in our human relationships. The Sermon on the Mount is a description of the lives of people who experience the meaning of Christmas. We should never be satisfied to let that great sermon merely show our weakness so that we will lean upon the grace of Christ. It should show our privileges in the Gospel. God cannot bring the peace He desires for men if they will not own Him as Lord and Master.

Having celebrated and observed the festivities and even worship services of the Christmas season, we may still miss Christmas, unless Christ is born in our hearts. The essential test of Christmas is, Do you have Christ in your heart today? Do not be satisfied with the tinsel, the wrappings, and the sentimental observances of Christmas, but seek to know the message and word of the Babe of Bethlehem, who was also the Christ of Calvary.

Arthur, Ill.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

The Canadian West

The eye is not satisfied with seeing.—Ecclesiastes 1:8.

King Solomon was right—"the eye is not satisfied with seeing." His conclusion was that there is a certain monotony in creation; that human generations come and go; that the earth on which they dwell abides unchanged. The sun rises and sets each day, hastens by some unknown path from its setting place to its rising, to come forth again "like a strong man to run a race." The winds blow north, then again south, in evervarying circuits. The waters are in ceaseless motion, flowing to the sea, but the sea never fills up. King Solomon's reactions are that the course of human life is much the same. It is indeed a somber view of life. Undoubtedly, the viewpoint is correct apart from a life that renders some worthwhile service. Also, if life in this world is lived apart from "another world," these somber deductions are correct.

The story is told of a certain "town philosopher" who spent much of his time sitting on a rail fence watching the incoming and outgoing trains. He seriously disliked work. On one of the incoming trains was a "city slicker," who sympathetically approached this suburban loafer, and remarked: "I feel rather sorry for you. Your life must be quite empty, merely watching trains come and go." He strikingly replied: "I suppose my life is just as interesting as yours. There is just this difference: I sit here watching the trains come and go; you sit on the trains and watch the fence posts come and go." Probably both were right.

However, recently it was our good fortune to travel across quite a few miles of the more than 3000 C.P.R. miles from the Atlantic coast to the Pacific coast. The train pulled out of the dusky shelter of the Toronto train shed into the light-flecked night. The writer was headed for the west, the Canadian West. Our main engagement was in the area of the city of Winnipeg, Manitoba, largely in the town of Steinbach, a rare Mennonite town with seven different groups of Mennonites. In the Canadian West you do not have the offhand distances from city to city. Here the miles multiply behind you phenomenally. It seems like a voyage across the great North country, around Lake Superior. The bigness of Canada is neverendingly astonishing. This incredibility of the vast space is difficult to explain to your friends on paper. The size of Canada is incomprehensible, and I think only partly known to train-weary travelers, such as traveling salesmen and evangelists.

The reader should remember that a traveler leaving Toronto leaves a thousand miles and more of the East behind him. That is, the Atlantic frontier of Newfoundland, the sand dunes of Prince Edward Island, the ancient villages of the St. Lawrence, with the mighty provinces of New Brunswick, Quebec, and a large sector of Ontario. You have the lights of small towns, and I mean small towns. Desolate trackside settlements mark the passages of the night. The first night out the train brings you to the city of Sudbury with its scrubs, blueberry patches, and purple rocks near by. In this copper mining area you find mostly German, Polish, Ukrainian, Russian—Canadians all.

Then, mile on mile, the forest begins, and you find waves of rocks like a monstrous

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

ocean. Here and there are small settlements of frame houses. Frequently there is a swarthy, stocky, peaked-cap miner with his lunch pail. Most of the area is unpeopled space or composed of vast lumber camps. What a magnificent job the earlier pioneer accomplished when he laid this strip of track, hour by hour, spike by spike, trestle by trestle, across this solid, whispering wilderness! Note the white flowers in black marsh pools, immense burned land areas, lakes, ponds, islands off shore—space and more space!

We now reach Chapleau, a station, a small town, but important. Passengers get out to stretch. These small towns are like islands on the ocean of unsettled land. Canada's population is well nigh 14,000,000. What an opportunity for millions more! Only a wise Providence knows the hidden wealth of these uninhabited parts. The minerals hidden in these parts may some day pay the war debts of Canada and may assist in a large way the troubled motherland of Old England. It has been called the "Jungle of Ontario." It seems well named. It's an unplumbed pot of wealth, minerals, lumber, and some latent land for farms, as the Germans would say fittingly, "Lebensraum." Here and there a school car is parked for the traveling teacher. Youngsters tramp miles for their three R's.

There is a huge track-sign, Lake Superior. It is hardly necessary, for mile on mile gulls follow your train like at sea. There are firs, forests, rocks, winding curves around rocky areas, and the engine ahead is spuming smoke. One can well see why they call it "shaking hands with the engineer." The headlands turn black-blue. Fishing villages dot the area. It was the writer's good fortune to get a tasty piece of fresh lake trout three hours after it was caught. Other trout streams flashed by. What a fisherman's paradise! Again, it's night. The porter arranges the beds with a smile. Usually they do a good job, and expect a generous tip. One such porter complained about a wealthy Jewish family that never gave one tip en route and was shocked when he was handed a crisp ten-dollar bill. Trains travel leisurely in these parts. There is time to see things again in the morning. Wide-eyed children watch the passing trains with interest.

Fort William is the impressive city at the head of the Lakes. (Actually you have gained an extra hour!) This is a huge shipping port. Immense grain elevators stand beside the lake and tracks. Later you see single elevators, the symbol of wheat, king of the thousand miles just ahead. By and by you see a lovely modern city, Winnipeg, the first western city on the prairie frontier.

Paradoxically, we are sorry and glad to disembark. We have reached our destination. Ahead are cities like Moose Jaw, Regina, Swift Current, Calgary, Banff, Victoria, and Vancouver. Also, there are the majestic Rocky Mountains, and the Pacific Ocean. Best of all, some of our fellow members of the Mennonite Church of the Alberta-Saskatchewan Conference are there. Memories rise of

many hours of heart-warming fellowship. We regret that we have reached our destination.

However, we are glad. What a blessed reception by President H. H. Janzen of the Mennonite Bible College, both in the home and college! We shall long remember this day, gloomy overhead, but sunlit to the spiritually minded. Ultimately we arrive at Steinbach, a rare Mennonite town. This prosperous town is largely directed by Mennonites. Here you find a Mennonite Academy, both for high school training and training for Christian service. The five-day Bible Conference was under the direction of this school and its board. The spiritually minded and enthusiastic President, C. E. Reimer, was the moderator of the conference. With him were associated other Mennonite ministers. Daily the sessions were conducted at the school. In the evening the huge tabernacle, seating at least a thousand souls, was used. However, on account of the inclement weather, it was not filled until the last day. They received the Word with a ready response. There was a sense of inner unity in spite of the fact that there were present seven different types of Mennonite congregations. (The writer made it eight.) This unity was evident by the response to the Word, the presentation of the Gospel, the preaching of Christ. There was loyalty manifest to the historic Mennonite faith, and a longing for a deepening of the spiritual life.

Words fail, as the writer ponders over the stories told of escapes from Russian tyranny, the martyrdom of some of their loved ones, their banishment and escape from the Siberian wilds, the crossing of the ocean in earlier years and lately. May the Lord bless them in their lives and testimony.

Among the many who befriended us, we shall long remember the lumber merchant, C. T. Loewen and family, at whose home we were billeted and also Frank Reimer who motored us to Winnipeg and entertained us that day in the city and took us to the terminal. God bless them one and all.

Greetings to the new subscribers of the Christian Monitor from Steinbach, Manitoba.

The names of the varied provinces make a music all their own—changing time, changing scenery, immensity and infinite variety—a vast pattern of space and faith, but one land—Canada.

Two Traveling Salesmen and 4,000,000 Bibles

Preach the WORD; be instant in season, out of season.—St. Paul.

St. Paul was the world's best distributor of the Word of God—in all places, and all time, in season, and out of season. This excellent word of counsel should be pondered over by all Christians and acted upon accordingly. The Bible is its own best agent. There you have the message unadulterated by human philosophy and erroneous thinking. The Gideons act upon this principle. It is written: "My word shall not return unto me void." Where the WORD is preached, taught, or distributed, there is bound to be fruitage. Sometimes, not a hundredfold, sometimes fiftyfold and less—but—always freighted with some returns. Never empty (void).

We are indebted for this fine summary of the work of the Gideons to the National As-

sociation of Evangelicals' magazine, the writer, Mr. Forest M. Hollis:

When John H. Nicholson stopped for the night at Central Hotel in Boscobel, Wis., early in 1898, the hostelry was crowded, but there was an extra bed in a double room occupied by another traveling salesman by the name of Hill.

Wanting to accommodate as many guests as possible, the landlord asked Mr. Hill if he would object if another gentleman occupied the extra bed. Hill and Nicholson became overnight roommates. Although they had frequently met in their territories, they had never become acquainted.

This chance meeting was destined to be of tremendous importance. It was to lift the moral code of salesmen to the high plane it enjoys today. It was to popularize the Bible in commercial life and stimulate its reading. This meeting started the Christian Commercial Travelers' movement, better known as Gideons.

That night when Mr. Nicholson was ready to retire he opened his grip and took out his Bible. "Mr. Hill, I'm a Christian and make it a practice to read a chapter from the Word before retiring."

"Good," said Mr. Hill, "I, too, am a Christian and will be glad to join you." At the conclusion of the Scripture reading, the two men knelt in prayer.

The next morning they parted, each returning to his territory. In the meantime, each turned the incident over in his mind.

Nine months later they met again in Beaver Dam, Wis., and began to talk about their religious experience in Boscobel.

Hill and Nicholson laid the plans for the Christian Commercial Travelers' organization. Before parting they decided to send letters to as many Christian traveling men as they knew and invited them to meet at the Janesville (Wis.) Y.M.C.A. on July 1.

Three men were present at that meeting—Nicholson, Hill, and Knights. They organized, choosing Mr. Hill as president, Knights as vice-president, and Nicholson as secretary and treasurer.

The next step was to choose a suitable name—one that would be an inspiration, and, at the same time, fulfill the purpose of a Christian body of men.

Again they went to their knees in prayer. Arising, Mr. Hill said: "We are the Gideons." The story of Gideon was read from Judges 6 and 7. The name symbolized the fulfillment of their hopes, for Gideon was a faithful, obedient, brave, willing, and sincere servant of God.

A second meeting was held at Waukeshaw, Wis., on Sept. 1, to perfect the new organization. Seven men were present at this meeting. Since then the organization has grown by leaps and bounds. More than 100 names were added to the roll by the end of 1899. The Gideons decided to hold yearly conventions. Realizing the need of knowing Christian traveling men when they met as strangers, a symbol of membership was proposed. A button with a white jar containing a flaming torch on a blue background was chosen. This was to be worn in the coat lapel.

The first convention, which was held at Waukegan, Ill., July 1, 2, 1900, was attended by forty Gideons. The enrollment had grown to 622, double the fondest hopes of its founders, and enrollment was increasing at the rate of 100 a month.

At the second annual convention held in Madison, Wis., June 30 and July 1, more than 2,000 names were enrolled.

Like their Biblical leader, the Gideons are a faithful and sincere body, earnestly striving to bring men and women to Christ. They work quietly, unobtrusively into the hearts of men and women on trains, busses, street cars, and other public places.

Since November of 1908, when twenty-five Bibles were put in the Superior Hotel at Iron Mountain, Mont., very nearly 4,000,000 Bibles have been distributed in hotels, hospitals, penal institutions, public schools, Y.M.C.A. and Y.W.C.A.

More than 10,000,000 New Testaments were placed with the armed forces by the Gideons. Fifteen thousand Bibles were shipped at one time for distribution in New England.

In 1911 the Gideons sent 25,250 Bibles to California to be distributed in the Western Coast states. More than 1,000,000 Youth Testaments have been given to the school children of America.

The Gideons furnished the staterooms of a leading steamship company with Bibles, and now the president of the company has ordered that Gideon Bibles be carried free of charge to any of the company's ports. Thousands of Bibles

in native languages are now going to Japan, China, India, and Palestine.

The money to pay for these Bibles is raised by voluntary contributions. Donations range from one dollar to several thousand. Funds received average about \$2,000 a day. Needless to add, the Gideons are the largest individual buyers of Bibles.

During World War II the Bible demand of the armed forces was exceedingly heavy. At the beginning of the African campaign the army ordered 300,000 Testaments from the Gideons. The executive officers were floored. They did not have the \$125,000 needed to make the purchase. What did they do but meet in executive session, and every one present got on his knees to pray. Letters were sent out to every Gideon. The response was marvelous.

HE THAT WINNETH SOULS IS WISE

It is estimated that Dwight L. Moody was instrumental in leading a million or more souls to Christ. What a service was his; but let us remember that someone had the privilege of leading Moody to Christ, and this was also a great service. The great evangelist was reared in a Unitarian environment, at an early age went to Boston, joined a Sunday-school class, and was led to a definite decision for Christ. When Andrew brought Peter to Jesus, he brought Peter, and through Peter on the Day of Pentecost three thousand more. When Edward Kimball brought Moody to Jesus he brought through Moody over a million souls. What a challenge to be a soul winner! The wondrous results were not evident in either the case of Peter or Moody at the time they were brought to Christ. One soul is worth all the effort, and besides, who can know the possibilities wrapped up in a single soul? This is a great challenge, and also a privilege which the humblest follower of the Master may enjoy.

BOOK REVIEWS

(Continued from page 374)

tion and sympathy with his subject, he should lean away from the style and treatment of newspaper reporting in subjects sacred and evangelical. Unacquainted with Miller's other writings, this reviewer hopes they reflect a greater literary maturity than is here evidenced. The lowliest reader will profit by chaste and restrained usages.

Despite its imperfections and the extravagant praise on the jacket by the publishers, there is here that which is moving and inspiring for almost all ages of readers: there are adventures, miracles, and martyrdom; best of all, perhaps, is the author's appeal for missionary service in the forests of Eastern Ecuador, South America, on page 48. Here possible martyrdom is indicated.

In chapter 12, while Betty Greene, ex-Wasp, meets the entire approval of the author both as a missionary flier and a war aviatrix, and felt conscious that "underneath are the everlasting arms," in rendering valuable aid to the Wycliffe Translators, we can approve insofar as God uses many and varied persons for His purposes.

A number of the missionaries were members of the Church of the Nazarene. One is impressed, in the interests of a reasonable economy, with the need of the most careful screening as to fitness and health on the part of prospective missionaries.

The author is vitally interested in saving through the Light which is Christ the hordes of heathen who still live in benighted hopelessness and the misery consequent upon their depravity and separation from God. The power of example in Spirit-filled lives, the ineffable rewards of true Christian devotedness, are here shown. In its class this is a good book and can be read with profit and not a little interest.—B. L. Winger.

Doing Today's Work Tomorrow

Two years ago, I went to a friend of mine who is a big business man and asked him if he couldn't find a place in his organization for the son of one of my neighbors. As a result the young fellow found himself with a job which gave him better pay than most beginners get. It was a job, moreover, which offered splendid opportunities for advancement. But Charlie did not advance.

One night I was having dinner with my friend and I sounded him out on Charlie's case. "What's wrong with Charlie?" I asked. "When he entered your employ, I looked to see him forge ahead rapidly but he has practically stood still. Is there anything wrong with the boy?"

"He's a fine young chap and I like him," replied my friend. "He has plenty of personality and he is smart, but he has one serious fault and, to be frank, I have seriously considered dispensing with his services. He is no help to my organization."

"But you haven't told me what that fault is," I reminded him.

"His fault is this: He specializes in doing today's work tomorrow!"

I saw what he meant but my friend continued. "It is not an uncommon fault, but it is a fatal one. Charlie is never ahead of the game but is always a little behind. I doubt if once, since he has been with us, he has been able to leave his desk at night and say, 'There I am even with the board.' He is behind when the day ends and he begins a fresh day's work with the knowledge that he has a lot of loose ends from yesterday tacked onto it. He never catches up for he believes in doing today's work tomorrow and, as you know, tomorrow never comes."

I have seen any number of Charlies in my day. You can find them in every walk of life. They are always a little back of the mark. They never quite make the grade.

Success depends on meeting today's responsibilities TODAY. The letters which should be written NOW should not be left until later. The goods which have been promised on a certain date must be delivered on that date. A verbal promise must be held as sacred as a written contract. Success in business is attained through the building up of good will and no business has ever thrived on broken promises, violated contracts, and failure to come through at the appointed time.

What is true of big business is true of the individual.—Louis B. Thayer.

STRENGTH IS FROM GOD

Let the church come to God in the strength of a perfect weakness, in the power of a felt helplessness and a child-like confidence; and then, either she has no strength and has no right to be, or she has a strength that is infinite. Then and thus will she stretch out the rod over the seas of difficulty which lie before her, and the waters shall divide, and she shall pass through and sing the song of deliverance.—Mark Hopkins.

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The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For thou hast broken the yoke of his burden, and the staff of his shoulder, and the rod of his oppressor, as in the days of Midian . . .

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isaiah 9:2, 4, 6, 7.

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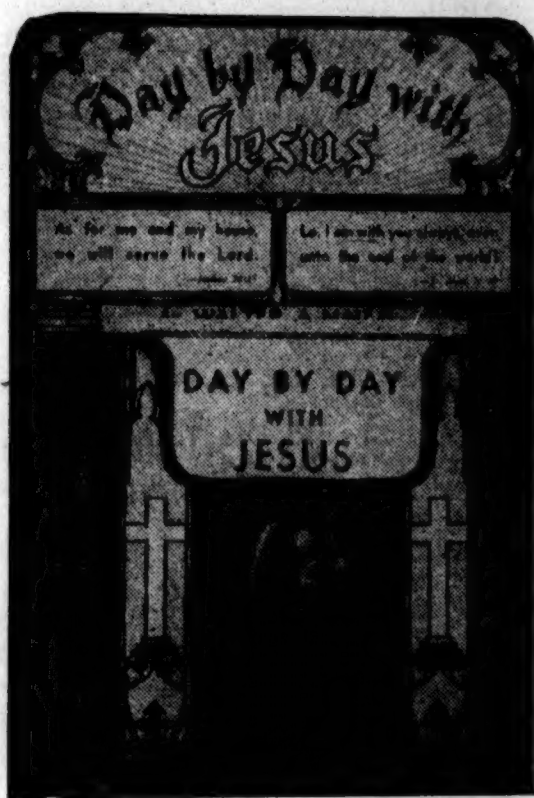
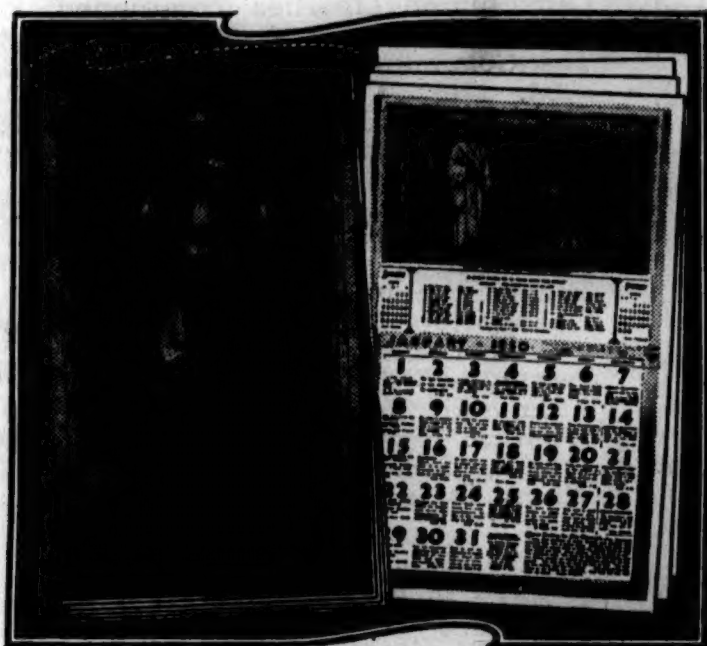
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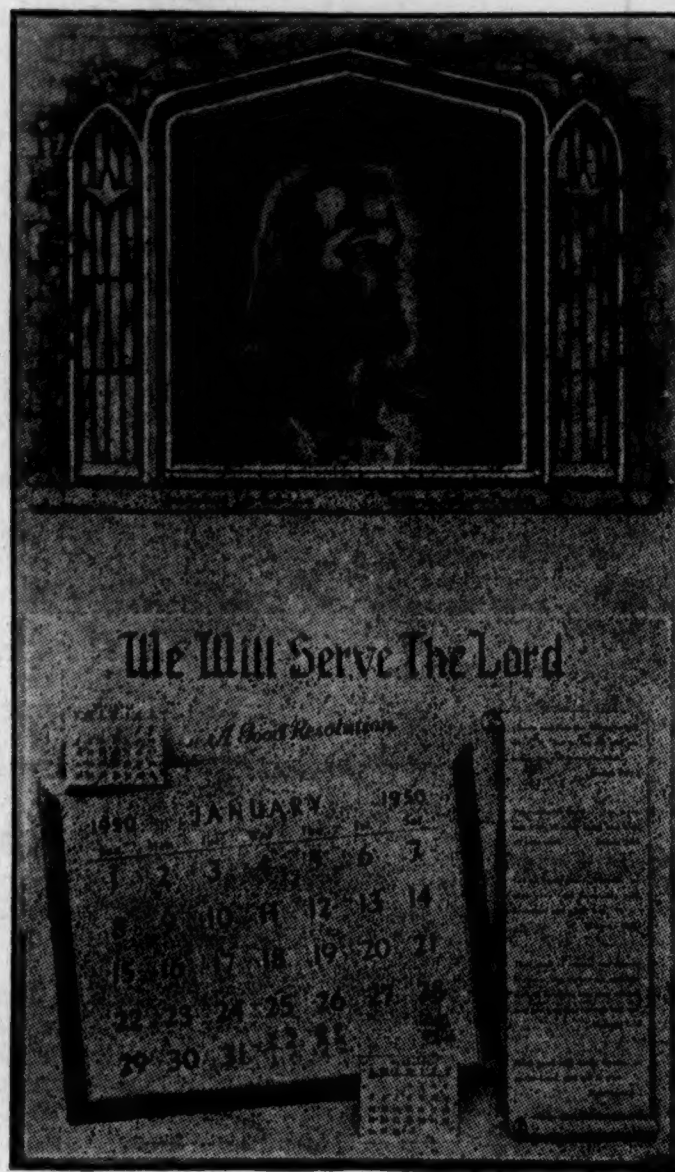
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